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THE

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OR

LITERARY JOURNAL,

ENLARGED:

From JANUARY to APRIL, *inclusive.*

M,DCCC,XV.

With an APPENDIX.

"*Ignoscito sæpe alteri, nunquam tibi.*" P. SYRUS.

Sel. 2

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ERRATA

ERRATA in Vol. LXXVI.

Page 17. l. 6. dele '*have*.'
21. l. 8. for 'follow,' r. *follows*.
76. l. 4. read, 'religious *bias*.'
80. l. 8. from bott. for 'dismal,' r. *divine*.
108. l. 18. insert a comma after '*and*.'
121. l. 4. place the word '*also*' after 1781.
339. l. 21—22. for 'give only him delight,' r. *give him only delight*.
359. l. 10. place a quotation comma after *25l*.

THE MONTHLY REVIEW,

For JANUARY, 1815.

ART. I. *Mr.* Salt's *Voyage to Abyssinia.*

[*Article concluded from p.* 352. *of the Review for December.*]

IN our last number, we anchored with the author of this work in the bay of Amphila, where the first intelligence which greeted him was of as unpromising a nature, with reference to the ulterior objects of his expedition, as he could readily imagine. We must previously state that, having waited at Mocha till November for the return of his messenger without hearing any tidings of him, Mr. Salt had determined to proceed at all hazards; and he had been induced to fix on this bay as the point from which he would commence his inland-journey, in preference to the ordinary route from Massowa, by the decided opinion of Captain Rudland, joined to his own experience of the difficulties attending the latter plan of operations. He was now informed that 'the gelve' which he had 'dispatched from Mocha still remained at Amphila; that Yunus was dead, having, as it was generally reported, been poisoned; and that the messenger had failed in obtaining an intercourse with the Ras, owing to the interference of the Nayib of Massowa; who had sent down two armed dows to attempt the seizure of Yunus's boat, and to prevent the English from opening a communication with Abyssinia by the way of Amphila.' This intelligence was confirmed on the first interview with Hadjee Ally, the messenger; who had in the interval procured a copy of the Nayib's circular letter 'to the land of the Dumhoeta,' (meaning, to the chieftains of the Bedowee tribes in the neighbourhood of Amphila,) by which the treachery of that potentate was made fully apparent.

Though highly important with the view of ascertaining the best mode of communication with the country, nothing can be more uninteresting to the general reader than the detail of those petty acts of violence, duplicity, and extortion, by which the dealings of the Mohammedan tribes on the western coast of the Red Sea have been immemorially distinguished; and the narrative of Mr. Salt's operations in Amphila Bay is of this description, though interspersed with occasional anecdotes and

traits of character, which cannot well be detached from their places. A native chief undertook, notwithstanding the mandate of the Nayib, to convey to Mr. Pearce, at Antalo, the intelligence of Mr. Salt's arrival, and of his plans, with proposals for the Ras's co-operation: but the letters which that brave English seaman sent in reply, and which are highly characteristic of the simplicity, firmness, and strong natural sense of the writer, earnestly dissuaded Mr. S. from his projected enterprise, and recommended him to proceed by the old route of Massowa, notwithstanding the conduct of the Nayib. The intelligence of the removal of the Aga at that place, whose arbitrary acts (in conjunction with the Nayib) had been disclaimed by his successor, seems finally to have determined him: but, in order to do strict justice, it is proper to sum up in Mr. Salt's own words the public motives which, on the most mature deliberation, influenced him thus to resign the hopes which he had conceived of penetrating to the capital of Tigré by a route not yet explored by him.

'I had now secured one important point, the means of again communicating with the Ras, and of giving him early information of my plans, though I own it was with great hesitation that I finally resolved upon the route it might be advisable to pursue. During my stay I had acquired sufficient insight into the character of these tribes to feel assured that I might have been enabled by great management, though with considerable risk, to accomplish my journey through their country; yet, could I even have effected it, such strong objections remained against the plan, that it appeared to me, notwithstanding any additional expence, delay, or hazard which might be incurred, that the road by Massowa ought decidedly to be preferred. Mr. Pearce's letters and my own experience had taught me, that during the unsettled state of the tribes then existing, no trade or regular intercourse could be carried on through Madir; whereas an established intercourse was carried on with Massowa, which, though attended with occasional difficulties, and obstructed by many shameful exactions, had not for many years been actually interrupted. My passing from Madir would probably have shut up this channel for ever; the enmity of the Sirdar and Nayib would have been implacable, and it appeared not unlikely that the tribes on the coast might, on our account, have been precipitated into a war, which would have been equally destructive to themselves and to our interests; and all these consequences must have taken place without my being able to ascertain the real situation of affairs at Massowa. On the contrary, by going to that place, I should be enabled at once to face all difficulties, and I saw no reason to despair, notwithstanding the hostile letter from its chiefs, of bringing them to a satisfactory termination.'

The following is the traveller's account of the present geographical state of this district of the coast and its inhabitants:

'The

'The country round Amphila forms part of an extensive tract formerly termed the kingdom of Dankali, the sovereign of which was engaged at an early period in the wars carried on by the Kings of Hurrur and Adaiel against Abyssinia. The inhabitants are nearly allied by their habits and language to the Adaiel, and their respective territories lay contiguous till the great inroad of the Galla, who, by advancing to the coast in the neighbourhood of Asab, completely separated them. Both the district and the people inhabiting it still retain the name of Dankali, but the latter is now subdivided into a great number of petty tribes, each ruled by its own peculiar chief. The tribe of greatest consequence is that of the Dumboeta, who hold possession of the coast from Béloul to Aréna, besides considerable districts in the interior: the number of their fighting men may be computed at one thousand. Next to these may be reckoned the two tribes of the Taieméla and the Hadarem, each of which can bring two hundred men into the field; both having their residence among the mountains in the neighbourhood of the salt plain. Adjoining them to the northward dwell the Belessua, partly dependent on the Taieméla, while to the southward at Ayth, and in its immediate neighbourhood, reside the small tribes of Adoole and Modeto, who are chiefly employed in a sea-faring life, and are connected, as I have before remarked, with the old settlers on the islands lying off the coast. The remaining tribes are termed Adalhu, Aisamalhu, Kedimto, Weéma, Mushiek, and the Assamominto; the last of which is ruled by a brother of Alli Govéta, dwelling in the neighbourhood of Aréna. To the north-west of these, lies another tribe, completely independent, called Russamo, which is generally at variance with all its neighbours.

'All the tribes above mentioned speak the same language, and may be considered as Danákil; their united forces are said to amount to full six thousand men.

'These tribes profess the religion of Mahomed, of which, however, they know little more than the name; they have neither priests nor mosques in their country. In their manners they are rude and uncultivated, leading a wandering life among the hills, and shifting about as occasion requires from station to station in search of pasture for their cattle. Each tribe is perfectly independent; though all are ready at a short warning to unite for a common cause; and being daring, resolute, and active, their numbers would render them a formidable enemy were it not for their want of arms, their poverty not allowing more than one in ten to possess a spear, a knife, or any other weapon of offence.

'The women on the coast possess very pleasing and agreeable features, and whenever we entered their huts were very civil in offering us a seat, and in affording us a draught of water, which was the only refreshment their poverty could supply. Of every other article of sustenance an extreme scarcity prevails throughout the country. Indeed, no people in the world is more straitened with respect to the necessaries of life; a little juwarry bread, a small quantity of fish, an inadequate supply of goats' and camels' milk, and a kid on very particular occasions, constitute the whole of their subsistence. In the inte-

rior they live a little better, and possess large droves of cattle, which, during the rainy season, yield abundance of milk. As there did not appear to be any cultivation of the ground in practice among this people, it may be strictly termed a pastoral nation. All the natives, both men and women, have an extraordinary craving after tobacco: they smoke it, take it in the form of snuff, and are in the habitual practice of chewing it, which, in a certain degree, I imagine, satisfies the calls of hunger. The dress of the men consists of a single piece of Arabian or Abyssinian cloth loosely wrapped round the body, and their hair, which is crisped, is curiously dressed out, frizzed, powdered with brown dust, and covered with grease in a similar way to that practised by the Hazorta and other tribes on the coast. The dress of the women is somewhat more modest than that of the men, though not very appropriate to their sex, part of it being formed of a close covering resembling a species of drawers, the edges of which are variously ornamented with kowries and other shells. Their hair is plaited in small ringlets, and their arms and legs are adorned with bracelets of ivory and silver. The drudgery of the house, such as grinding corn, baking the bread, and fetching the water, is as usual allotted to the females; while the males pass their time in tending their cattle, or more frequently in smoking and idleness.'

In addition to these observations, Mr. Salt mentions two peculiar circumstances, from which, he thinks, a conjecture might be formed respecting the Egyptian origin of these people. The first is their abhorrence of the flesh of common fowls, which is common to them with the nations of Adniel and the Somauli; the other, the pyramidal construction of their sepulchral monuments. — The thermometer, during his stay, was generally at about 78 or 79 in the shade; falling, in the month of December, as low as 72, when a shummall or north-west wind arose, attended with the appearance of pillars of sand, sweeping in various directions across the plain. 'I never,' says Mr. S., 'heard of any accident occurring from these "moving pillars of sand," nor did the natives appear to entertain any particular dread of them. I have myself been enveloped in a portion of one of them, the effects of which were exceedingly unpleasant, making the whole of my skin feel parched and dry; but I experienced no actual suffering from it, either at the time or afterwards.'

Mr. Salt quitted the bay of Amphila on the 23d of January 1810, and on the 10th of February entered the harbour of Massowa. We must not, however, accompany him thither without first noticing the interesting discovery made by him, which ascertained the bay of Howakil to be the same with that which is mentioned in the Periplus of the Erythræan Sea, as celebrated for producing the stone called by the antients *Opsian*, or *Obsidian*. Some conjectures as to their identity had been formed by Lord Valentia and Mr. S. on their previous voyage to the

Red Sea: but the fact is now proved, as far as such a circumstance admits of proof, by Mr. Salt having actually found on the spot a quantity of the specific substance in question: specimens of which have been brought home. He has thus been doubly fortunate, not only in settling a disputed point of antient geography, but also in rescuing the authority of Pliny from the ridicule of Salmasius. Dr. Vincent, who suggested the great probability of effecting the discovery in the manner in which it is now accomplished, but who, owing to the incorrectness of the charts, could fix on no spot on the coast agreeing with the description in the Periplus, must no doubt have been highly gratified by this confirmation of his ideas; and not less by the mode in which Mr. Salt has complimented him with the honours of the Ευρηκα.

Mr. Coffin, who had been dispatched from Amphila with the last letters to Pearce and the Ras, on the 10th of January preceding, had in the meanwhile effected his mission in safety, by the road over Mount Senafé; a route of which no European traveller has given any account since the celebrated Father Lobo, who made his way into the interior of Abyssinia by the same passage. Immediately on receiving Coffin's last intelligence, Pearce prepared to set out for the purpose of meeting his old fellow-traveller, and conducting him in safety to the Ras; and, attended by Coffin and a considerable escort of Abyssinians provided by the Ras, he had reached Massowa on the day previous to Mr. Salt's arrival.

'I found Mr. Pearce, to my great surprise, very little altered in complexion, and he spoke English almost as perfectly as when I left him. It was truly gratifying to witness his raptures at finding himself once more among Englishmen, and in an English ship. In the fullness of his heart he seemed to consider every countryman on board as a brother, and it was interesting to observe, with what respect and astonishment our sailors looked up to him in return, from the various accounts they had previously heard of the intrepidity with which he had surmounted so many dangers. He subsequently gave proofs of extraordinary activity; and his knowledge of a ship, considering how long he had been absent from every thing of the kind, was very remarkable, for though we had several excellent sailors on board, there was not a single person that could follow him aloft, owing to the rapidity with which he darted from one point of the ship to another.

'I was also glad to find that the cultivation of his mind had kept pace with the improvement of his bodily powers. To a complete knowlege of the language of Tigré, which is reckoned by the natives extremely difficult to acquire, he had added a tolerable share of the Amharic, and possessed so perfect an insight into the manners and feelings of the Abyssinians that his assistance to me as an interpreter became invaluable.'

We shall be excused for not dwelling on the transactions at Massowa, which present very little variety from the usual detail of delays and extortions on the part of the Nayib and his people, to which we have been so accustomed by Bruce's and Mr. Salt's former narratives. In one respect, however, Mr. S. was more fortunate than the experience of prior occasions might have led him to hope; for the Nayib and his two sons, 'laying aside their excessive rapacity in endeavouring to extort presents, were very obliging, and seemed to possess many valuable qualities, particularly the eldest, Hamed, whose conduct with regard to his family appeared to be very exemplary.'

On the 25th of February, 'with a pleasure somewhat similar to that expressed by Gil Blas, when he escaped from the robbers' cave,' Mr. S. quitted Arkeeko, and commenced his journey into the interior; in company with a party which he describes as being 'probably the largest that had ever left the coast since the time of the Portuguese expeditions in the 17th century.' Of these, besides Mr. Salt himself and Messrs. Pearce and Coffin, only two were Englishmen, viz. Mr. Smith the surgeon, and a servant named Thomas Ingram; three were Arabs, and about a hundred were Abyssinians, mostly followers of the Ras. Fourteen only, of the whole company, were furnished with fire-arms and spears, 'the others carried merely slings, knives, and short heavy sticks.' It is not our intention to follow the author closely in this expedition: but, giving briefly the dates of his principal operations, for the sake of connection, we shall think that we are consulting both our own ease and our reader's pleasure by henceforwards abandoning the thread of our narrative, and selecting only such particulars from the remainder of the work as are either most curious in themselves or will best suit with the prescribed limits of our undertaking. Pursuing the road by Dixan and Adowa, Mr. Salt and his suite arrived on the 14th of March at Chelicut; the place which the Ras had appointed for the reception of his mission, and where he was found according to his engagement. Here Mr. Salt first became fully acquainted with the impossibility (as already mentioned) of his proceeding to Gondar; and between this place and Antalo he remained during the rest of March and the whole of April, with the exception of about ten days which were spent in an excursion to the banks of the river Tacazze. On the 2d of May, he took leave of the Ras at Antalo, and finally departed from Chelicut on the 5th; whence, rejoining his former track after having visited Giralta and the pass of Atbara, he again reached Arkeeko on the 23d, embarked at Massowa on the 4th of June, and landed at Mocha on the 10th of the same month. It is evident from this outline

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of his expedition that he was not enabled to see much of the country that was absolutely new to him, except on his short excursion to the Tacazze: but he made the best of the opportunities which were afforded him for strengthening his former acquaintance with Abyssinia and its inhabitants; and, accordingly, his present work will tend more than any that has hitherto been published to familiarize the reader with that interesting portion of Africa.

It is not the least pleasing, nor (with a view to future intercourse) the least important part of the information here communicated to us, which arises from the renewal of our acquaintance with particular individuals noticed by the author on his former journey; and the first that occurs to us is the venerable Baharnegash Yasous, who, as ruler of the north-eastern districts of Abyssinia, is the personage, next to the Nayib himself, of most immediate consequence to the European traveller:

'At one o'clock we arrived near Dixan, and rode up immediately to my former habitation, situated at the bottom of the hill on which the town is built. Here the Baharnegash Yasous came out to receive us, and greeted us with the hearty welcome of an old acquaintance. The venerable aspect of this respectable chief, his mild and agreeable manners, and the remembrance of the services he had rendered us on a former occasion, added a peculiar gratification to our meeting, and the plentiful stock of maiz and other good cheer hospitably provided for our entertainment, after the hard fare we had been obliged to rest satisfied with on our journey, raised the whole party before evening into very exhilarating spirits.

'March 4.—At the break of day the well known sound of the Baharnegash's voice calling his family to prayers excited my attention, when I immediately arose and joined his party. At this moment, the interval of four years, which had elapsed since my former visit, appeared like a mere dream.—The prayers which he recited consisted of the same words, were pronounced in the same tone, and were offered up with the same fervour of devotion which I had before so often listened to with delight: and, when the ceremony was concluded, the good old man delivered out his orders for the day with a patriarchal simplicity and dignity of manner that was really affecting to contemplate.'

At his return to Massowa, this amiable old man insisted on accompanying our traveller to the limits of his jurisdiction on the summit of the frontier mountain Assauli; and Mr. Salt takes leave of him with the following eulogium:

'Among all the men with whom I have ever been intimately acquainted, I consider this old man as one of the most perfect and blameless characters. His mind seemed to be formed upon the purest principles of the Christian religion; his every thought and action appearing to be the result of its dictates. He would often, to ease his mule, walk more than half the day; and as he journeyed by my side,

continually recited prayers for our welfare and future prosperity. On all occasions he sought to repress in those around him every improper feeling of anger; conciliated them by the kindest words, and excited them by his own example to an active performance of their several duties. If a man were weary, he would assist him in carrying his burthen; if he perceived any of the mules' backs to be hurt, he would beg me to have them relieved; and constantly, when he saw me engaged in shooting partridges or other birds, he would call out to them to fly out of the way; shaking his head and begging me in a mournful accent not to kill them. I have remarked in my former journal, that with all this refined feeling of humanity, he was far from being devoid of courage, and I had opportunity subsequently of witnessing several instances of his bravery, though he appeared on all occasions peculiarly anxious to avoid a quarrel. At the present time he was at variance with the Nayib of Massowa, and therefore did not think it right to venture farther towards the coast. On his going away I presented him with an hundred dollars, and a small piece of broad cloth to make a kaftan, and we parted, I believe, with mutual regret; at least for my own part I can truly say, that I have seldom felt more respect for an individual than I did for this worthy man.'

In his progress from Adowa to Chelicut, Mr. Salt was induced, by the persuasion of Ayto Debib, the principal Abyssinian in his suite, to pay a visit to the Ozoro Asquall, the lady in command of the district, daughter of Ayto Manasseh, and wife of a certain chief of the country of Temben with whom the Ras had forced her into a second marriage. According to the custom which prevailed, she retained possession of her family-estates, together with her maiden name, notwithstanding her marriage. The description of this visit may serve as a *pendant* to Mr. Bruce's adventures with the court ladies at Koscam; and, from this account, it should seem that a traveller, with sufficient leisure and inclination, needs not despair of rendering himself equally agreable to the Ethiopian fair with the successful Yagoube:

'Though our arrival was quite unexpected, she received us with great attention; and, on our entrance, introduced us to her husband, who happened at this time to be on a visit to her: he appeared to be a young man of mild and agreeable manners, but was said to possess no very extraordinary ability. The lady herself was tolerably handsome, but was seen to great disadvantage, owing to the family being in deep mourning, on account of the death of Ayto Manasseh; it being usual on such occasions to disfigure the person as much as possible, in proof of the sincerity of their grief: in fact, it may be considered as a sort of scriptural mourning which is practised in this country, both men and women clothing themselves, literally, in "sackcloth and ashes." Our hostess was, at the time of our introduction, engaged in giving a fast dinner to some of her dependants, as is customary during the season of Lent, which the higher classes of Abyssinians observe with strict and scrupulous attention.

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'In the evening a second repast was prepared for our party, and the lady, as well as the husband, partook freely with us of the main. The former appeared to be of a remarkably gay and cheerful disposition, and not particularly reserved in her manners; frequently interchanging cups with her friend, Mr. Pearce, across the table, and evidently expressing regret at the restraint imposed by her husband's presence: the whole scene, indeed, though not uncommon in other countries, afforded a striking instance of the superiority which ladies of rank in Abyssinia are accustomed to assume over their husbands. A trifling circumstance that took place in the course of our conviviality contributed much to my amusement: I had given a ring to our hostess and another to her spouse, but the lady not being satisfied with the one she possessed, managed by artful endearments to coax her husband out of the other, telling him, among other reasons to induce him to comply, that, "if he would not part with it, it would be plain he loved the ring better than herself!"'

Mr. Salt's reception by the Ras was, as we have already intimated, of the most flattering kind:

'All the chiefs who were present stood up uncovered on our entrance. The old man himself, who was seated on his couch, rose up with eagerness to receive me, like a man suddenly meeting with a long lost friend, and, when I made my salutation, joy seemed to glisten in his eyes, while he welcomed me with an honest warmth and cordiality that nothing but genuine and undiguised feeling could inspire. A seat was immediately pointed out for me on his left hand, which is considered as the second place of distinction; the one on his right hand being occupied by Kasimaj Yasous, a brother of the reigning Emperor. This prince was fairer than the generality of his countrymen, the features of his face were very regular and handsome, and he appeared to be extremely courteous in his manners. The Ras himself did not seem to have been much altered during my absence, and the pleasure which he evidently manifested at our meeting was exceedingly gratifying to the whole of our party. He inquired with great anxiety respecting my health, and declared, that he had always felt a kind of presentiment that he should see me once again before he died. After a few more compliments, customary on a first meeting, had been interchanged, a repast was set before us, which had been prepared for the occasion; and we were then conducted to a house fitted up for my reception, which had for some time before been inhabited by Mr. Pearce, and possessed better accommodations than are generally to be met with in an Abyssinian habitation.'

In the journal of his former expedition, Mr. Salt had described the Ras, according to his then conception of that prince's character, as 'owing his elevation more to his cunning than to his strength of character.' He now recants that opinion, and candidly acknowleges that this chief 'is distinguished still more for his intrepidity and firmness than by the policy with which he has uniformly ruled the country under his command; having been successfully engaged in upwards of forty battles, and having evinced

evinced on these occasions even too great a disregard of his own personal safety in action.'

At the time of Mr. Bruce's arrival, in 1770, Ras Welled Selassé was 'a young man of some consequence about the court;' whence the author concludes that, at the period of his last visit, the Ras could not be less than 64 years old. His father, Kefla Yasous, governed the province of Tigré for a short time previous to the return of Ras Michael into that district; when the son withdrew to the fastnesses, and continued to carry on a predatory warfare 'till the death of *the old lion*, as the former is emphatically styled in the country.' *

'During this period, while Ras Michael was seeking his life, he challenged any two chiefs in the army opposed to him to fight on horseback; and two men of distinguished bravery having been made choice of for the purpose, he went down into the plain to meet them, and killed both with his own hand; possessing, notwithstanding his small and delicate form, such peculiar skill in the management of two spears on horseback, that it was said in the country to be unequalled. This unexampled exploit raised his character as a warrior to the highest pitch.'

On the succession of Degusmati Gabriel to the government of Tigré, Walled Selassé was treacherously made a prisoner at Adowa, but shortly afterward escaped from the place of his confinement and sought refuge with the Galla, who received him with open arms. After the death of Gabriel, he again entered Tigré, in opposition to a rival claimant, whom he defeated in several battles, and declared himself "Governor of all the provinces eastward of the Tacazze." In this high situation, he successively espoused the cause of three of the ephemeral sovereigns of Abyssinia, whose names are recorded in Mr. Salt's former relation, and received from them in return the confirmation of his assumed dignities; and, finally, he agreed with Guxo, the governor of Gojam, to place on the throne the present emperor, Ayto Egwala Sion, who still remains (or did at the time of Mr. S.'s last visit at Antalo) 'neglected at Gondar, with a very small retinue of servants, and an income by no means adequate to the support of his dignity; so that, as he possesses neither wealth, power, nor influence in the state, royalty may be considered for a time as almost eclipsed in the country.'

The duties of the Ras's office, and the competency of Welled Selassé to the faithful discharge of them, are thus summed up by the traveller:

* Mr. Salt has given, in a note, two or three interesting characteristic anecdotes of *the old lion*, for which we regret our inability to make room.

'Throughout

'Throughout the extensive district of Tigré, all crimes, differences, and disputes, of however important or trifling a nature, are ultimately referred to his determination, all rights of inheritage are decided according to his will, and most wars are carried on by himself in person. To rule a savage people of so many different dispositions, manners, and usages as the Abyssinians, requires a firmness of mind, and a vigour of constitution, rarely united in the same individual at his advanced age; yet, whenever I have seen him in the exercise of his power, he has shewn a vivacity of expression, a quickness of comprehension, and a sort of commanding energy, that over-awed all who approached him. During his continuance in power, he has made it his uniform practice to treat the different attempts at rebellion with perfect indifference; so that when those concerned in such conspiracies have, in their own imagination, brought affairs to a crisis, he has constantly expressed contempt, rather than alarm at their machinations.

'After a second attempt against his life by the same persons, he has been repeatedly known to pardon, and even to permit the parties convicted to attend about his court, priding himself particularly on having never been guilty of the cruelties of Ras Michael, and being led with reluctance to the condemnation of a common culprit; while no possible provocation can induce him "to cut off a limb, put out the eyes," or commit any other of the atrocious acts which stained the character of that extraordinary leader. His common mode of punishing those who conspire against him, is by taking away their districts; for, as I have heard him often declare, "men are only saucy when their stomachs are full;" a saying peculiarly applicable to the Abyssinians, who, when ruled with a hand of power, make admirable subjects; but when left to their own wills, become intolerably presumptuous and overbearing.'

When he visited the Ras, during his stay at Chelicut, (which were frequent, and of long duration,) Mr. Salt 'generally found him engaged in the administration of justice, or in receiving chieftains and ladies of consequence, who came from distant parts of the country to pay their duty; and, when otherwise unemployed, invariably occupied in playing at chess, a game to which he appeared greatly devoted.' In addition to this pastime, Mr. Pearce had the credit of having introduced his highness to a knowlege of the less noble game of draughts.

The Ras's wife, being a sister of the Emperor, was obliged by the *jealousy* of her husband to observe rigidly the etiquette prescribed by her rank, which prohibited her from appearing in public; she was therefore seen but once by Mr. Salt, who describes her as possessing a person which, in any country, might be esteemed handsome; and as a favourer of the English, and much attached to Pearce, through her regard for his wife. She has fallen a victim to the small-pox since Mr. Salt's departure.

On the author's return from his excursion to the Tacazze, the Ras paid him the unprecedented compliment of a personal visit;

visit; and, previously to his departure, he had several long conferences with Mr. S. on the subject of his mission. In one of these, our countryman was made acquainted by the Ras with the circumstances of a violent opposition, which had been excited by many of the chiefs and by the priests at Axum, to the reception of an English embassy: — but, although some few, he added, still remained hostile, "the greater part feel convinced of your friendly intentions."

'He concluded with saying, "As to myself, I shall never cease to pray for your king, and, if God spare me, I will before long, with the guns he has sent me, establish the Emperor in his rights at Gondar, and settle the religion of the country. We all say this is right and the other is right in religious matters, but, as Alika Barea has told me, I believe we shall only wander about in the dark till we receive a lesson from you." This he spoke very earnestly.'

Shortly afterward, the Ras expressed a strong desire that another Englishman, 'like Mr. Pearce,' should be left behind, for the purpose of managing those formidable engines, the guns above mentioned; and Mr. Salt, having before had an intimation of Coffin's inclination to remain, answered him by saying that he would certainly oppose no desire correspondent to the Ras's wish, in any of his companions. Mr. Coffin accordingly continues with his friend Pearce in the service of the government of Tigré; and it is not one of the least flattering circumstances in the prospect of any future intercourse with Abyssinia, that two such men are now established there, and are so high in the confidence and esteem of the governor. The narrative of Pearce's adventures, which occupies a long and very interesting chapter of this work, abounds in valuable information; not only as to the character of the man himself and of the Ras, his employer, but with respect to the different tribes inhabiting this eastern district of Abyssinia, and their neighbours the Galla, to be found in no previous account of the country. He is evidently a man whose sense and observation are not inferior to his extraordinary boldness, promptitude, and decision of character; and we rejoice in the prospect of a continuation of his journal, which Mr. Salt holds out, since the time of his (Mr. S.'s) departure.

We cannot quit this interesting Ras without recording the particulars of his final leave-taking, and the last expressions of his good disposition and wishes with regard to a commercial intercourse with this country:

'During the following day, while preparations were making for our departure, the Ras appeared to be much depressed, wished me to keep continually near him, and often fixed his eyes upon me with a sorrowful expression, repeatedly inquiring, "if I should ever again return to the country." To which I answered, with some degree

gree of reluctance, that "I believed, I should never again undertake the voyage." I found, that a dream, which he had had a few nights before, had left a strange impression, respecting me, upon his mind. "He fancied, that he was sitting on the brow of a hill, and, that he saw me, in a plain below, passing along and sowing grain with both hands, and that the corn sprung up instantaneously round me in great profusion; while, at the same instant, he perceived, that his lap was full of gold." It is astonishing what an effect trifling circumstances of this description produce in a country where the minds of the inhabitants are deeply tinged with superstition and a love of scriptural lore.

'In the course of the ensuing night, we paid our last visit to the Ras: he was much affected, and the parting was painful on both sides. During the visit, he again expressed, in the strongest terms, his gratitude to our Sovereign, for regarding the welfare of so remote a country; and professed his most anxious wish to encourage, by every means in his power, an intercourse with Great Britain; at the same time, expressing with great sincerity his fears, that the country which he commanded might not be able to supply any quantity of valuable commodities sufficient to recompence our merchants for engaging in so so precarious a trade; more especially as the Abyssinians were not much acquainted with commercial transactions, and the unsettled state of the provinces prevented the usual circulation of gold and other articles which are brought from the interior. Could any plan, however, be arranged for obviating these difficulties, he assured me, that he would most readily concur in carrying it into effect, though, he observed, it would be useless for him to interfere with the Mahometans on the coast, so long as that power had a naval superiority in the Red Sea. There was so much good sense in these remarks, and they so exactly corresponded with my own views of the subject, that they did not admit of any reply; except the declaration, that I would never lose sight of the interests of Abyssinia, and that I was disposed to think, that his Majesty's ministers would find a pleasure in doing their utmost to promote the welfare of his country. This and similar conversation had engaged us from two o'clock A.M. till day-light, when we rose to take our leave. The old man, on this occasion, got up from his couch, and attended us to the door of his hall, where he stood watching us, with tears running down his face, until we were fairly out of sight.'

Among the principal persons who visited Mr. Salt during his residence at Chelicut, we must not omit to mention * Dofter Esther, both on account of his own personal character and the peculiar species of information which was collected from his testimony. 'He evinced,' says our traveller, 'on all occasions

* Dofter, says the author, seems to be a term derived from the Latin Doctor; signifying, as with us in Europe, a person devoted to, or eminent in, learning. Whence it could have found its way into Abyssinia he does not attempt to conjecture: probably, through the Jesuit missionaries in the fifteenth century.

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an uncommon desire for gaining information respecting the English, and, in return, seemed to take great pleasure in answering my enquiries.' He was resident at Gondar during the period of Mr. Bruce's visit to that metropolis, and lived with him in habits of intimacy. He must therefore have been far advanced in age at the time of Mr. Salt's embassy: but, as he appears to have retained the full possession of all his faculties, and those were of a superior order, his evidence ought not on that ground to be regarded with suspicion. The account which he furnished of Bruce is minute and curious, and Mr. S. considers it as containing a fair abstract of what is recollected in Abyssinia respecting that traveller. We shall merely point out the most striking instances in which it varies from Mr. Bruce's own narrative.

The first is the circumstance of Mr. Bruce being appointed to a command of cavalry, which is denied, the corps mentioned by him as placed under him having been at the time subject to the orders of another person. It is farther denied that Mr. B. was ever *actually engaged* in war, but admitted that he *was present* as a spectator at *one* battle; and this (it is remarkable) seems to be confirmed by a reference to his own *journal*, edited by Mr. Murray, which is on many occasions much more modest, in speaking of himself, than his subsequent narrative. 'No shummut, or district, was ever given him; though he was said to have frequently asked for the government of Ras el Feel, which was at one time held by Netcho, and subsequently by Ayto Confu.' Amha Yasous, prince of Shoa, never visited Gondar during Mr. Bruce's stay; and, here again, the Dofter's authority seems to be confirmed by the silence of the Journal. 'On my enquiry respecting the story of the Worari, he said he had heard of the practice, and believed it to be true; but with regard to the living feast described by Mr. Bruce, he declared that he had never witnessed any such cruel practice, and expressed great abhorrence at the thought.' We do not altogether think, nor indeed does Mr. Salt assert, that Dofter Esther's negative assertions are to be received, on all these points of evidence, as outweighing Mr. Bruce's positive statements; and, considering the distracted state of the government, it does not appear to us impossible that *Yagoube* may have been actually invested with the high offices to which he pretends, without the circumstance being remembered by or known to the Abyssinian man of letters. Where Bruce's journal is silent, the confirmation seems indeed to be very strong and almost irresistible; and, on another point, the charge against him relative to the memory of his companion Balugani is of a graver nature than either of the former, as tending directly to impeach

his gratitude and candour as well as honesty, and it is unfortunately too clearly established. We shall not, in this place, enter into a discussion of a nature so painful in itself, and which would necessarily extend to a greater length than we can afford; and, for the same reasons, we shall barely notice a remaining head of accusation, viz. the extraordinary narrative of digging up the body of King Joas, which Mr. Salt pronounces to be evidently false from its decided repugnance to the best known and most established principles of Abyssinian ceremonial and doctrine. We suspect that Mr. Salt intends us to refer to the same general topic of censure on Bruce, a passage which we have already quoted respecting the pillars of sand thrown up by the desert: but, if such were his design, we beg leave to suggest to him that his personal experience, being confined to a narrow tract of sand along the sea-coast, can establish nothing whatever against the authority of Bruce's reports respecting the natural phænomena of the immense wastes of Nubia. With regard to "the living feasts," Mr. S. candidly admits that he is obliged to recall in part what he advanced on that subject in relating his former tour; and he now allows that instances of the sort are sometimes known to occur, in the haste of a journey or a military expedition. The principle being once established, that the Abyssinians are not *absolutely* restrained, either by a sense of humanity or by natural abhorrence, from such a practice, we are almost inclined to think that it must be a longer residence in the country that will justify Mr. Salt in a positive denial of the *occasional* recurrence of such a fact even at festivals and solemn entertainments. Not that we believe it to be correct in the manner, and to the full extent, of Mr. Bruce's representation; and, as on many similar occasions of difference, for want of a competent arbitrator, we feel ourselves obliged to resort to the old and generally safe maxim, that "truth lies between."

From that part of the present volume which is occupied by a narrative of the author's tour to the banks of the Tacazze, we had originally intended to have made some extracts: but the space which we have already traversed is too great to admit of farther extension; and we can only refer our readers once more to that which we would gladly have selected for their amusement, as containing a very picturesque description of a part of the country which has been hitherto unexplored by any Englishman.

Mr. Salt's antiquarian and historical researches are of a character that will intitle him to a high rank in the class of literary travellers; and his conjectures appear to us to be often singularly happy. The reader will remember his learned and successful

cessful investigations relative to the inscription at Axum, introduced into the narrative of his former voyage. During the present, he embraced the opportunity of revisiting that curious monument; and, on a very diligent comparison, he 'was gratified to find that the greater part' of his former conjectures were verified. The variations which he notices are not very material, but will tend still farther to establish his reputation for accuracy of detail and minute personal inspection. He must pardon us, however, if we take the liberty to remark that, in an instance immediately preceding, his love of conjecture seems to us to have betrayed him into somewhat of the puerility generally charged on minute verbal critics. How the simple practice of tying two offenders together by the girdle, or cloak, or any other part of their clothing, should have occurred to him as illustrating the very plain and *naked* story of Joseph and Potiphar's wife, is really a question of which the solution would seem to involve a new principle of mental association; and we cannot wonder at Mr. Salt's friend, who (as he candidly informs us in a note) 'observed to him that the testimony of the wife alone might have been sufficient to justify Potiphar's conduct,' without the intervention of any explanation drawn from a practice apparently so casual and unimportant as that of binding two culprits together on their way to the seat of justice. — Of a very different spirit are the author's conjectures relative to the site of the antient city of Adulis. Though he was unfortunately prevented by illness from ascertaining their result by a personal visit to the supposed spot, they afford, together with those already noticed relative to the bay of Howakil, a very favourable specimen of the peculiar talent which drew them forth; and they appear to justify us in the assertion that Mr. Salt is a person eminently qualified both by inclination and habits of mind for enlarging, by the result of actual observations, the existing stock of critical knowlege on the subject of geographical antiquities.

With regard to the writer's remaining qualifications for the difficult and hazardous enterprise undertaken by him, (of which the preceding pages contain, we believe, a tolerably correct abstract as to the general result,) it is impossible to speak too highly, as far as we may be allowed to judge of them from the evidence afforded by his work. He appears to be singularly zealous in the pursuit of his objects, and indefatigably active in the attainment of them. An union of firmness and temper, of quickness in receiving and tenacity in retaining impressions, with critical acumen in sifting and soundness of judgment in discriminating between them, constitutes the basis of a traveller's most important accomplishments; and all these we may fairly

fairly ascribe to Mr. Salt in a degree by no means common or frequent.

Our readers may be somewhat surprized that they have yet heard nothing of the result of Mr. Stuart's mission to the unknown kingdom of Hurrur; and we confess that our own expectations were so highly wound up on the subject, that we have experienced no small disappointment when, towards the conclusion of the work, we were informed that the want of space or of time for the insertion of these details had induced Mr. Salt to abandon his original intention of incorporating them in his volume. We shall look, indeed, with confidence for the performance of his promise to make them the subject of a *future* publication: but we think that he ought not to have been deterred by the apprehension of their swelling the present 'to an unreasonable length,' from making them form a part of it, since he had certainly pledged himself that they should. We will not, however, be so unreasonable as to quarrel with him for an act of non-performance so easily rectified; especially as its omission on this occasion is to be compensated by a promised continuation of Pearce's journal, and extracts from the Ras's correspondence.

Thirty-seven excellent plates, maps, and charts, decorate this volume: but we have to regret that it is not furnished with an Index, the want of which is inadequately supplied by an analytical Table of Contents.

ART. II. *Commentaries on the Affairs of the Christians before the Time of Constantine the Great;* or an enlarged View of the Ecclesiastical History of the First Three Centuries. Accompanied with copious illustrative Notes and References. Translated from the Latin of John Laurence Mosheim, D.D., late Chancellor of the University of Gottingen, by Robert Studley Vidal, Esq., F.S.A. 8vo. 2 Vols. 1l. 1s. sewed. Cadell and Davies. 1813.

WHETHER the theologian or the general scholar be employed in ascertaining the nature of Christianity, including both doctrine and discipline, it is of the greatest moment to investigate the state and condition of the Christian church previously to its union with the civil power, or its patronage by the emperors of the world. The period, therefore, which the history now before us embraces ought to be minutely investigated; and we are surprized that the work of Mosheim, intitled *De Rebus Christianorum ante Constantinum Magnum*, and which especially details the epoch in question, was not long ago translated. At last, this desideratum is supplied, and we congratulate the public on the execution of the task. To the excel-

lence, indeed, of the performance which has been the object of Mr. Vidal's labours, testimonies without end, and such as are of the greatest weight, might be adduced; for scarcely has any writer of eminence had occasion to refer to it who does not pronounce its encomium: a matter of no wonder when we bear in mind the importance of the subject, the judgment and discrimination which the author displays in treating it, the vast information which the work imparts, and the luminous and fair manner in which it is given.

Of the causes that led to the formation of the original, we have the following account in the author's preface, by which it is introduced:

'The work which I here offer to the public owes its origin rather to a fortuitous concurrence of circumstances, than to any regular premeditated design. My *Institutes of Christian History* having met with such a rapid sale, that every copy was disposed of within four years; the worthy person, at whose expence they were printed, urged me to publish an enlarged and improved edition of them. In compliance with his wishes, I sat down to a revision of the work; and having compared its contents with the original ancient authorities, together with what else was to be met with on the subject in the writings of the learned, and also with such notes and observations as a daily course of reading and reflection had enabled me to make, I perceived, or rather my attention was again caught by what for many years before I had perceived to be the case, that in the history of Christian affairs, some things had been almost entirely omitted, others not properly represented, and not a few, either from negligence, a partial view of the subject, or the placing of too great a reliance on the industry of others, altogether misconceived.

'Whatever remarks of this kind presented themselves, were carefully minuted down, with a view to render the proposed fourth edition of my book both more complete and of greater utility than the preceding ones. Proceeding constantly in this way, my collection of notes at length acquired no inconsiderable degree of bulk; and the more frequently I considered them, the more disposed I felt, (for we naturally conceive a regard for what has cost us some pains,) to believe them not wholly unworthy of being preserved. In the course of time, a thought suggested itself to me of writing a set of Commentaries on Christian affairs, upon a different scale; reducing my observations within a narrow compass on such topics as had been sufficiently treated of by others, and, at the same time, giving a more copious and satisfactory discussion of those matters which a long course of study and attention had rendered more particularly familiar to me, and respecting which I had obtained a precise and accurate knowledge. I mentioned this idea to the person above spoken of, who had submitted to me the proposal of publishing an enlarged edition of my former small work, and it met with his approbation: but, as the undertaking was of some magnitude, we agreed that the work should be published in separate parts; taking care, however, that each

each division might be so far complete in itself as not to have the appearance of being disjointed, or awkwardly torn off from the rest. The work was accordingly taken up by me without delay; and I have now to express my hope, that what is here offered to the public as the first part, (but which may be considered as forming a work of itself,) may be productive of the wished-for beneficial effects.'

The first part, which, as the author observes, forms a work of itself, was the only portion which he lived to finish, and constitutes the valuable addition now made to the stores of English literature. Although the subsequent portions would have been highly gratifying from such a pen as that of Dr. Mosheim, the most important is decidedly that which has been executed.

Of the translation, Mr. Vidal gives a very just account when he says 'that he has, throughout the whole work, endeavoured to exhibit the sense of his original with the most scrupulous fidelity, but at the same time without so closely pursuing that object as to sink the spirit of his author in a tame and servile translation.' Not less fully do we concur with him in the opinion, 'that his labours are not discreditable to himself or injurious to the reputation of that illustrious author, to whom it has been throughout his most anxious wish and intention to do justice.' If, however, we readily admit that the translator's style is clear, and well suited to the subject, we cannot venture to promise that his version of the Commentaries will be so acceptable as that which Dr. Maclaine has given of the General History. The one is a work of a popular nature, calculated for numerous readers; the other, of great research, entering much into detail, and which cannot be relished except by persons who are already conversant with ecclesiastical history. The nature of the latter, also, is not the only circumstance which will confine the study of it to a few; its concoction is such as, if not faulty, renders the perusal of it highly irksome and toilsome; and the title which it bears would have allowed that the greater part of the matter, which has been thrown into the notes, should have been incorporated with the text. As it is at present constructed, it will be in request only with the inquisitive; and, although no person who makes pretensions to liberal and enlarged knowlege can dispense with the diligent study of it, the scholar can by no means be satisfied with it in frame and structure. While, however, we deliberately thus express ourselves, let us not be supposed insensible to the rare treasures which it contains.

In the first volume, we meet with two preliminary chapters, which constitute a very necessary introduction to these Commentaries. Dr. Mosheim here takes a view of the civil,

religious, and literary state of the world in general, and of the Jewish nation in particular, at the time of the birth of our Saviour. The speculative darkness and moral depravity which then prevailed are exemplified in numerous instances. Having shewn that virtue and sanctity of morals were not promoted by the polytheistic religions of the Roman world, the author proceeds to display their actual effects:

'Under the influence of such circumstances, it is not to be wondered at that the state of society should have become in the highest degree depraved. The lives of men of every class, from the highest to the lowest, were consumed in the practice of the most abominable and flagitious vices: even crimes, the horrible turpitude of which was such, that it would be defiling the ear of decency but to name them, were openly perpetrated with the greatest impunity. If evidence be required of this, the reader may at once satisfy himself of the truth of what is here said, by referring to Lucian among the Greek authors, and to the Roman poets Juvenal and Persius. In the writings of the former in particular, he will find the most detestable unnatural affections, and other heinous practices, treated of at large, and with the utmost familiarity, as things of ordinary and daily occurrence. Should any one conceive that these or other writers might give the rein too freely to their imagination, and suffer themselves to be carried into extremes by their genius for satire and sharp rebuke, let him turn his attention to those cruel and inhuman exhibitions which are well known to have yielded the highest gratification to the inhabitants of Greece and Italy, (people who, in point of refinement, possessed a superiority over all other nations of the world,) the savage conflicts of the gladiators in the circus: let him cast his eye on that dissoluteness of manners by which the walks of private life were polluted; the horrible prostitution of boys, to which the laws opposed no restraint; the liberty of divorce, which belonged to the wife equally with the husband; the shameful practice of exposing infants, and procuring abortions; the little regard that was shewn to the lives of slaves; the multiplicity of stews and brothels, many of which were consecrated even to the gods themselves. Let him reflect on these, and various other criminal excesses, to the most ample indulgence in which the government offered not the least impediment, and then say, if such were the people distinguished beyond all others by the excellence of their laws and the superiority of their attainments in literature and the arts, what must have been the state of those nations who possessed none of these advantages, but were governed entirely by the impulses and dictates of rude and uncultivated nature!'

In a summary of the uses to be made of his picture of heathenism, Dr. M. adds:

'I should hope, that from this view it will appear of what infinite advantages the Christian religion hath been productive to the world, and its inhabitants; I mean not only in a spiritual sense, by opening to us the road that leads to salvation and peace, but also in the many and vast improvements in government and civilization to

which its influence gave rise. Take away the influence which the Christian religion has on the lives of men, and you at once extinguish the cause to which alone those unspeakable advantages which we enjoy over the nations of old can be fairly or justly attributed.'

The sketch of the worship and religion of the Jews, and of their various sects, is not only executed in a very satisfactory manner, but serves to prepare the mind of the reader for the ample discussion of Christian affairs which follow. It is observed that

'Two sorts of religion flourished at that time in Palestine, the Jewish and the Samaritan; and what added not a little to the calamities of the Hebrew nation, the followers of each of these regarded those of the other persuasion with the most virulent and implacable hatred, and mutually gave vent to their rancorous animosity in the direst curses and imprecations. The nature of the Jewish religion may be collected from the books of the Old Testament; but at the time of our Saviour's appearance, it had lost much of its original beauty and excellence, and was contaminated by errors of the most flagrant kind, that had crept in from various sources. The public worship of God was indeed still continued in the temple at Jerusalem, with all the ceremonies which Moses had prescribed; and a vast concourse of people never failed to assemble at the stated seasons for celebrating those solemn festivals which he had appointed; nor did the Romans ever interfere to prevent those observances: in domestic life, likewise, the ordinances of the law were for the most part attended to and respected: but it is manifest, from the evidence brought forward by various learned writers, that even in the service of the temple itself, numerous ceremonies and observances, drawn from the religious worship of heathen nations, had been introduced and blended with those of divine institution; and that, in addition to superstitions like these of a public nature, many erroneous principles, probably either brought from Babylon and Chaldea by the ancestors of the people at their return from captivity, or adopted by the thoughtless multitude, in conformity to the example of their neighbours the Greeks, the Syrians, and the Egyptians, were cherished and acted upon in private.

'The opinions and sentiments of the Jews respecting the Supreme Deity and the Divine nature, the celestial genii or ministering spirits of God, the evil angels or dæmons, the souls of men, the nature of our duties, and other subjects of a like kind, appear to have been far less extravagant, and formed on more rational grounds than those of any other nation or people. Indeed it was scarcely possible that they should altogether lose sight of that truth, in the knowledge of which their fathers had been instructed through an immediately Divine communication; since it was commonly rendered habitual to them, even at a tender age, to be diligent in hearing, reading, and studying the writings of Moses and the prophets. In every place where any considerable number of Jews resided, a sacred edifice to which, deriving its name from the Greek, they gave the appellation of synagogue, was erected, in which it was customary for the people regularly to assemble, for the purposes of worshiping God in prayer, and hearing

the law publicly read and expounded. In most of the larger towns, there were also schools under the management of well-informed masters, in which youth were taught the principles of religion, and also instructed in the liberal arts.'

The remainder of the volume comprizes the history of the first century, and Vol. ii. includes the whole of the second.

Dr. M. thus draws a correct representation of the government of the church in the first three centuries:

'A primitive bishop was, as it should seem, none other than the chief or principal minister of an individual church, which, at the period of which we are speaking, was seldom so numerous but that it could be assembled under one roof. He taught the people, administered what are termed the sacraments, and supplied the ailing and the indigent with comfort and relief. With regard to the performance of such duties as it was impossible for him to fulfil or attend to in person, he availed himself of the assistance of the presbyters. Associating, likewise, these presbyters with him in council, he inquired into and determined any disputes or differences that might subsist amongst the members of his flock, and also looked round and consulted with them as to any measures which the welfare and prosperity of the church appeared to require. Whatever arrangements might be deemed eligible, were proposed by him to the people for their adoption, in a general assembly. In fine, a primitive bishop could neither determine nor enact any thing of himself, but was bound to conform to and carry into effect whatever might be resolved on by the presbyters and the people. The episcopal dignity would not be much coveted, I rather think, on such terms, by many of those who, under the present state of things, interest themselves very warmly on behalf of bishops and their authority. Of the emoluments attached to this office, which, it may be observed, was one of no small labour and peril, I deem it unnecessary for me to say any thing: for that they must have been extremely small cannot but be obvious to every one who shall consider that no church had, in those days, any other revenue than what arose from the voluntary offerings, or oblations as they were termed, of the people, by far the greater part of whom were persons of very moderate or slender means; and that out of these offerings, in addition to the bishop, provision was to be made for the presbyters, the deacons, and the indigent brethren.'

In the subsequent passage, we have an account of the origin of a very important innovation:

'Although all the churches had, at the commencement of this century, various laws and institutions in common, which had been received from the apostles themselves, and were particularly careful in maintaining with each other a certain community of tenets, morals, and charity; yet each individual church, which had a bishop and presbyters of its own, assumed to itself the form and rights of a little distinct republic or commonwealth; and with regard to its internal concerns was wholly regulated by a code of laws, that, if they did not originate with, had, at least, received the sanction of the people

constituting such church. This primitive liberty and independence, however, was by degrees relinquished, and it became the practice for all the minor churches within a province to form themselves into one large association, and to hold at stated seasons, much after the manner of confederate republics, a convention, in which the common interests and welfare of the whole were taken into consideration and provided for. Of the immediate authors of this arrangement we are uninformed, but it is certain that it had its origin in Greece; and there are many things which combine to prove, that during this century it did not extend itself beyond the confines of Asia. In process of time, however, the very great advantages attending on a federation of this sort becoming apparent, other provinces were induced to follow the example of Greece, and by degrees this form of government became general throughout the whole church; so that the Christian community may be said, thenceforward, to have resembled one large commonwealth made up, like those of Holland and Switzerland, of many minor republics. These conventions or assemblies, in which the delegates from various associated churches consulted on what was requisite to be done for the common welfare of the whole, were termed *synods* by the Greeks, and by the Latins *councils*. To the laws enacted by these deputies under the powers with which they were invested by their respective churches, the Greeks gave the name of *canons* or general rules, and by this title it also became usual for them to be distinguished by the Latins.'

The reflections of the author on this change are in his best manner, and furnish a happy specimen of the work. He shews that it occasioned the power of the people in church-affairs to be undermined, while it greatly increased that of the bishops. He also observes that the same arrangement

'Broke in upon and gradually destroyed that absolute and perfect equality which had reigned amongst the bishops in the primitive times. For as it was necessary that some certain place should be fixed on for the seat of council, and that the right of convening the assembly and presiding therein as moderator, as well as of collecting the suffrages, and preserving the records of its acts, should be vested in some one or other of its members, it for the most part became customary to give a preference in these respects to the chief city of the province and its bishop, and hence, in process of time, sprung up the dignity and authority of "metropolitans," a title conferred by way of distinction on the bishops of principal cities. These associations of churches, situated within one and the same province, soon gave rise to the practice of many different provinces associating together; and hence a still greater disparity, by degrees, introduced itself amongst the bishops. In fine, this custom of holding councils becoming at length universally prevalent, the major part of the church assumed the form of a large civil commonwealth, made up of numerous inferior republics; to the preservation of which order of things it being found expedient that a chief or superintending prelate should be appointed for each of the three grand divisions of the earth; and that, in addition to this, a supreme power should be lodged in the

hands of some one individual bishop; it was tacitly assented to that a certain degree of ecclesiastical pre-eminence should be recognised as belonging to the bishops of Antioch, Rome, and Alexandria, the principal cities in Asia, Europe, and Africa; and that the bishop of Rome, the noblest and most opulent city in the world, should moreover take the precedence amongst these principal bishops, or, as they were afterwards styled, *patriarchs*, and also assume the primacy of the whole Christian church throughout the world.'

As the name of no Father is of more frequent occurrence in church-history than that of Tertullian, our readers will not probably be displeased to see the character which is given of him by the accomplished writer before us:

'He was originally a lawyer, but afterwards became a presbyter of the church of Carthage. Much of ingenuity and acumen undoubtedly discovers itself in the various treatises of this author now extant, which are written partly in defence of the Christian religion against its enemies and corrupters; and partly with a view to the reformation of men's morals, and the lighting up within their bosoms a spirit of genuine godliness and piety; but they are all of them composed in a style not only tumid and bombastic, but beyond all measure obscure. The opinions, moreover, which they exhibit, are harsh, oftentimes uncertain, and not less foreign from reason than from the sacred writings. In fine, they plainly indicate him to have been a man of a credulous turn of mind, much addicted to severity, and possessed of more subtilty than solid learning.'

As this celebrated Father was charged with heresy, it may be desirable to have an account of the matter from the same satisfactory quarter:

'In embracing Montanism, Tertullian appears to have been less actuated by a cool and discriminating judgment than by self-love, or a wish to promote the growth of certain opinions to which he was immoderately attached. Most of the principles of moral discipline propounded by Montanus, so far from being either new or unheard of amongst the Christians, had been actually adopted by several of them before his time. Of this number was Tertullian, a man of a morose and saturnine disposition, to whom the moral discipline of the Christians in general had long appeared by far too indulgent and relaxed. Upon finding therefore that Montanus was an advocate for the principles which he considered as true and just, he at once, without ever seeing or hearing the man, pronounced that he must have been inspired of the Holy Ghost. The object of this good father's patronage was, in fact, not so much Montanus as himself and his own opinions.'

We cannot take our leave of this masterly performance without acknowleging the obligations under which, we conceive, Mr. Vidal has laid the public by giving it an agreeable English dress.

ART.

ART. III. *Medical Transactions, published by the College of Physicians in London.* Vol. IV. 8vo. pp. 415. 12s. Boards. Longman and Co. 1813.

AFTER a lapse of several years, in which the College of Physicians have been engaged in defending their rights and privileges against the attacks of licentiates and Scotch graduates, we were somewhat surprized to find that they had resumed their plan of receiving and publishing medical communications. It appears, by the date of the papers, that the first of them was read in April 1806, and the last in March 1813; so that this volume must be considered as the result of the accumulated labours of the College during seven years. What may have been the cause of such unusual activity among the members of this learned body, which has enabled them, by the aid of a large type, to produce a volume in *so short* a space of time, it is not our business to inquire; we shall rather proceed to give our readers some account of the nature and value of its ingredients.

The first two papers are written by Dr. Baillie, and may be regarded as containing statements of facts which are worth recording, on account of the rarity of their occurrence. The first is, '*The Case of a Boy seven Years of Age, who had Hydrocephalus, in whom some of the Bones of the Scull, once firmly united, were, in the Progress of the Disease, separated to a considerable Distance from each other.*' The author observes that 'the great peculiarity in the progress of this boy's disease is the separation of some of the bones of the scull from each other, which had once been firmly united, in consequence of the accumulation of water in the ventricles of his brain.' In examining the edge of the sutures, by which the bones had been connected, it was found 'that their processes of union appeared to be more simple in their form, and fewer in number, than is usual in children of the same age;' a circumstance to which the separation of the bones is ascribed.

The second case is an instance of *Hydrocephalus Internus*, in a gentleman aged 56. He was seized with symptoms of compression of the brain, and became paralytic on the right side. He lost all recollection of words, except a few which he pronounced on every occasion, with great distinctness and with a variety of emphasis, as if he had deemed them sufficient to express all his ideas. — After some time, contractions and rigidity took place in different parts of the extremities, until he fell into a constant state of drowsiness, and died 11 months after the first attack. — The lateral ventricles of the brain were found to contain above six ounces of water.

Dr. Combe

Dr. Combe and Dr. Saunders report a case of *Stricture and Thickening of the Ileum*, which terminated fatally.

A paper of some length by Dr. Latham relates '*Cases of Tetanus in consequence of Wounds, evincing the Utility of relaxant Medicines, and more especially of the Pulvis Ipecacuanhæ Compositus in large and repeated Doses.*' — Seven cases of Tetanus are here reported, which occurred either to Dr. Latham himself or to his correspondents, and in four of which the remedy was employed with success. We are disposed to think that, in many instances of tetanus, the ipecacuanha may be an useful adjunct to the opium; yet we conceive that the most considerable share of the benefit is to be derived from this latter substance, which abundant experience has proved to be a very powerful remedy in this formidable complaint.

Dr. L. also communicates some *Remarks on Tumours*, which have been *mistaken for Diseases of the Liver*.

A case of *peculiar Affection of the Eyes*, or night blindness, is related by Dr. Heberden; which, from its rarity, may deserve to be recorded. In the same point of view we regard the next paper, giving an account of some cases of *Scurvy*, which occurred to the same practitioner in the metropolis, and in which the influence of the usual exciting causes of the disease may be satisfactorily traced. Dr. H. takes occasion to make some interesting remarks on the *present* compared with the *former* condition of London, as to the existence of this malady.

Dr. Powell's paper, recommending the *Nitrate of Silver* in chorea, is intitled to attention. — We have next some statistical observations by Dr. Heberden, *on the Mortality of London*, which coincide with others of a similar kind, in evincing the increased salubrity of the metropolis, owing to the improved manners of the inhabitants with respect to ventilation and cleanliness.

We do not see much to detain us in the observations of Dr. Roberts on *Phthisis Pulmonalis*, except the information which we derive from a list of substances given by him in this complaint without success. This list we shall transcribe, in order that our readers may obtain from it all the benefit of Dr. Roberts's negative experience:

'Among metallic substances the following were given:

'Of silver, the only preparation in use, the nitrate.

'Of lead, the super-acetate combined with opium, which so successfully counteracts its deleterious effects.

'Of zinc, the following preparations were directed: the sulphate and oxide, and the precipitate from the sulphate by potash, combined with myrrh.

'Of arsenic, its neutral salt formed by combination with potash.

'Of

'Of manganese, the white oxide in the dose of ten grains every six hours; and the black oxide of cobalt, in the dose of from one grain to four.

'Ammoniated copper, muriate of barytes, the nitric and phosphoric acids; the vegetable narcotics, aconite, hyoscyamus, stramonium, belladonna, as well as toxicondendron, were administered without success.'

Dr. Powell's *Observations on the comparative Prevalence of Insanity, at different Periods*, seem to prove the correctness of the popular opinion that this complaint is on the increase. It is, however, consoling to learn that the aggregate number of the insane is considerably less than most persons would probably be disposed to believe, being only in the ratio of 1 to 7300 of all the inhabitants of England.

Case of Superfœtation, by W. G. Maton, M.D. — *Case of Tetanus arising from a Wound, in which the Affusion of cold Water was successfully employed*, by G. G. Currey, M.D. — *Sequel to the Paper on Tetanus*, by J. Latham, M.D. — *Case by Mr. Blagden, Surgeon at Petworth*, of Hepatitis, in which an abscess was formed, and a large gall-stone discharged. The patient, a lady aged 66, recovered.

Dr. Warren furnishes an account of *Two Cases of Diabetes Mellitus*, in which opium was given in large quantities, at the same time that a diet of animal food was employed; in one of the cases, the opium was administered in the form of Dover's powder, and afterward united with kino. Benefit seems to have been obtained from this plan; the patients were relieved from their most urgent symptoms, and even appeared to be cured; yet we are told that one of them died shortly afterward, of a pulmonary complaint.

Case of Inflammation, and subsequent Mortification, of the Adipose Membrane surrounding both Kidneys; with the Appearances on Dissection. By Thomas Turner, M.D.

Another paper is given by Dr. Warren, *On the Head-achs which arise from a defective State of the digestive Organs.* — The description of the different species is detailed with the greatest minuteness, and the most precise diagnosis is laid down between those which take place when 'the functions of the stomach, liver, and bowels will be found inactive or improperly exercised,' and those which 'arise solely from a faulty action of the stomach.' Head-achs produced by excess, those which proceed from congestion in the brain, or from disorganization of the brain, and nervous head-achs, all are distinctly described. The paper is so long, and the directions which it contains for the removal of the disease, as well as the detail of the symptoms, are so minute, that it would carry us beyond our boundaries to give a satisfactory

satisfactory account of it; but it bears the marks of accuracy, and deserves an attentive perusal.

Dr. Baillie gives an account of a case of *strong Pulsation of the Aorta, in the Epigastric Region*, not depending on aneurysm.—Dr. Latham offers *Observations on certain Symptoms, usually but not always denoting Angina Pectoris*;—and an useful communication is made by Dr. Haygarth, *on the Discrimination of Chronic Rheumatism from Gout, acute Rheumatism, Scrophula, Nodosity, White Swelling, and other painful Diseases of the Joints and Muscles.*—Sir Henry Halford next favours us with a paper *on the Climacteric Disease*: in which he observes that there is a certain period in the decline of life at which the constitution experiences a real morbid change, rather than a mere decay of the strength and declension of the vital powers. That this is properly a disease the author argues, because recovery often takes place from it, which could scarcely be the case if it consisted in a mere decay of the system. It is described 'as a falling away of the flesh in the decline of life, without any obvious source of exhaustion, accompanied with a quicker pulse than natural, and an extraordinary alteration in the expression of the countenance.'

The following are the remarks respecting the treatment of this complaint:

'Physicians will not expect me to propose a cure for this malady. In fact, I have nothing to offer with confidence, in that view, beyond a caution that the symptoms of the disease be not met by too active a treatment. It is not very improbable that this important change in the condition of the constitution is connected with a deficiency in the energy of the brain itself, and an irregular supply of the nervous influence to the heart. Whatever, therefore, would weaken the general system must be detrimental; and it seems in all cases of this kind more prudent to direct local than general evacuations for the relief of occasional congestions in the blood-vessels.

'For the torpor of the stomach and digestive organs the warmer purgatives are generally preferable to those of a saline kind; and I have often been better satisfied with the effect of the decoctum aloes compositum than that of other evacuants.

'If the system appear to be surmounting its difficulties, the Bath water may be recommended with probable advantage, particularly if the stomach has been weakened by intemperance, and still more especially if symptoms of gout shall have been blended with those of the climacteric malady in its course.'

We merely state the titles of the remaining papers. *On Abdominal Tumour originating in Lumbar Abscess*, by Dr. Latham.—*Case of Intestinal Protrusion per Anum.*—*Case of Hydrophobia*, by R. P. Satterley, M.D.

The volume is eked out by the Report of the Royal College of Physicians on Vaccination, which had already been given to the public seven years before.

From

From this brief report, our readers will conclude that this volume contains a few good papers, and several that are at least worth reading: but, when we consider it in connection with the length of time which has been occupied in its production, it certainly tends to give a low idea either of the talents or the exertions of the members of the College.

ART. IV. *Observations on the distinguishing Symptoms of three different Species of Pulmonary Consumption, the Catarrhal, the Apostematous, and the Tuberculous;* with some Remarks on the Remedies and Regimen best fitted for the Prevention, Removal, or Alleviation of each Species. By Andrew Duncan, Sen., M.D., of Edinburgh, &c. &c. 8vo. 6s. Boards. Longman and Co. 1813.

THIS volume is written by a veteran in the profession, who has had extensive opportunities of acquiring information on the subject on which he writes, and whose learning and assiduity enable him to profit by his advantages. Unlike too many of the publications which pass through our hands, — the productions of those who are only entering on their professional career, and who, if they are furnished with learning, must be deficient in experience, — we have here the results of the matured and sober reflections of one who has devoted a long life to the study of the phænomena of disease. From the rank which he holds in the University of Edinburgh, and from the circumstance of his having been for many years the editor of a medical journal, it may be presumed that he is thoroughly acquainted with all the changes of opinion, and the revolutions of theory, without being himself bigoted to any sect; and, having no favourite doctrine of his own to support, he comes forwards to state his unbiassed judgment respecting the various circumstances which have passed before him.

The definition which Dr. Duncan gives of the disease is simple and comprehensive; 'by phthisis pulmonalis, or pulmonary consumption, is to be understood that affection in which a general wasting or consumption of the body arises from a disease of the lungs.' From the structure and functions of the lungs, it might be supposed that they would be subject to many modifications of disease; and, accordingly, systematic writers have been in the habit of making a number of species, depending partly on the supposed cause and partly on the symptoms. The present author maintains that a radical difference exists between different species, but conceives that they may all be reduced to three modifications, or varieties; to which he gives the names of catarrhal, apostematous, and tuberculous,

berculous. These three species he deems it important to characterize and discriminate, as they lead to some difference in the prognosis and in the practice. He remarks that, in every variety of phthisis, the symptoms may be referred to three classes; — the pulmonary symptoms, or those which arise immediately from the state of the lungs; — those of the hectic fever, which always attend phthisis; — and the supervening or consequent symptoms. It is principally in the first class, or the pulmonary symptoms, that the difference between the three species is most discernible; and, for this reason, the author proceeds to give an account of the phthisis in its first stage, as it manifests itself under the three forms mentioned above. The descriptions which follow are intitled to considerable commendation, as presenting an accurate view of the phænomena of the disease, and at the same time marking out the diagnosis between the three species which Dr. Duncan is anxious to establish. We regret that our limits will not permit us to transcribe the whole: but we shall select the account of the tuberculous variety, as being the most important, both from its more frequent occurrence and from its fatal tendency. After having observed that this modification of the complaint is always immediately produced by the presence of the peculiar tumours of the lungs which have obtained the name of tubercles, Dr. D. gives a description of the nature of these tumours, and examines the truth of the opinion that they are the consequence of scrophula. To this idea he strongly inclines, without yielding to it his decided assent.

'In support of this doctrine, there are many probable arguments; and, among other things, this opinion is corroborated from its being a well known fact, that tuberculous phthisis is often observed as a hereditary disease in scrofulous families; from its occurring most frequently at a particular period of life, between the age of fifteen and twenty-five; and from the striking resemblance which may often be observed between tubercles of the lungs and diseased mesenteric glands, producing tabes or phthisis mesenterica in those who are evidently subjected to hereditary scrofula: for in the mesentery, the diseased tubercles, though they were unquestionably at first lymphatic or lacteal glands, are equally inorganic as tubercles of the lungs.'

After these preliminary observations, the symptoms are thus detailed:

'Of all the modifications of phthisis, the pneumonic complaints which occur in the tuberculous are the least alarming. Hence, this species often subsists for a considerable time before it awakens the attention of the patient. This the rather happens, because the fever with which the tuberculous phthisis is attended at its commencement is in general accompanied with high spirits. And from this state of exhili-

exhilaration, even to the latest periods of the disease, patients affected with tuberculous phthisis have often no apprehension of their own danger.

'At the commencement of tuberculous phthisis, neither the cough nor dyspnœa are by any means urgent; and in many instances, even to the very end of the affection there hardly occurs any expectoration. The cough, in general, is of the short tickling kind, without being violent; and may be termed rather a *tussicula* than a *tussis*. But while it takes place without any great uneasiness, it is still troublesome from being very frequent. Notwithstanding, however, these frequently repeated efforts towards expectoration, the irritating cause is not removed, and those slight fits of coughing, terminating without the smallest expectoration even of mucus, are again speedily renewed.

'In most cases, no remarkable pain of breast attends the tuberculous phthisis; and when pain occurs, it is neither fixed to any particular spot, nor is it constant.

'In many instances, no dyspnœa whatever occurs in the tuberculous phthisis; or at least, difficulty of breathing is observed only upon motion or exertion. When the patient remains at rest, the breathing is perfectly free; and it is very little if at all affected by change in the position of the body. Contrary to what happens in the apostematous phthisis, the patient can lie with equal ease on either side.'

It is then remarked that the loss of strength and the wasting of the body are the first symptoms which give alarm to the friends; and the author thus concludes:

'To these slight pneumonic symptoms, even without the occurrence of any expectoration whatever, either purulent or mucaginous, distinctly marked hectic fever often supervenes. In other cases, however, after the cough has been long *dry*, as it is called, some degree of expectoration occurs. But in almost no instance has it the appearance either of proper purulent matter or of blood. Sometimes a slight tinct of blood is observed; but never such a degree of hæmoptysis as is often observed to precede apostematous phthisis. Most frequently, the matter expectorated is a thin watery fluid slightly tinged with blood; and it has very much the appearance of that sanies which is often discharged from scrofulous sores. When this state of expectoration takes place, hectic fever is seldom wanting to a great degree.'

The next chapter treats on hectic fever: which is stated to be a consequent disease, occurring in the latter stages of phthisis, and is sometimes the only alarming complaint that makes its appearance. Dr. Duncan remarks that the formation of unhealthy pus in any part of the body, as well as in the lungs, is capable of producing this malady; and he adopts the opinion that it is always 'the consequence of ill-conditioned pus being absorbed by the valvular lymphatics, and thus introduced into the mass of blood.' We shall not now stay to examine the validity

validity of this hypothesis, which has been much controverted. The description of the symptoms of hectic fever is well drawn up, as also that of the last stage of phthisis; in which the extreme emaciation of the body, the great weakness, the profuse perspiration and diarrhœa, point out the near approach of the fatal termination.

After a chapter on diagnosis, Dr. Duncan proceeds to the cure; first laying down the general plan which is to be pursued, and afterward making some observations on particular remedies. The indications that are pointed out, however eligible and necessary, are, we fear, rather to be desired than expected. In the catarrhal variety, it is stated that 'the first object which is naturally to be aimed at in the cure, is to produce a change in that state of separation which takes place from the surface of the branches of the trachea, and of the membrane forming the air-vessels of the lungs. But it is also a second object of no less importance, to restore the natural condition and state of action of those superficial vessels from which this separation is afforded.'—In the apostematous phthisis, where the purulent matter which constitutes the exciting cause of the disease is accumulated in a considerable quantity in one or more cavities, the object is to discharge the matter collected, to prevent the formation of a new quantity, and to heal the ulcer from which it is generated.—In the last, or tuberculous variety, our endeavour must be to effect the resolution and removal of the tubercles; which may perhaps be occasionally accomplished by the powers of the constitution, under favourable circumstances, but which, we conceive, can never be achieved by the direct interference of art.

The last chapter, containing 'observations on particular practices employed in phthisis pulmonalis, and which have been recommended by eminent writers,' we may regard as a compendium of the experience that has been accumulated, for a long course of years, on the powers of particular remedies or plans of treatment. It affords a favourable view of the knowlege and candour of the writer, but presents a very melancholy picture of the resourses of medicine; since, while every person must admit that none of the remedies mentioned by Dr. Duncan can be viewed as holding out any great probability of a cure, in the largest number of instances, we feel at a loss to add to the list any that are more effectual. Bleeding, blisters, issues, emetics, refrigerants, acids, nitre, fox-glove, milk-diet, sea-voyages, a change of climate, bark, balsams, myrrh, hemlock, and inhalation of gasses, have all had their respective advocates, but have proved ineffectual in most instances in which they have been adopted by others. The remarks of the

author

author on these different practices coincide very much with our own opinions respecting them. The observations on the several plans of regimen are equally judicious; and we also agree with the Doctor in his remark that 'a greater number of cures in phthisis have been effected by regimen than by medicine, especially if under the head of regimen be included not merely diet, but air, exercise, and similar circumstances.'

An appendix describes a process for obtaining the inspissated juice of the lettuce, as an article of the *materia medica* possessing many of the properties of opium, under the title of *Lactucarium.*

Art. V. *An Account of the Basalts of Saxony*, with Observations on the Origin of Basalt in general. By J. F. Daubuisson, Member of the National Institute, and one of the Principal Engineers to the Board of Mines in France. Translated, with Notes, by P. Neill, F.R.S.E. and F.L.S. Secretary to the Wernerian Natural History Society. With a Map of the Saxon Erzgeburge, from Petri. 8vo. pp. 300. 9s. Boards. Longman and Co. 1814.

THE contending partizans of the Neptunian and the Plutonian theories of the earth require not to be apprized that the author of this treatise, in consequence of his acquaintance with the basalts of Saxony, had strenuously espoused the doctrine of their aqueous origin. Having communicated the results of his observations to some of his more *fiery* countrymen, they exhorted him, before they generalized his conclusions, to make the tour of Auvergne. 'I will do so,' he replied, 'and I will erect the standard of Neptune on the summit of the *Puys de Dôme.*' To Auvergne he certainly repaired, but he as certainly returned impressed with the conviction that the basalts of that country are the products of antient volcanoes. We have not learned, however, that this opinion, which he has had the candour to avow, has shaken his belief in the humid agency to which he attributes the existence of those rocks that principally form the subject of the present volume: nor, in the nature of things, can we perceive any adequate reason for the complete dereliction of his geological creed. As volcanoes, in fact, are known to exist in districts of *trap formation*, ranges of basaltic rock *may* have been originally precipitated in a watery menstruum; and, in particular spots of the globe, portions of these ranges *may* have undergone igneous fusion, and have subsequently resumed their solid and stony aspect, exhibiting with more or less distinctness the traces of their former fate. By the aid of this simple hypothesis, we may at least provi-

sionally reconcile the conflicting arguments which have been maintained, with nearly equal plausibility, relative to the production of basalt in general. Waiving, however, at present, the discussion of this much debated question, if we convey to our readers adequate conceptions of the scheme and merits of M. Daubuisson's publication, we shall rest satisfied with having discharged our critical duty.

In a short introduction, the author states the points of controversy between the advocates of the rival theories, glances at the intermediate opinions of Saussure and Dolomieu, and thus announces the plan and objects of his essay:

'In order to obviate any doubt as to the meaning of terms, I shall begin with explaining what is here to be understood by *basalt*, and by the expression *volcanic production*. Then, after giving a concise sketch of the position and nature of the chain of mountains, I shall particularly describe each basaltic eminence in succession. I shall next mention the conclusions which seem to me to result from my observations, particularly in regard to the formation of the basalts of Saxony: stating my reasons for believing that they are not, and cannot be, of volcanic origin. After having taken a cursory view of the extent of the great basaltic mass which constitutes a part of the surface of the globe, I shall hazard an opinion concerning the nature of basalt in general; and then conclude with an examination of the volcanic hypothesis of that excellent geologist Dolomieu, whose misfortunes lately excited so much interest among the learned in every part of Europe, and whose recent loss is still generally deplored. These different matters will form the objects of the five parts into which this essay is divided.'

Without attempting to give a definition of the term *basalt*, he enters into a rather detailed description of its more general characteristics; which, since they do not materially differ from those that are observable in the same mineral substance as it occurs in our own island, it would be superfluous here to particularize. Under the denomination of *volcanic productions*, he includes only those substances which have undergone complete fusion, '*and have had their nature changed by a subterranean fire*,' &c.: but we can conceive rocky matters fused by volcanic heat, and subsequently consolidated, without having their stony nature or aspect changed. Basalt, if we mistake not, is often found in this very predicament, as we may infer from the experiments of Sir James Hall, and from various undoubted lavas brought from Hecla, the Isle of Bourbon, Auvergne, &c. On this and some other points, connected with the phænomena of burning mountains, we could have listened with greater deference to the author's observations, if he had personally contemplated the process of a volcanic eruption, and not endeavoured to mix it up with the comparatively insignificant

combustion of thin strata of coal, at a few yards from the earth's surface.

The basaltic mountains of Saxony appear to be singularly situated in a geological point of view, as they belong to the *Erzgebürge*, or *metalliferous chain*; which, running one hundred and twenty miles from N.E. to S.W., separates Bohemia from the electorate of Saxony: terminating, on the one hand, in Franconia, where its base unites with that of the Fuchtelgebürge; and, on the other, in the great and deep valley of the Elbe. It rises to 3,600 feet above the level of the sea, and has a very rapid declivity towards Bohemia, but a very gradual descent towards Saxony. Its fundamental rock is *granite*, which is wrapped round, as it were, with beds of gneiss, micaceous shistus, and slate; through which, in many places, it pierces, and appears exposed to view. The numerous and rich veins which traverse some of the beds are the objects of the great mining operations in Saxony. In this chain are likewise found rocks of serpentine and quartz, strata of lime-stone, coal, clay, &c. A powerful bed of porphyry covers the whole of the eastern part of the chain, on the northern side; as a bed of sand-stone, of equal magnitude, does on the southern.

'On a chain of hills of this structure, does the basalt rest, of which I am to treat. Under various shapes, as tables or platforms, cones, and domes, it forms the summits of about twenty mountains, some of which are isolated, but which more generally are connected by their sides to the neighbouring mountains, the basaltic top alone remaining separate. This is commonly the most elevated point in the neighbourhood; so that when, in surveying the aspect of any part of the chain, an isolated summit is seen rising above the surrounding mountains, we may almost conclude that it is composed of basalt. It is principally in the neighbourhood of the ridge of the chain that mountains with basaltic summits occur. Precisely on the highest part of the chain, between Gottesabe and Irgand, there is a kind of mountain-plain, more than three miles in length, the rock of which is basalt. The back of the chain, which looks towards Bohemia, presents a greater number of basaltic mountains; but I mean here to confine myself to those of Saxony.'—'All the basaltic rocks of Saxony, taken together, present a surface of little more than an English square mile, and they are dispersed over an extent of country of more than six hundred square miles, so that they do not constitute the six hundredth part of the superficies of the chain of which they form a part.'

Many pages are allotted to a geological analysis of the respective hills in question, with the particulars of which we are little anxious to swell our report; not because we are at all inclined to challenge their accuracy, or to detract from their real value, but because, with the exception of some of the accompaniments which we have already noticed, the phænomena do

not essentially differ from those that may be observed in other basaltic districts. The frequent occurrence of mining galleries, however, very considerably enhances the value of M. Daubuisson's researches; since these excavations occasionally reveal the beds of clay or sand on which the basalt rests, or afford convincing proofs of the gradual transition which connects the last-mentioned rock with wacke. — The basalt of the hill of Lichtewalde is remarkable for the profusion of olivine which it contains; and which occurs in amorphous masses that are sometimes larger than a man's fist. In some cases, they indicate a tendency to crystallization, exhibiting the rude semblance of a prism, 'with two planes cutting each other at right angles.' If we accurately recollect, M. Bort procured, in the Isle of France, specimens of the crystals of olivine, remarkably well defined: but such are rarely to be obtained.

The columnar disposition of the basalt at Stolpen is duly commemorated, and suggests a sentimental reflection which steals on the reader with an agreeable surprize:

'The columns of Stolpen are employed as posts or boundary-stones on the roads, and in the streets of the neighbouring towns; and they are sometimes placed in gardens and pleasure-grounds, as objects of decoration. The basalt is used also in the manufacture of bottles. While walking about the church-yard of Stolpen, I remarked a group of basaltic columns, tastefully placed over a grave. Such a sight could not fail to bring to mind the recent loss of the celebrated geologist of France, (Dolomieu,) who has treated so well of basalt; and I could not help thinking that a similar simple mineralogical trophy might with propriety be raised over his tomb, as calculated to perpetuate the memory of his labours. In former times, a sphere circumscribed by a cylinder was placed over the sepulchre of Archimedes;—a spiral logarithmic curve was inscribed upon the monument of Bernoulli;—and both emblems were fitted to recall the attention of posterity to the discoveries and writings of these eminent men.'

From the circumstance of the Saxon basalts uniformly resting *above* and never *under* the fundamental rocks of their respective mountains, the author infers that they are of posterior formation to these rocks; and that they are of a totally distinct character from the granite, mica slate, porphyry, sand-stone, and gravel, on some one of which they are found to repose. When the surface of one of the mountains is inclined, or stratified, the surface of superposition of the basalt is not parallel with the direction of the strata; whence he concludes that, before the deposition of the basalt, its sustaining beds had undergone considerable changes and disintegrations. As the principal characters and qualities of basalt may be found in other rocks, he

presumes

presumes that it has been formed by similar agency; especially as the fact of its having had a different origin remains to be proved. While granite, porphyry, shistus, &c. have been regarded as precipitates from a solution which once covered the countries in which they are now found, we may, in like manner, 'consider the basalt of Saxony as a precipitate or sediment proceeding from a solution which had at one time stood suspended over the whole of that country.'—In Saxony, basalt occurs only on the summits of mountains, and must therefore have been either originally deposited on them exclusively, or the present caps and platforms of that substance must be merely the relics of a great deposition of basalt which, at one time, covered all the face of that region, and M. Daubuisson endeavours to shew that the latter alternative is supported by existing facts and appearances.—The intimate relation of basalt with wacke and clay, and the transition of these substances into one another, seem to prove that the first of them is only an argillaceous mass, of a black colour, impregnated with ferruginous matters, and of which the particles have contracted a strong degree of cohesion.—From the identity of constitution manifested by basalt and green-stone, we are warranted to assert that the former is merely a compact green-stone, or hornblend rock.

The proofs adduced in the fourth part against the volcanic origin of the Saxon basalts are, first, the striking dissimilarity between the mountains described, and those in which volcanic agency is known to exist at the present day; 2. the absence of any visible opening, or funnel, of which not a vestige has been traced; 3. the want of any crater; and 4. the physical impossibility of the basalt having been projected up through the granite, &c. without producing evident disruptions, and of its making its escape in the line of the *greatest resistance.*

The supposition, that all the basaltic summits of Saxony are the remnants of one great stream of lava, appears to this author to be equally untenable, from the following considerations: 1. The supposition itself implies entire ignorance of the geology of this district of country, the bowels of which have been explored, for upwards of six centuries, by numbers of miners and mineralogists. 2. In the whole range of this mountain-chain, no scoriæ, cinders, nor scorched stones, are to be found. 3. Every basaltic summit, or platform, presents a continuous mass, which indicates a simultaneous formation, inconsistent with all the operations of volcanoes with which we are acquainted; and 4. The very formation of basaltic beds is altogether irreconcileable with the extravagant notion of one great and general eruption.

Other arguments against the volcanic origin of basalt are next urged from the nature of that substance in general, as from its passage into wacke and clay; its being only a modification of green-stone, which is composed of ingredients readily fusible at a moderate temperature; the sameness of its principal characters all over the world, while lavas present very striking differences; the similarity of specimens from very different repositories; and the large proportion of iron which it invariably contains, and which no other rock appears to be capable of affording. The adventitious substances included in basalt, viz. crystals, grain, balls, geodes, fragments of old rocks, and *water*, are also quoted as proofs of its production in the humid way. This part of the reasoning is conducted in the usual style of the Wernerians; and, indeed, these points have been so frequently agitated in almost every geological publication, that it would now be idle to state or to confute them. Considerable stress is likewise laid on the regularity of the beds of basalt, their disposition to a columnar arrangement, and especially their alternating with strata of bituminous and combustible substances, as appearances altogether incompatible with their igneous origin.

M. Daubuisson scarcely deigns to notice the supposed vestiges of craters in the basaltic hills of Saxony, because he perceived no excavations which were not the effect of human exertion, or of some ordinary cause, easily detected. — The concluding paragraph of the fourth part bespeaks at least moderation and candour:

'Such are the principal reasons which have convinced me that the basaltic rocks, *which I have hitherto had an opportunity of seeing*, have not resulted from subterranean fires. — My purpose here has not been to treat fully the question concerning the origin of basalt in general: I have not advanced any thing not founded on my personal observations; and I have only deduced such conclusions from them as appeared to be inevitable. Perhaps at some future day, — after I myself may have viewed volcanoes and their products, and examined the basalts and extinguished volcanoes of Auvergne and the Vivarais, — perhaps I may then be better fitted to consider that question in all its extent, to form a just estimate of what has been written on the subject, and to bring forward more interesting facts and examples. One of my fondest wishes is to undertake such a journey, after completing the preparatory examinations which now engage me. There can scarcely be more interesting problems to French naturalists, than to determine if so great a portion of their country has really at one time been the theatre of the magnificent and awful scenes presented by volcanoes; if the soil which is now cultivated has, at some remote period, been an ocean of fiery matter. — We are now aware of the kind of facts which must be resorted to in solving such a problem.'

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The translator, in a note, acknowleges that his author accomplished his projected visit to Auvergne; and that he now concurs with Dolomieu, and other naturalists, in regarding the *puys*, or conical eminences of that country, as extinct volcanoes, and the circumjacent basalt as of volcanic origin, or basaltic lava: without, however, relinquishing his opinion concerning the aqueous origin of the basalt of Saxony.

Ascending, in the fifth part of his treatise, to more general conclusions, M. Daubuisson deems it fair to hazard, with the diffidence of philosophical conjecture, the position that, as all the basalts of which he has read descriptions, or examined cabinet-specimens, agree in their leading characters, and as the origin of those which he has explored in Saxony cannot be attributed to fire, the others have not been produced in a different or opposite manner. While he admits, however, the possibility of the existence of *basaltic lavas*, he understands, by this last mentioned expression, beds of basalt that have been fused by the combustion of beds of coal immediately beneath them: — but he contends that appearances in this case must be very limited, when compared with the extensive and alternating ranges which he describes. The contrary opinion he refers to a love of the marvellous, and the fondness with which the imagination contemplates the grand and striking phænomena of its own creation. Hence, in the language of Klaproth, naturalists are gradually recovering from their *volcanic illusions*. In the course of half a century, almost all the German geologists have abandoned the doctrine which identifies basalt with lava; and even Saussure and Dolomieu felt themselves constrained to modify and circumscribe this tenet of their creed.

The concluding exposition of the nature of basalt offers to our notice little that can be regarded as original. The attempt to explain the amygdaloidal structure of some of the varieties is, in particular, far from satisfactory; and we cannot, by any means, acquiesce in the notion of the prismatic arrangement of this substance being the result of *contraction*, in the course of drying and hardening. A more rational hypothesis is that which rests on the doctrine of crystallization.

We close our report by remarking that this French geologist is a powerful pleader for the cause which he advocates; that his arguments derive their importance chiefly from the matters of fact which his opportunities enabled him to contemplate; and that, although the text and copious notes afford a clear and perspicuous exposition of the Wernerian views relative to the formation of basalt, the subject, when examined in all its bearings and details, and when treated as a problem of general application, is not unattended with serious and, perhaps, insuperable difficulties.

ART. VI. *Philosophical Transactions of the Royal Society of London.* For the Year 1814. Parts I. and II.

[*Article concluded from the Review for December, p.* 426.]

CHEMICAL and PHYSIOLOGICAL PAPERS, Part II.

OBSERVATIONS on the Functions of the Brain. By Sir Everard Home, *Bart.* — Having remarked on the little success which has attended the attempts hitherto made to ascertain the functions of the individual portions of the human brain, Sir Everard here proposes, in order to throw some light on this subject, that those who have an opportunity of witnessing injuries of the brain, and the consequent change in its functions, should publish the result of their experience in one connected view. He has accordingly adopted this plan in the paper before us; stating the general facts and conclusions in the text, and placing in the form of notes the more minute particulars. He arranges his materials in 10 sections; 1st. The effects produced by an undue pressure of water on the brain; 2d. The effects resulting from concussion of the brain; 3d. The effects which ensue when the blood-vessels of the brain are preternaturally dilated or diseased; 4th. The effects produced by extravasated blood; 5th. The effects arising from the formation of pus; 6th. The effects of depression, and the thickening of different portions of the skull; 7th. The effects of pressure from tumours; 8th. Effects of injury to the substance of the brain; 9th. Effects of alteration of structure in the brain; 10th. Effects of injury to the medulla spinalis. The number of facts brought forwards is so very considerable, as to render this paper a valuable repository of information; and we are well aware how much more important this is than the most ingenious theory: yet we think that Sir Ev. Home might with advantage have embodied his experience in the form of some general deductions, which, if cautiously formed, would have greatly enhanced the value of his labours.

Further Experiments and Observations on Iodine. By Sir H. Davy, *LL.D.* &c.—In our last No., p. 413., we gave an account of Sir H. Davy's experiments on the newly discovered substance to which the name of iodine has been assigned. The present paper, which is dated from Florence, supplies a continuation of the labours of this distinguished chemist. It is arranged under five heads; the first of which is intitled, 'on the triple compounds containing iodine and oxygen.' As a specimen of this description of bodies, Sir H. details the properties of the compound formed with potassium:

'The triple compound of potassium purified by alcohol is almost tasteless, has no action on vegetable colours, is very little soluble in cold

cold water, but more soluble in hot water; when it is thrown into concentrated nitric, or sulphuric, or phosphoric acids, it has no violent action on them. By heat it may be dissolved in them, and the solutions, when saturated, congeal and form crystalline substances intensely acid. When the substance formed by the triple compound and the nitric acid is strongly heated, the nitric acid flies off, and at the temperature at which it is entirely expelled, the substance itself begins to decompose, and affords a little iodine and much oxygene.

'If the solution of the triple compounds in sulphuric or phosphoric acids be heated strongly at the temperature at which the acids sublime, the triple compound itself is decomposed, and it affords oxygene and iodine, and leaves acid sulphate and phosphate of potassa. If when the mixture is rendered fluid by heat, a little sugar or other combustible matter is added, there is a violent action, and iodine is disengaged with great rapidity.

'The triple compound dissolves without decomposition in solution of phosphorous acid; but on heating the solution, oxygene is attracted by it, iodine appears, and phosphate of potassa is formed.

'When the triple compound is thrown into concentrated muriatic acid, there is an effervescence, the smell of chlorine is perceived, the fluid becomes yellow, and when evaporated yields the chlorionic acid.

'When the solution of the hydroionic acid in water is poured upon the triple salt, iodine is instantly produced in great quantities.

'Acetic and oxalic acids dissolve the triple compound without decomposing it. On heating the solution in oxalic acid, the acid becomes brown from the deposition of charcoal, and iodine immediately appears.

'When the triple compound is thrown into solution of sulphurous acid, iodine is instantly produced, and sulphuric acid formed, and if the sulphurous acid is not in too large a proportion, the solution becomes yellow by dissolving iodine; if more sulphurous acid is added, water is decomposed, and sulphuric acid and hydroionic acid formed.'

Sir H. then gives an account of the *double compound* of potassium and iodine; and he informs us that the '*triple compound* is composed of one proportion of iodine about 165, one of potassium 75, and six of oxygen 90; which is a composition exactly analogous to that of the hyper-oxymuriate of potassa.' He proposes to name the triple compounds oxy-iodes, an appellation which appears to be unobjectionable: but we are not yet reconciled to the author's method of terminating the words according to the state of the base; as oxy-potassame, instead of oxy-iode of potassium.

Section ii. contains 'some observations on hydroionic acid, and on the compounds procured by means of it.' This acid was described in the former paper as produced by the action of iodine on phosphorus, which was at first mistaken for muriatic acid: but it was proved by the author to be possessed of

of peculiar properties, which are described with his accustomed accuracy. In the third section, we have an account of the 'other acid compounds of iodine;' first, that of iodine and chlorine, which the author calls the chlorionic acid, and conceives to be composed of one proportion of iodine and one of chlorine. The properties of this acid are detailed at considerable length; after which we find a few observations on the compounds of iodine and tin, and of iodine and iron, which exhibit acid-properties. Section iv. is 'on the action of some compound gases on iodine.' The gases employed were sulphurated hydrogen, olefiant gas, nitrous gas, and carbonic oxyd. Section v. treats 'on the mode of detecting iodine in combinations, and on certain properties of its compound with sodium.' The principal object of the experiments here detailed was to ascertain from what marine productions iodine might be obtained.

Observations respecting the natural Production of Saltpetre on the Walls of subterraneous and other Buildings. By J. Kidd, *M.D. Professor of Chemistry at Oxford.*—The circumstance which occasioned Dr. Kidd's observations was the appearance of an efflorescence of nitre, on some part of the walls of the laboratory of the Ashmolean Museum in Oxford. He gives a minute account of the construction of the building, its situation, its materials, which are calcareous free-stone, the parts on which the efflorescence usually appears, and other facts connected with it which might seem to lead to a knowlege of the cause. Of these the most important is the state of the atmosphere; and the chief object of this paper is to point out the connection between these circumstances. It is stated that this formation of nitre never occurs except where lime is present, chiefly on buildings constructed of lime-stone, but occasionally on bricks that are formed of a calcareous clay. From observations made on the same part of the wall, and continued regularly for several months, Dr. Kidd found that a clear, frosty, and dry state of the atmosphere tended principally to the formation of the salt: but that, in the most favourable circumstances, it can never increase beyond a certain limit. In a moist atmosphere, the formation is very slow, or is entirely suspended; and even the salt which had been formed gradually disappears. This disappearance has even taken place during frost, and it does not seem to be owing to the salt being absorbed into the stone. The nitre obtained from the walls in question was found, on examination, to be nearly pure nitrate of potash. In considering the theory of this process, the author observes that the only substances which appear to be essentially necessary are atmospherical air and lime-stone; which may be re-

solved

solved into the following elements, 'oxygen, nitrogen, hydrogen, and carbon, together with iron, and the metallic bases of some of the earths.'

'The component parts of nitrate of potash, of which the saltpetre under consideration almost entirely consists, are nitric acid, water, and potash; which may be resolved into the following elements — oxygen, nitrogen, hydrogen, and potassium: and all these elements are experimentally known to be present in the situations where saltpetre is formed, with the exception of potassium.

'In the supposition then that the saltpetre is a product and not an educt of the above process, since no potash can be detected either in the air or limestone, the potassium must either be contained in a free state in the atmosphere or in the limestone, which from its remarkable attraction for oxygen is inadmissible: or it must be a component principle of some one of the elements present; or lastly, it must be itself a compound of two or more of the principles of those elements, or of two or more of the elements themselves.'

On the Nature of the Salts termed Triple Prussiates, and on Acids formed by the Union of certain Bodies with the Elements of the Prussic Acid. *By* Robt. Porrett, *jun. Esq.* — The author of this paper commences by pointing out some circumstances in the nature of the salts which have been termed the triple prussiates, tending to shew their want of analogy with other bodies that are supposed to be of a similar nature. The black oxyd of iron is conceived to render the simple prussiates neutral; an effect, as Mr. Porrett observes, 'without a parallel in chemistry.' This substance cannot be thrown down by any of the tests for iron, and it always accompanies the prussic acid when the latter is transferred from one base to another by stronger affinities. From these considerations, he was induced to examine the subject afresh, and to enter on a train of experiment, in order to reconcile the phænomena of this particular class of salts with the general properties of other saline bodies; and he thus states his opinion; 'I consider the salts termed triple prussiates, as binary compounds of an acid with a single base; as salts which do not contain any prussic acid, nor any oxide of iron *as a base*, although both the substances may be obtained from them by a decomposition of their acid.' The Voltaic pile was employed to discover whether the iron existed as a base, or as an element of a peculiar acid; and since, when placed within the action of this instrument, it was carried over to the positive pole, it was concluded to be in the latter state. — Some other experiments were then performed, to prove the same point, viz. 'that the oxide of iron contained in the triple prussiates is an elementary part of an acid sui generis.' That it is not affected by the usual tests for iron is owing to its existing as an element

of

of an acid, in the same way that sulphur, when in the form of sulphuric acid, does not blacken metallic solutions.

Having proved the existence of this new acid, Mr. Porrett proposes a new name for it, taken from the first letters of the component parts, carbon, hydrogen, and azot, viz. the chyazic acid. The compounds of the prussic acid are restricted to those which have hitherto been considered as the simple prussiates, and the former triple prussiates are now styled ferruretted chyazates. Mr. P. then gives an account of the analyses of the ferruretted chyazates of potash, of barytes, and of peroxyds of iron, which have every appearance of accuracy, and seem to have been the result of much labour and dexterity. We have next a description of a new acid-compound, analogous to the ferruretted chyazic acid, viz. the sulphuretted chyazic acid; which was formed by boiling Prussian blue with the sulphuret of potash. At first, the author supposed it to consist of the same elements with the prussic acid, except that it contained less oxygen, and he named it prussous acid from this circumstance: — but he afterward changed his opinion; and he reports, in very full detail, the experiments which led him to this change. The observations are arranged under those of a synthetical nature, those of an analytical nature, and those that relate to the salts formed by the acid. The following properties of the acid, when perfectly pure, are enumerated:

'In this state it is generally colourless, but sometimes acquires a pinkish hue, which I believe to be owing to a commencement of oxidation. In the most concentrated form in which I have obtained it, it had the specific gravity of 1.022, and a smell as pungent, and a little resembling that of strong acetic acid; at the boiling temperature it had a slight solvent action on sulphur, when the latter had been presented to it in a very divided state, but most of the sulphur thus dissolved separated again on cooling: the rest which it still retained after cooling, and which is foreign to its composition, may be detected by nitrate of silver, or by nitrate of protoxide of mercury, which form with the red tinging acid, in the pure state, precipitates which are white and continue so, but, with the acid holding sulphur in solution, these precipitates have rather a dark colour.'

The second section concludes with these observations respecting the nature of the acid:

'I shall now drop the term red tinging acid, used merely in relating these experiments to avoid anticipating its nature, and having, as I think, proved that this acid is composed of sulphur and of the same elements as the Prussic acid, and that consequently it belongs to the same class of acids as does the ferruretted chyazic acid, I shall call it henceforth the sulphuretted chyazic acid, and conclude this communication with giving some description of its salts, with my analyses of two of the most important of them, and by which the

composition of all its other salts may be known with comparatively little trouble.'

The account of the sulphuretted chyazates now follows: the compounds of the new acid with potash, soda, lime, ammonia, magnesia, alumina, barytes, strontia, and the different metallic oxyds: — those of which a detailed analysis is given are formed by the protoxyd of copper, and by barytes. The first consists of about 37 parts of sulphuretted chyazic acid, and 63 parts of protoxyd of copper; the latter, of about 30 parts of sulphuretted chyazic acid, and 70 parts of barytes. Mr. Porrett observes that 'the soluble sulphuretted chyazates are excellent tests not only for indicating the presence of oxide of copper in a solution, but also for shewing its quantity with great exactness, as they precipitate the last atom of that oxide from its solutions in the state of an insoluble salt, whose composition is known. In order that it should have this effect, however, the oxide of copper should exist in the solution as protoxide, (in which state it is seldom obtained in analyses,) or, which answers the same purpose, a deoxidating agent, such as sulphurous acid, or its salts, or a salt of protoxide of tin, or of iron, must be added to it.'

Some Experiments on the Combustion of the Diamond and other carbonaceous Substances. By Sir H. Davy, *LL.D.* &c. — It has been proved, by various accurate experiments, that the diamond and other carbonaceous substances consume nearly the same quantity of oxygen in combustion, and produce a gas having the same obvious qualities; yet the remarkable difference in the sensible properties of the bodies has led to many conjectures respecting its cause. Some persons have supposed that the diamond contained hydrogen; and M. de Morveau, many years ago, conceived that charcoal was the oxyd of carbon, and diamond the carbon in its pure state. Sir H. Davy formerly conjectured that diamond might contain a little oxygen; and he has more lately suggested that 'it might be the carbonaceous principle combined with some new light and subtile element of the class of supporters of combustion.' In this paper, he relates an account of a set of experiments which he performed on the combustion of the diamond in oxygen, by the burning lens, during his temporary residence at Florence and Rome in the last spring. It was found that the combustion was capable of being kept up after the diamond was removed from the focus; a circumstance which materially contributed to the simplicity of the process. The substances to be examined were inclosed in small platina capsules; and these were placed in glass globes, which were first exhausted by the air-pump, and afterward filled with pure oxygen. Fragments of diamond,

pure

pure plumbago, and different kinds of charcoal, were successively exposed to the action of the lens, and from the results the following conclusions were deduced: viz. 'that the diamond affords no other substance by its combustion than pure carbonic acid gas; that, in the combustion of the different kinds of charcoal, water is produced; and from the diminution of the volume of the gas, there is every reason to believe, that the water is formed by the combustion of hydrogen existing in the charcoal.' He farther observes;

'The general tenor of the results of these experiments is opposed to the opinion, that common carbonaceous substances differ from the diamond by containing oxygene; for in this case they ought to increase and not diminish the volume of oxygene: nor, on the other hand, is it favourable to the supposition that the diamond contains oxygene, for the difference in the quantity of carbonic acid produced in the different experiments, is no more than may be reasonably ascribed to the generation of water, in the combustion of the common carbonaceous substances. —

'That charcoal is more inflammable than the diamond may be explained from the looseness of its texture, and from the hydrogene it contains; but the diamond appears to burn in oxygene with as much facility as plumbago, so that at least one distinction supposed to exist between the diamond and common carbonaceous substances is done away by these researches.'—

'The only chemical difference perceptible between diamond and the purest charcoal, is that the last contains a minute portion of hydrogene; but can a quantity of an element, less in some cases than $\frac{1}{1000}$ part of the weight of the substance, occasion so great a difference in physical and chemical characters? This is possible, yet it is contrary to analogy, and I am more inclined to adopt the opinion of Mr. Tennant, that the difference depends upon crystallization. Transparent solid bodies are in general non-conductors of electricity, and it is probable that the same corpuscular arrangements, which give to matter the power of transmitting and polarizing light, are likewise connected with its relations to electricity; and water, the hydrates of the alkalies, and a number of other bodies which are conductors of electricity when fluid, become non-conductors in their crystallized form.'

Some Account of the fossil Remains of an Animal more nearly allied to Fishes than any of the other Classes of Animals. By *Sir* Ev. Home, *Bart.* — It is here observed that the study of comparative anatomy is not confined merely to the animals which at present inhabit the earth, but to such as may have formerly existed, although now extinct; and that, while it is the province of the geologist to explain the changes which have taken place in the globe, the anatomist must examine the fossil remains, and determine to what class of animal they belonged. The specimen of which this paper gives an account was found between

between Lyme and Charmouth in Dorsetshire, and was brought to light by the breaking down of a part of the cliff that forms the shore. The cliff is composed of that species of argillaceous lime-stone which is called blue lias. — We have next a minute description of the bones, accompanied by plates. Some parts of the skeleton induced the author to imagine that it belonged to an animal of the crocodile species: but other circumstances seemed to prove that it was a fish, although of a very uncommon kind.—The general conclusion is that, like some of the animals found in New South Wales, this skeleton presents many deviations from ordinary structure, as if 'for the purpose of making intermediate connecting links, to unite in the closest manner the classes of which the great chain of animated beings is composed.'

On an easier Mode of procuring Potassium than that which is now adopted. By Smithson Tennant, *Esq. F.R.S.* — This is an improvement and simplification of the process of MM. Gay-Lussac and Thenard, who formed potassium by bringing into contact iron and potash both intensely heated: but, as Mr. Tennant remarks, it requires a furnace of a particular construction, — the two gun-barrels which are employed must be ground together, so as to be air-tight, — and, after all, the process is not constantly successful. It is not very easy to describe the most simple apparatus without plates: but we may remark that the improved method consists essentially in a barrel, inserted into the furnace in which the potash and iron are placed together; and a narrower piece of barrel is inserted in the upper part of the large one, into which the potassium rises by distillation, and is obtained in a state of purity. Mr. Tennant mentions, with his usual correctness, all the precautions which are necessary in the performance of the experiment.

On the Influence of the Nerves upon the Action of the Arteries. By Sir Ev. Home, *Bart.* — It is the object of this paper to shew that the nerves which accompany the arteries regulate their actions, and that it is through their agency that the blood is transmitted in various proportions to the different parts of the body. The ingenious author supports this opinion by observations on the effect of injuries of the extremities, and by direct experiments. The following appears to be the most decisive:

'The carotid artery of a dog was laid bare, the intercostal nerve and par vagum, which form one bundle, were separated from it by a flattened probe for one-tenth of an inch in length, the head and neck were then placed in an easy position, and the pulsations attended to by all present, for two minutes, that the eye might be accustomed to them in their natural state: the nerve passing over the probe was

then slightly touched with the kali purum. In a minute and a half the pulsations of the exposed artery became more distinct; in two minutes the beats were stronger, and in three more violent; in four minutes the violence was lessened, and in five minutes the action was restored to its natural state.'

Some experiments were then performed, by which it appeared that the topical application of cold had a direct effect on the action of the arteries, which was presumed to operate through the medium of the nerves.

On the Means of producing a double Distillation by the same Heat. By Smithson Tennant, *Esq.*—The heat, which is given out from condensed steam, has been employed in various ways for heating other bodies, and by these means water may be raised to the boiling point: but it cannot be converted into vapor, so as to pass over by distillation, because, as soon as the steam has imparted to water its own temperature, no farther transfer of heat takes place, and the steam passes through the water uncondensed. It is known that all fluids may be converted into vapor at a lower than an ordinary temperature, by taking off the pressure of the atmosphere; and on this principle Mr. Tennant has contrived a simple apparatus, in which the steam first formed passes through water contained in a vessel made air-tight, connected with a receiver, from the surface of which the weight of the air is removed. By this apparatus, the product of distillation is nearly doubled, with the same quantity of fuel, and without any expensive or complicated machinery.

An Account of some Experiments on Animal Heat. By J. Davy, *M.D.*—The author of this paper observes that three circumstances, connected with this subject, particularly deserve attention; viz. the relative capacities of venous and arterial blood for heat, their comparative temperatures, and the temperature of different parts of the animal body. In the experiments for ascertaining the relative capacities for heat of arterial and venous blood, he first remarked the time which each took in cooling, compared with water; and afterward the temperature which was produced by mixing given quantities of the two kinds of blood with water. The blood was examined both with and without the fibrine. A considerable number of experiments was afterward performed, on the comparative temperature of venous and arterial blood:

'In each instance, a long incision was made through the integuments; the jugular vein was laid bare, and the exact seat of the carotid artery found. The vein was then opened, and a small delicate thermometer introduced, and thrust about an inch up the vessel beyond the wounded part; and as the bulb of the instrument was

was small, the flow of blood was not stopped. When the mercury was stationary, its height was marked. The carotid artery next was divided, and the thermometer was immersed in the current of blood, and left there till it ceased to rise.'

The next set of experiments related to the comparative temperature of the blood in the two sides of the heart; and afterward to the heat of different parts of the body. We shall transcribe some of the author's remarks and conclusions, which are not the less interesting as being at variance with many prevailing opinions.

'That there is no material difference between venous and arterial blood in respect to specific caloric, excepting what arises from difference of specific gravity; that the temperature of arterial blood is higher than that of venous; and the temperature of the left side of the heart, than that of the right; and lastly, that the temperature of parts diminishes as the distance of the parts from the heart increases—are the general results of the preceding experiments.

'Admitting the accuracy of these experiments, and I think that they will be found correct when repeated, what are their consequences in a theoretical point of view?

'They are evidently in direct opposition to Dr. Crawfurd's hypothesis; the essence of which is, that the capacity of arterial blood for heat is greater than that of venous, that there is no difference of temperature between the two ventricles of the heart, and in fact that the heat of all parts is nearly the same.

'They are more agreeable to, and indeed they even support the hypothesis of Dr. Black, that animal heat is produced in the lungs, and distributed over the whole system by means of the arterial blood.

'Neither are they inconsistent with that hypothesis which considers the production of animal heat as dependent on the energy of the nervous system, and arising from all the vital actions constantly occurring.'—

'To conclude, as in each hypothesis examined, difficulties are found to exist from facts or the results of experiments of an unbending nature, we must at present either suspend theory altogether and search for *experimenta crucis*, or adopt that hypothesis which is conformable to the greater number of facts. The first measure is certainly most philosophical; but to the latter we are naturally most inclined, and if I were questioned which view is preferable, I should make no hesitation in selecting Dr. Black's, which to me appears both most simple and most satisfactory.'

This inference seems to be a fair deduction from the facts, and that in which we are disposed *provisionally* to coincide.

[*To be concluded in our next Number.*]

ART. VII. *History of the University and Colleges of Cambridge;* including Notices relating to the Founders and Eminent Men. By G. Dyer, A.B., formerly of Emmanuel College, Cambridge. Illustrated by a Series of Engravings. 8vo. 2 Vols. 2l. 2s. Boards. Longman and Co. 1814.

IMPATIENCE to survey the fabric which here invites inspection will, we think, dispose most readers to regard with an evil eye the outworks which intercept their approach; and to behold with displeasure the colossal figures with which, in the shape of Preface and Introduction, the artist obscures its front. Mr. Dyer complains of the narrow limits within which he is obliged to confine his undertaking; and yet we have to toil through seventy pages of prefatory matter, in which he is himself the leading topic, before we come to the first line of the work. Respectable and interesting as is the subject, we have no doubt that most persons will be of opinion that it is unseasonably introduced, and too largely dilated. To a few preliminary pages, for the purpose of disclosing the sources whence the matter of these volumes has been derived, although the practice cannot boast the sanction of the first models, we give our unqualified approbation. Had Herodotus and Livy stated to us the foundations on which their immortal narratives rest, how gratifying would the examination of them have been at this day, and what light would have been reflected on antiquity? We should have felt a satisfaction in dwelling on their exquisite pages, for which the charms of composition but poorly compensate.—Although the present historian is not easily to be deceived as to the matters of which he treats, and is the last man who would wilfully impose on others, still are we glad to have the grounds submitted to us on which his superstructure is built; and, sharing as we do in the eagerness to peruse the work itself which we ascribe to other readers, we are far from complaining of these communications as improper: but, if the account which Mr. D. gives of his authorities is clear and satisfactory, we wish we could add that it is equally neat and concise. He divides them into two classes, namely, such as are in MS., and such as are in print:

'The first and most authentic documents respecting Cambridge lie in the archives of their respective colleges, and consist of charters of foundation, licences of mortmain, and bulls of popes; of papers relating to livings, estates, and benefactors; to the customs and jurisdiction of the University, and fragments of college history. Many papers relating to different colleges are in the libraries so rich in MSS., Archbishop Parker's in Bene't's College, and Gonville's and Caius's. In the University there are but two or three, with the exception of Mr. Baker's.

'The

'The Bodleian-library at Oxford contains MSS. which relate to Cambridge: but the Harleian, Cottonian, and Sloanian libraries, in the British Museum, are very abundant. I am, indeed, disposed to believe, that those three libraries possess more concerning Cambridge than all the Cambridge MSS. in the public and private libraries put together. — The principal of those that relate to the University at large are preserved in the public chest, and by the vice-chancellor and registrar; and of these the best known is the famous Liber Niger, or Black Book.'

The *Liber Niger* is elsewhere said to be the work of Nicholas Cantelupe, who was a prior of Carmelite friars in 1491. It is pronounced by Mr. Dyer to be a history unsubstantiated by authority, and its compiler is styled a fabulous writer.

The next MS. here mentioned is a register of all the charters, liberties, and provisions of the University and town, composed in 1587 by Robert Hare, Esq., who had been of Caius-college. This transcript, which is said to be faithful and correct, and worthy of the highest reliance, consists of four large volumes. Mr. Dyer also gives a particular account of very extensive collections of MSS. by Thomas Barker, who was many years a fellow of St. John's College, but who gave up his fellowship because he would not take the oaths to King William. His papers make forty-two volumes, and are said to be as conspicuous for worth as for number. Mr. Barker also left in MS. a history of his college, which a gentleman some time since was employed in preparing for the press; and some hope that it will see the light is here intimated. Mr. B. died in 1749.

Mention is also made of a series of MSS. by Mr. Cole, who was latterly a fellow-commoner of King's College, and is said by Mr. Dyer to have been a thorough-paced Tory and half a Papist. His papers comprise sixty volumes, and abound with collections and copies from public archives, but likewise contain a variety of original compositions. These documents, together with a list of all the graduates, their degrees, and dates, from 1500 to 1745, compiled by Dr. Richardson, formerly master of Emmanuel-college, compose the principal materials in MS. of which the author has availed himself. Next follows an account of works that have appeared in print relating to this topic. Among these are one of Dr. Caius, another of Stowe, another of Archbishop Parker, and another of Mr. Parker, fellow of Caius-college. A publication on the same subject by Fuller appeared in 1655, for whom, says Mr. Dyer, it is not claiming much to aver that he is the most agreeable of the Cambridge historians; who are in general very barren and dull. A work intitled an account of many of the Oaths, Statutes, and Charters of the University, was also published by E. Miller,

Serjeant at Law; which, as the present historian laments, did not obtain adequate attention. Mr. Dyer specifies also a book by Carter, as the best outline for a history of the University which we possess; although he admits it to be full of blunders and inaccuracies. The account of eminent men which it contains is described as the only attempt of the kind in any history of this seat of learning.

In treating of the antiquity of Cambridge as an University, Mr. D. properly mentions the fabulous story of Cantaber; while he relates with more of detail, and with much more of countenance, than we should have expected, the equally unsupported tale which makes Sigebert, who was king of the Anglo-Saxons in 630, the founder of this celebrated seminary; for which he assigns no better reason than the following: 'As to the beginning, then, of our University-history, as both Leland and Sir Simon D'Ewes seem disposed to set out from Sigebert, we cannot do better than set out from him too. For thus we shall go hand in hand with both Oxford and Cambridge antiquaries; we shall begin with a king as our patron; we shall have clerics as our guides; and what can a Cambridge man wish for more?' In this and other passages, we meet with instances of complaisance on the part of the author, which are not in his usual manner. Complaisance in the ordinary intercourse of society can hardly be carried too far, and is highly amiable, but can have no place in the relations of history.

At an early period, Cambridge appears to have been a considerable town among the Anglo-Saxons. The term University is found applied to it in very remote times: but no authentic instrument relating to it is preserved that is of an earlier date than the 13th of Henry III.; and it is observed that, although Henry I. bestowed a charter on the town, we find no mention that he conferred any on the University. In the reign of Henry III., this seminary appears to have been an object of attention with government; as, among others, the public instruments mentioned in the ensuing passage evince, which bear date in that reign, and which are still preserved:

'The king's letters to the *sheriff*, authorizing him, at the signification of the *Bishop of Ely*, and the discretion of the *chancellor* and masters, to suppress the insolencies of clerks and scholars, and to imprison or banish them from the university — the king's letters to the *Bishop of Ely*, that clerks contumacious, and rebellious against the *chancellor*, should be *imprisoned* or *banished* from the town — the king's letters, that the *Sheriff* should imprison *clerks*, who were malefactors, at the command of the *chancellor*, in *defect* of the burgesses, and should cause them to be liberated, on the request of the chancellor,

cellor, and not before — other letters from the king, ordering the sheriff to abstain from *apprehending scholars*, notwithstanding his *former* letters — the king's letters for preserving *the liberties of the university* — the king's brief, to suppress discords, between the university and people of the town — and, that the king's justices should not introduce themselves, to settle offences and disputes between *scholars* and *laics*.'

In the history of England, frequent mention is made of violent dissentions between the gownsmen and the inhabitants of the town, for which we might be at a loss to account, but some insight into the causes of them is here afforded us:

'The principal evil under which Cambridge groaned was the swarms of students and monks. The Scotch historian, Major, tells us there were 4, or 5,000 scholars in his time. Caius says there had been twenty hostles, of which seventeen remained in his time. To some of these hostles the monks were accustomed to retire, to study literature: and various other religious houses, exclusively for monastic purposes. Many of these were mere swarms of drones, who had nothing to do but read masses, pray for the dead, and invent legends, and dreams, and lies. They were independent too of the townsmen. The monastery of St. Giles was supported by tithes, strained out of twenty-three villages in the county. Add, too, these people had *ecclesiastical liberties*, and were exempted from the civil courts. These people were the great weight, and no doubt the townsmen groaned under the burden. And yet our Cambridge historians, who allude to this circumstance, do not mention it, though indeed it was the principal cause of the tumults of the place, but rather as matter of glory.' —

'The domineering insolence of the clerks and monks, together with the disturbances between the scholars and townsmen, which had existed in different forms, and in different periods, for a course of years, opened the door for those great privileges, granted to the University from the time of Henry III.; for here the current of our academical history begins to run regular and clear. These privileges were obtained under the plea of more ancient ones, and, whether founded on forged or genuine charters, and bulls, carried their weight with succeeding potentates; for, as all power has a tendency to spread, these privileges were still further increased under the same plea.'

The account of the rise and progress of the civil privileges and legal jurisdiction, of which the University is now possessed, is here traced much in detail, and stated with great distinctness. It commences with the reign of Henry III., and ends with that of Charles II. Mr. Dyer observes that the statutes given to the University by Queen Elizabeth, and by which it is principally regulated at this day, never had the sanction of parliament. James the First pretended to cherish the English Universities: though he had been educated a Presbyterian, he became a

zealous Episcopalian; and on every occasion he displayed the zeal of a new convert. It was this monarch who 'first introduced in our University subscriptions to theological opinions, which were for a long time proposed to every youth as the term of admission into college, though now not required, at Cambridge, of under-graduates; but which are still enjoined on every one previously to his taking a degree in the university.' It is singular that Mr. Dyer, who is himself an A.B., should in this passage have committed so great a mistake. Bachelors are only required to sign a declaration that they are *bonâ fide* members of the Church of England: no other subscription is required of them.—To the English Universities, King James gave the memorable privilege of being represented in parliament. To say nothing, however, of the interruption in the studies of the scholars which is occasioned by the canvass and bustle that accompany an election, this privilege opens roads to preferment with which letters and science have little just connection. We could mention those who now loll on stalls, who are well housed in lodges, and whom even the mitre decks, who attained their present elevation by treading in this course. It seems as if the seat of learning, of which we are speaking, could not discover the qualifications of a representative in any other than a minister of state. Mr. Pitt, when not in office, in vain offered his services to *alma mater:* but, when he was in possession of place, she graciously met his wishes; and, although he was afterward frequently rechosen, he was at each time in power. On his death, a promising young nobleman became a candidate for the same honour; and it happened that, a few days before the election, he was presented with the seals of office:—he was in course elected by a great majority. On the next occasion of offering himself, the appendages which had insured his former success had been taken from him; and his voters were outnumbered by those of a candidate who was a stranger to the University, but who had been sent there as the friend of the minister of the day. One of its present members is also a minister, who when not in office was rejected, but whose merits had not long been rewarded with place, before *alma mater* conferred on him the honour of representing her. Should fortune eject him from his present official situation, we will not answer for the constancy of his constituents.—The sister-University obstinately retains its preposterous matriculation, so unworthy of this advanced period of the world, and of so enlightened an age and country:—Salamanca is chargeable with nothing more objectionable; and the Inquisition itself is scarcely more monstrous. Yet we cannot deny that at Oxford election-matters are ma-

naged with greater decorum. There, the candidate is not suffered to appear during the time of canvass; and when once elected, unless some extraordinary cause intervenes, he is seated for life. While our Universities continue to refuse education to those who are not of the established religion, and to require tests before they confer degrees, they grievously diminish their claims to the support and countenance of enlightened men.

Having had occasion to mention subscription, we must express our surprize that Mr. Dyer has passed it over without animadversion. In an historian of the University, we conceive this censure to have been an indispensable duty; and, though silence may have been strictly enjoined on him by his employers, we wonder at his submission. — It is somewhat remarkable that the present family on the throne have furnished no materials for the history before us.

In a chapter which the author devotes to 'Dissentients,' we expected to find accounts somewhat detailed of the sects into which the schoolmen were divided, as also of the Lollards and first Reformers, but in this hope we were disappointed; since, in the rapid flight which he here takes, Mr. D. scarcely allows himself time to breathe, till he lights on the famous Wolston, who is placed at the head of this inauspicious class. — The account of the literature of the University also falls far short of our expectations. It is too much confined to modern times, while the topics are not happily selected, and do not unite well together. — In a work like the present, we look for particulars that are curious in themselves, and which go back to remote times: but Mr. Dyer, for the most part, treats only of matters which may be found in other histories, and principally dwells on such as are of later date. Relations like the following too seldom occur in his pages: speaking of the times immediately subsequent to the Conquest, he states that

'The library of Egbert, Archbishop of York, many years before, contained only fourteen fathers and ecclesiastical works, ten ancient classics, including two or three modern Latin writers, and more modern grammarians and scholiasts, and six more modern Latin poets; — nor does there appear to have been any thing of mathematics, except what might be found in a few of the writings of Aristotle, in Latin. And all this was made little more than the handmaid to scholastic divinity. It embraced, now, little or nothing of the Greek language, as a matter of instruction, though, as already has been seen, the Greek language was certainly known, and taught a few centuries before: for, in a glossary on the Pandects, by Accursius, written after this period, we find it avowed, "Hæc Græca sunt, quæ nec legi, nec intelligi, possunt." *This is Greek which*

can neither be read nor understood. And in the DECREE, or "*Concordantia Discordantium Canonum,*" that is, the Concordance of disagreeing Canons, compiled by Gratian, about this time, even the bishops are forbidden to read heathen books, and Jerome is quoted as authority, who was rebuked by an angel for reading Cicero.'—

'In the account of monasteries it is, that we must trace the rise and progress, with the peculiar language, and distinguishing habits of public schools and colleges. The *scholars* (for *fellows* is a name of comparatively later date) were monks and clerks, clerici; the abbot was the *custos, rector, warden,* or *magister* of the different orders; bishops and abbots were *graduates,* and were so denominated and distinguished by their dresses; and the different habits, as still worn, are but habits of the old religious orders, somewhat improved. The monastery itself, indeed, was called collegium; and its language, its rules, and discipline all passed, by an easy transition, into our present college forms.

'As we get the word college, in its present application, from monastic institutions and churches, so do we the more comprehensive word University, which, as we have observed before, was applied to many monasteries or churches, united under one provincial prior, or bishop, in a provincial relation, long before it was applied to many masters and scholars of colleges, formed into an University, under a chancellor; and before the period at which our University-charters begin, we find it applied to the united churches, and individual members, under an archdeacon's visitation.'

It is remarked by Mr. Dyer that the principal early English poets, such as Chaucer, Gower, and Grostête, were Lollards; and that no opportunity escapes them of exposing the vices of the clergy.

At the revival of letters, Erasmus accepted the invitation of Bishop Fisher, who was then Chancellor of the University, to settle at Cambridge, and was the first who delivered public lectures in Greek at that place; where he was elected Lady Margaret's Professor, and resided seven years. This event is justly regarded by Mr. Dyer as an epoch in our literary history.

An eminent northern writer having represented, and taken great pains to prove, that the antient inhabitants of this country, in common with the whole Celtic population of Europe, were a base, pusillanimous, and contemptible race of men, degraded by every vice and destitute of a single virtue, we were anxious to discover in what light the same people are regarded by the present intelligent historian; and his notions, which he supports by authorities, widely differ from those of Mr. Pinkerton, the enemy of the Celts:

'It is difficult to conceive, that the Britons were either so lawless, as they are described by the writer of the preface to Hywel Dda's laws, or so unlettered as Hume describes them. The Bardic Institutions

tations are very ancient; and the Druids, according to Cæsar, taught several branches of literature. They were forbidden, it is true, to commit them to writing — this accounts for their not being handed down to us — but Cæsar says, they had Greek letters, and Pliny describes Britain as an island, celebrated for its monuments of literature, both Grecian and Roman.'—

'Britain was considered, by the Romans, as another world, and described by different writers by different names, though neither the authors of them, nor the import, are sufficiently clear. Most of them, however, seem to express something, either agreeable or useful. The country was highly favourable to civilization; and, we may presume, to borrow a little classical language, that with a people, among whom Ceres * had so rich a temple, there would at least be a chapel to Minerva.'

That part of the volume which gives an account of the present state of the professorships might, we think, have been spared, and the reader referred to the Cambridge Guides. No portion, however, of this work is better executed than that which treats of the public walks and the public buildings of the University; and Mr. Dyer discovers a degree of taste and judgment in those points which is highly creditable to him:

'On contemplating a spot of ground before it is laid out,' he observes, 'we should inquire *what it can be made* from its natural qualities and capabilites; what it *might* be made under the direction of a man of genius and taste; and what it *ought* to be made, in reference to its future designation and inhabitants. Who expects to find the bold points, and striking contrasts, of mountain-scenery, the roaring cascade, or thundering cataract, on a plain? Who raises

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'* Hence, in the Orphic hymns,

——— ἰδ' ευρεα δωματ' Ανασσης
Δημητρος —

where the writer is speaking of this island. In the same strain Tacitus. Solum præter oleam vitemq. et cetera calidioribus terris oriri sueta, patiens frugum, fecundum. Vit. Agric. c. 12.

'Herodian, indeed, who wrote the history of his own times, and describes the expedition of Severus, the Roman emperor, into Britain, uniformly describes the Britons as Βαρβαροι, lib. 3, 4. But his history, in regard to foreign nations, relates merely to military affairs, in the wars of the Romans against them. For reasons above mentioned, he could know nothing of the Druidical philosophy, whatever that might be. Herodian, too, was a Greek historian, of Alexandria, and followed the general strain of Greek writers, who treated all nations, but their own, as barbarous. He speaks not only of the Britons, but of all the eastern nations, that he mentions, as Βαρβαροι, barbarians; and yet the Greeks themselves derived their philosophy from the East.'

plantations

plantations of oaks in a corn field? or, who, in a park, looks for light espaliers, and parterres of flowers?

But learn to rein
Thy skill within the limits she allows;
Great Nature scorns controul; she will not bear
One beauty foreign to the spot or soil.
Mason's English Garden.

'Let us distinguish, too, between gardens and public walks; between a nobleman's pleasure-ground, and a spot to be adapted to the health and exercise of students, to academic retreats, which invite to meditation.'—

'To the public grounds of an university, what seems congenial are walks agreeably, but not abruptly winding, lofty trees,

——— O'er arching groves
That contemplation loves. *Gray.*

seats, or alcoves, not rustic, nor yet fantastical; not placed at random, nor yet formally obtrusive; with edifices adapted to the scenery and place. But who in such places would look for tonsile trees, jets d'eaux, and zigzag walks; Chinese temples, or Diogenes's tubs? Not that Mr. Brown's improvements were in this little style: his plan shall presently speak for itself. The eye would certainly have been pleased with walks more winding, with a greater variety of trees, with something more of a winter garden of ever-greens, and of light underwood near the banks of the river, and that without affecting to bring the Wye, or Usk, to these haunts, or obstructing the navigation. What future improvers may effect, time only will show. But let these hints supersede much of criticism on landscape gardening: and as the genius of the place does not require, so will our attempts not aspire to length or labour of description.

Sed summa sequar fastigia rerum. *Virgil.*'

We are far from disapproving the enthusiastic affection and veneration which Mr. Dyer, on every occasion, professes for *alma mater:* but we think that he would not less have shewn his regard, had he animadverted on those glaring defects and abuses with which this noble institution is chargeable. We particularly refer to the terms which she imposes on all who take degrees. It moreover would not in our judgment have been wrong, if the historian had said a few words on the most eligible formation of seminaries of education, as affecting the welfare of the community; and considering whether it be best that these institutions should be few and magnificent, as in England, or on a more reduced scale and more thickly planted, as they are in most other countries. Had the subject of academic literature in remote periods been treated, and that of modern times more fully discussed

discussed in the present volume, it would not have been so disproportionate in size to its companion as it now is.

In another article, we shall notice the second volume, and attempt to estimate the claims of the whole performance; at present, we shall only farther add that, although it labours under several defects, it possesses considerable merit, and contains a mass of curious and valuable matter.

[*To be continued.*]

ART. VIII. *Notes on a Journey through France*, from Dieppe through Paris and Lyons, to the Pyrenees, and back through Toulouse, in July, August, and September, 1814; describing the Habits of the People, and the Agriculture of the Country. By Morris Birkbeck. 8vo. pp. 115. 4s. Boards. W. Phillips. 1814.

IN exploring the same country, different travellers are influenced by their several habits of business or research, and collect different kinds of information. Hence arises the advantage of having a number of reporters, who not only will enable mere readers to correct erroneous and to confirm just statements in general matters, but will open various points of view and enlarge the field of knowlege. Mr. Birkbeck is a tourist of no common sort: since he explores subjects which the ordinary visitors of France would pass over unnoticed, and, in a short compass, has placed before us the actual state and condition of the French people. We recognize in him the true statistical and agricultural observer; who, leaving architecture, antiquities, the fine arts, and the fashions and frivolities of our neighbours, to be displayed by others, directs his chief attention to the soil, husbandry, and produce of France, and to the condition, resources, industry, and habits of the people of the country: taking merely a slight view of the metropolis, which is with most ramblers the principal object of attraction. He appears to us to have been very diligent and fortunate in his inquiries; and perhaps the temper of mind with which he conducted them contributed not a little to his comfort and success. 'On entering France,' he observes at the end of his journal, 'I endeavoured to lay in a stock of good humour which might last the journey; and I am happy to say I succeeded. This is the grand secret of travelling, as it is of living; the better your temper the greater your enjoyment.' This is a hint which no person who projects a ramble into a foreign country ought to overlook; and he who travels among strangers should leave at home his repulsive manners, (if he be so unfortunate as to have any,) and school himself into that true politeness and good humour which

which will dispose all whom he may meet to oblige him. From the facility with which Mr. B. collected the information of which he was in pursuit, others will learn the importance of a stock of this kind.

Landing at Dieppe, (July 11. 1814,) after a pleasant voyage of thirty-six hours from Brighthelmstone, Mr. B. proceeded immediately on the chief objects of his research: but, before he takes notice of the miserable ploughs and harrows of the French farmers, and of their courses of cropping, he adverts to a circumstance which we are sorry to find confirmed by his report; viz. that 'the arguments of the English, for the abolition of the slave-trade by the French, have no weight on their side of the water.' He represents that our zeal on this subject is viewed by our neighbours as proceeding not from humanity, but from interested motives, and consequently as a source of jealousy with them.

Rouen, on account of its cotton manufactory, being the Manchester of France, is duly explored by this statistical observer, but his stay is not protracted. He soon diverges into the country on a visit to a small farmer, inquires the price of labour, and discovers that poultry is so very important an object of French farming, that the consumption of it in France is equal in weight to that of mutton; of which last, however, not so much in proportion is consumed in France as in England. He mentions, also, in this excursion, that he observed, on a sheep-walk, a boy collecting fresh sheep-dung for the use of the dyer, who employed it in dying cotton red. Do our dyers of cotton resort to this material?

From Rouen, Mr. B. proceeded to Louviers, which is famous for its fine cloths; and the quality of which, it is remarked, proves the skill of the manufacturer and the excellence of his implements. Evreux and Passy are also visited; and on the 21st he reached Paris. Having, however, been a week in the capital, Mr. B. still offers none of the usual observations on buildings, statues, and pictures, and for the present passes over Paris with this concise remark:

'We find things here not of a piece; public profusion and private frugality; a brilliant government and a plain people. The people wiser, and of course better than their rulers; this, I imagine, is a common case; but they generally differ only in degree, the character the same. This *opposition* of character I do not comprehend, but I suspect the work is not quite finished.'

The Rambouillet flock being more an object of curiosity with Mr. Birkbeck than the Gallery of the Louvre, he soon waited on M. Tessier, the inspector of the national flocks, and was gratified by the politeness of his reception:

'He

'He shewed us,' observes Mr. B., 'specimens of wool from the Rambouillet flock, from the shearing of 1787 to that of 1814. The quality of the original stock was very good, yet there is an evident improvement from year to year in the early part of the series; probably from selection. There appears no great difference in the latter years. There are many specimens of two, three, and even five years' growth. It is remarkable that the wool of five years' growth, though more than twelve inches long, preserves a fibre of equal fineness throughout: this circumstance confirms M. Tessier's report of the healthy condition of the animal. One specimen of two years' growth is extremely curious. The sheep, with his first year's fleece on his back, was dipped in Indigo dye; his wool received the colour, and, what is most curious, though exposed the whole year, has retained it perfectly: one half of the fibre is a beautiful blue; and the other, which grew after the immersion, a snowy white. I have heard of clothiers dyeing their wool in the grease. Has that substance a tendency to render the colour permanent?

'M. Tessier conducted us to his flock at Isy, a league from Paris; they are Merinos, of good quality both in wool and carcase; 450 ewes, ewe lambs and rams, which are kept in three parcels. They are housed from 8 in the evening to 7 in the morning; and from 11 in the forenoon to 4 in the afternoon, in summer. Their hours of feeding of course are from 7 to 11 in the morning, and from 4 to 8 in the evening. As the cool weather advances, the day-housing is gradually dispensed with. They are in good and healthy condition.

'The practice of sheltering their flocks at noon, during the summer, is universal. It is very refreshing to the sheep, and affords them protection from the flies. Where buildings are commodiously situated, I would recommend it to the attention of English flock-masters.

'M. Tessier hires the whole of the keep of this flock. He pays 62l. 10s. sterling to the farmer for the sheep pasture of his farm, which consists of the borders, fallows, and stubbles; stocking at his own discretion. He buys Lucerne hay for four winter months; perhaps 40 tons on an average of seasons, at about 40s. per ton; making the expense of keep 142l. 10s. sterling. His shepherd's wages are extravagant according to our notions.'

This shepherd, we are told, is a wealthy man; and it is added that 'the labouring class here is certainly much higher, on the social scale, than with us.'

At fifty miles south of Paris, the tourist employs himself, as in other places, in ascertaining the quality of the soil; and he laments that, though the land is good for turnips, the raising of that vegetable is not included in the course of French crops. Arrived at Moulins, he makes this general remark: 'From Dieppe to Paris, I think the cultivation equal to ours: from Paris to Moulins, much worse than any part of England I am acquainted with; especially the latter part of the route.'

Mr. B.

Mr. B. is convinced that the Revolution has operated favourably for the people at large; and, though he discerns much poverty, he finds also that the habits of the people preclude the necessity of much wealth. He was at La Palisse on a fair-day: but, notwithstanding the concourse of people, little money was spent in the town, because the farmers bring their bread with them, and club for a bottle of wine, for which they pay ten sous. This economy in expenditure could not benefit the public-houses.

From Roanne to St. Symphorien, the country is described as well inhabited and well cultivated; and the latter place, being in the vicinity of the populous city of Lyons, is studded with houses, the country-seats of rich merchants and manufacturers. A boat conveyed Mr. B. from Lyons to Vienne, in the course of which little excursion he was much delighted with 'sweet air — exhilarating mountain-scenery; — the clear, and rapid, and majestic Rhone: rocks, woods, vineyards; chateaux on commanding eminences; cottages, embosomed in trees, retiring from the view: the busy traffic of the river, and prosperous villages on its banks.'

At St. Urban, the traveller notices the prominent part which women take in the husbandry of France:

'In every part of France, women employ themselves in offices which are deemed with us unsuitable to the sex. Here there is no sexual distinction of employment: the women undertake any task they are able to perform, without much notion of fitness or unfitness. This applies to all classes. The lady of one of the principal clothiers at Louviers conducted us over the works; gave us patterns of the best cloths; ordered the machinery to be set in motion for our gratification, and was evidently in the habit of attending to the whole detail of the business. Just so, near Rouen, the wife of the largest farmer in that quarter conducted me to the barns and stables; shewed me the various implements, and explained their use: took me into the fields, and described the mode of husbandry, which she perfectly understood; expatiated on the excellence of their fallows; pointed out the best sheep in the flock, and gave me a detail of their management in buying their wether lambs and fattening their wethers. This was on a farm of about 400 acres. In every shop and warehouse you see similar activity in the females. At the royal porcelain manufactory at Sevres, a woman was called to receive payment for the articles we purchased. In the Halle de Bled, at Paris, women in their little counting-houses are performing the office of factors, in the sale of grain and flour. In every department they occupy an important station, from one extremity of the country to the other.

'In many cases, where women are employed in the more laborious occupations, the real cause is directly opposite to the apparent. You see them in the south, threshing, with the men, under a burning sun; — it is a family party threshing out the crop of their own freehold;

hold; a woman is holding plough; —the plough, the horses, the land is her's; or, (as we have it) her husband's; who is probably sowing the wheat which she is turning in. You are shocked on seeing a fine young woman loading a dung cart; — it belongs to her father, who is manuring his own field, for their common support. In these instances the toil of the woman denotes wealth rather than want; though the latter is the motive to which a superficial observer would refer it.'

In this part of the country, the farmers never house their crops of corn, but thresh or tread them out in the corners of their fields.

A glance is taken at '*church-doings*' at Avignon, and something is said of the antiquities at Nismes: but Mr. B. is mistaken in supposing that the *Maison carrée* at the latter place was a pantheon. He is more in his province as an agriculturist; and we need not question the accuracy of his note, dated Montpellier, Aug. 18.:

'From Dieppe to this place we have seen scarcely a working animal whose condition was not excellent. Oxen, horses, and now mules and asses, fat and well looking, but not pampered. This looks like prosperity. And when I add that we have not seen, among the labouring people, one such famished, worn out, wretched object, as may be met with in every parish of England, I had almost said on every farm; this, in a country so populous, so entirely agricultural, denotes real prosperity. Again, from Dieppe to this place, I could not easily point out an acre of waste, a spot of land that is not industriously cultivated, though not always well, according to our notions. France, so peopled, so cultivated; moderately taxed; without paper-money, without tithes, without poor rates, almost without poor; with excellent roads in every direction, and overflowing with corn, wine, and oil, must be, and really is, a rich country. Yet there are few rich individuals.'

The information which Mr. Birkbeck had collected in this part of his tour is thus generalized by the help of a well-informed French gentleman:

'1st. The labouring class, formerly the poor, are now rich, in consequence of the national domains having been sold in small allotments, at very low rates, and with the indulgence of five years for completing the payment. Thus there are few labourers or domestic servants who are not proprietors of land.

'2d. By the Revolution, every oppression on agriculture was done away; tithes, game laws, corvées, &c.

'3d. Since that time, much new ground has been brought into cultivation, and none of the old abandoned.

'4th. The modes of husbandry have improved in many districts, by the introduction of fallow crops and artificial grasses, "Prairies artificielles." The general wages of labourers in husbandry 20d. per day, which is equal to 3s. 4d. with us, as every article of expenditure is somewhat below half the price.'

We

We cannot notice every place which Mr. B. visited in his progress from the south of France to the Pyrenees: but we must not omit the narrative of his visit to the majestic mountain, Canigou, the chief of the eastern range:

'The first day we marched to the Herdsman's Barrack, where we lodged in a sort of Calmuck style; ten in number, including the herdsman's family, crawling into a circular hut about nine feet in diameter. The bottom was covered with broom for bedding, which apparently was not often changed. This hut is constructed with some ingenuity of blocks of granite: being circular, and contracting gradually from the base to the apex, it stands self supported. The upper part has the interstices stopped to exclude the rain, but the lower is open to every blast. Not an article of furniture except a log of fir, which separates the fire and the entrance hole (for there is no door) from the bed of broom, and a stick here and there between the stones of the wall: on these are suspended among the smoke a leathern bottle, a wallet, a powder horn, or a bag of shot, &c. When driven in by the storm we placed ourselves in close order on the log. Keeping up a blaze with boughs of pine, we smoked our cygars and chatted, and sang a few mountain ditties, till, one by one, as night drew on, we dropped into the couch behind us, leaving the herdsman and the ladies, who kept it up till 11 o'clock. He then suddenly calls out "Dormons," and starting up begins to make room by belabouring with a stick, as if he would have broken their bones, two or three poor sleeping boys, who lay a little athwart, and took more room than their share. After adjusting them, he proceeded to the rest of us, saying, "Une place pour tous; une place pour tous;" and so he placed us side by side, as many as could lie in one direction, and the others across, over and among the legs of the first. The night grew very tempestuous, with thunder and rain: gusts of wind frequently found their way through the door-way, and carried the ashes and the live embers over us as we lay; but worse than all were the myriads of fleas, which, in spite of our host's attention to the accommodation of his guests, would allow us but little rest. Unfortunately, the storm continuing, we could not escape from the filthy hole. However, we rose early, and had a pleasant repast of bread and new milk, before we started for the summit; and at our return, the women had provided abundance of wild raspberries, which relished well with our bread and wine.

'I am satisfied that no description can convey to the mind the grandeur, the vastness of a mountain; especially when seen in the magnificent array of its own clouds, as we saw Canigou. The day was unfavourable for distant prospects, but the majesty of the mountain was heightened by the concealment of every other object, except the neighbouring snowy summits. The pic is of difficult ascent; it is 1440 toises (about 9000 English feet) above the Mediterranean. A small iron cross is fixed on the highest point. I expected to have found the summit a naked crag: on the contrary, it is covered with loose fragments, the ruins, as it should seem, of a rock once higher. The high cliffs of Canigou are of that sort of granite called gneiss.

There

There are many wild goats among the rocks, and some bears, as we were informed. The herdsmen had shot three of the former the day we arrived. Wolves are not very rare. In the winter nights they frequently prowl about the streets of Prades. The herdsman has under his care about a hundred head of cattle, cows and oxen; and a large herd of horses; which do great credit to their pasture. They are collected every night round the hut, and roam at their pleasure over these solitary regions through the day. They are the property of different people in the neighbouring communes, who pay the man for his attendance, and a small acknowledgment for the pasture to government, to whom this mountain belongs. It formerly belonged to a Spanish convent; and, I believe on that account, was not sold with the national domains.'

If the Calmuc style of accommodation, which Mr. B. experienced in this excursion, was not very pleasant, the prospect of 'this Sovereign of the Mountains,' as Canigou is styled in a Catalonian song, must have remunerated him for all his fatigues and flea-bites.

Returning by Mont Louis, Tarascon, Foix, Montauban, Maurs, and Clermont, to Paris, the traveller saw the capital a second time on Sept. 15.: but here he informs us that he 'prefers the country-character of France to that of the city.'

'In the former, the good fruits of the Revolution are visible at every step: previous to that æra, in the country, the most numerous class, the bulk of the population, all but the nobles and the priests, were wretchedly poor, servile and thievish. This class has assumed a new character, improved in proportion to the improvement of its condition. Servility has vanished with their poverty; their thievishness, an effect of the same cause, has also in great measure disappeared. But there is a selfishness and avarice, too prevalent in the general character of the people; which may be natural to their present state of society, from the virtues of industry and economy in excess. I question if a proportionate amelioration has taken place among the Parisians, a sort of insulated nation, who know very little, and seem to care as little about the rest of France.'

Most persons who have visited France seem to agree as to the justice of the latter remark respecting the character of the Parisians.—Some commendation is here bestowed on the magnificence of Bonaparte, and some censure on the littleness of the Bourbons in attempting to disgrace him by pulling down his statues, and endeavouring to obliterate all traces of his power. Without quoting any of these political strictures, however, we shall conclude this article with observing that we have followed Mr. Birkbeck with much satisfaction through the whole of his tour; in the course of which he seems to have exhibited so faithful a picture of all that fell under his view, that the details which he has presented to the public in this

small volume may be considered as real information respecting the actual state of France, in those particulars to which the author has directed his more immediate attention. — The date of the last note i s Boulogne, Oct. 4.; so that this tour was performed in less than three months.

ART. IX. *Paris*, in Eighteen hundred and Two, and Eighteen hundred and Fourteen. By the Rev. William Shepherd. Second Edition. 8vo. pp. 284. 7s. Boards. Longman and Co. 1814.

THE title of this volume is rather too general for its contents, and by no means agrees with its purport as stated by the author in his preface, which is 'only to shew how an individual, limited in point of time and property, may pleasantly and profitably spend a few weeks in Paris.' Mr. Shepherd apologizes for its publication, and represents the journal-form in which it appears as the result of his usual habit of noting down, in writing, those interesting objects and circumstances which from time to time have occurred in his journeys, whether on business or in pursuit of amusement. Though, however, the accounts of these two trips to Paris assume the easy and unpretending form of journals, we expected, from the author's reputation as a literary man, to find them more polished in point of style; and exhibiting such a comprehensive view of the subject of which they profess to treat, as would have enabled us to call the whole a tolerably fair picture of Paris. Of Mr. Shepherd's carelessness in point of language, we may give a few examples. He tells us that 'Mr. Denison was rich enough *in all conscience*' (p. 8.); that 'to-day the ladies made *a much better figure* in the use of their knives and forks than they had done yesterday' (p. 31.); that 'the cupola of the Invalids is *wonderfully lightsome*' (p. 70.); that 'the voice, *ever and anon*, squeaked out' (p. 92.); that 'this answer *did not smack* much of enthusiasm' (p. 144.); '*I touched him* on the subject of the Emperor' (p. 161.); '*some* four or five-and-twenty years ago' (p. 205.); 'I drove back to the Tuilleries *like lightning*.' (P. 208.) In contrast with these occasional vulgarisms, Mr. S. is often pompous; and, after all, the work affords neither in the first nor in the second part a satisfactory account of the French metropolis. The author has noted down, with tolerable minuteness, the places to which he went, what he saw and did, and the conversations which occurred with the people: but, though he is the great show-man of the Paris lions, he exhibits no more of them than his own convenience and amusement prescribe. Whether we attend him to the Louvre, to the *Bibliothèque*

Bibliothèque Royale, to the *Théatre Français*, to the *Boulevards*, or to the *Restaurateur's**, he is himself the chief actor, and his operations make the burden of the tale. If he visits the fine Gallery of Paintings, we hear only of five or six pictures which he admires, or of his 'spending a pleasant hour among the statues:' if he goes to the Royal Library, of his employment among the MSS.; and, if to a shop, 'that he made some purchases:' but what is all this or such sort of information to the general reader? In the original journal, these memoranda were very proper for the author's private use: but, when he sent it to the press, it should have been discharged of all this egotism.

Of the first part, we shall take no farther notice, as it contains little which has not been previously related. The second part will no doubt be useful to those who wish, with limited means, to pass a few weeks in Paris; and some of the incidents and anecdotes will be amusing to most readers. The trick of the driver of the cabriolet (pp. 146, 147.) conveys a good hint to the English who may visit France, and therefore we shall transcribe it:

'At the barrier I directed him to take us to the Hôtel de France, to which he dutifully assented. We had not proceeded far before he stopped at the gate of a large building, which he said was the place of our destination, and a servant or two instantly proceeded to unstrap our baggage. Though it was almost dark, and though I had never been at Rouen before, I suspected some roguery, and asked a gentleman who was passing by, whether that was the Hôtel de France. "No," said he, "it is the Hôtel de la Marine." With great difficulty I drove the myrmidons off our luggage, and compelled our postilion to proceed. Before he started, however, I observed the interchange of a glance between him and one of the waiters, which put me on my guard. He *sacre-dieued* and lashed his horses, and after passing what appeared to be a very intricate route, he again stopped; and we were again surrounded by porters. On one of the most active of these I laid violent hands; and again inquiring of a passenger where we were, received for answer, "At the back front of the Hôtel de la Marine." My patience was now exhausted. I tumbled the porter from off the luggage, and threatening vengeance against our varlet of a driver, once more forced him to proceed. He was now seriously frightened, and conducted us according to my directions. Being safely arrived, I alarmed him with the prospect of

* Here Mr. S. may cater for others as well as for himself. 'I hastened to the Palais Royal, where, on looking for a Restaurateur's, Mr. Y. and I were fortunate enough to stumble upon Beldame's, which from this day we constituted our head-quarters for dining, as we found that we were provided with an excellent dinner, consisting of soup, fish, and two plates of meat, a dessert, and a bottle of *vin de Beaune*, for about five shillings a head.'

a good discipline with a horse-whip instead of his fee. At length, however, I paid him as if nothing untoward had happened; of which I immediately repented, as from the ill-disguised smile which took the place of terror on his countenance when he handled his five franc piece, I am confident he would embrace the earliest opportunity of repeating his experiment upon the ignorance of travellers.'

Mr. Shepherd is convinced, by all that he could hear, that the French nation in general are satisfied with the return of Louis XVIII. to the throne of his ancestors; though, among some of the *soldiery*, he discovered a strong attachment to the deposed Emperor. Speaking at Vernon to a captain of the late Imperial Guard, Mr. S., by way of trial, praised Napoleon as a man of extraordinary genius:

'On hearing (continues the journalist) his late master thus characterized, the soldier's eyes immediately glistened with pleasure; and he requested that I would do him the favour to drink a glass of his wine, which he had left to look after his horse. I told him I had not yet dined; but that if he would become my guest, I should be happy to see him. He accordingly accompanied me to our apartment. On his recurring to the subject of Bonaparte's character, I thought it my duty to qualify what I had said in commendation of his talents, by remarking that his ambition was so unbounded, that while his power lasted it was impossible for his neighbours to rest in security. This drew from my new acquaintance a vehement philippic against Talleyrand and the Senate, who, he said, had instigated Napoleon to every mischievous act which he had committed; and after involving him in difficulties had basely deserted and betrayed him. "But the seizure of the sceptre of Spain?" — That was the suggestion of Talleyrand. — "And the expedition to Russia?" — Was suggested by Talleyrand; and after all it only failed in consequence of the premature setting in of the frost. In short, I found that Napoleon could do no wrong; and that for every error into which he had fallen, and for every crime of which he had been guilty, his minister was to be made responsible. But on the contrary Louis XVIII. could do nothing right. He had falsified, said the plain-spoken soldier, every promise he had made on his accession to the throne. He had accepted a constitution, but had violated every article of it. He had solemnly engaged to continue the constituted authorities as he found them, but he had made the most capricious changes; he had flattered the army with assurances that he had the most perfect reliance on their support, and yet he had sent the Imperial Guard away from Paris; he had diminished their privileges and appointments, and intended to revive the old establishment of the *Gardes Suisses*. To say all in a word, he had given himself up to the guidance of "those rascally priests," whose evil counsel had brought his brother to the scaffold. He was also led into error by the returning *emigrés*, men who had deserted their country at a period when their services were most needful, and now had the audacity to lay claim to the most distinguished honours. With considerable humour, *Monsieur le Capitaine* mimicked

mimicked the air and manner of one of these characters, an old man of seventy, whom he had lately heard declare his intention of serving under the new regime in a military capacity, under the idea that he could make his marches and even his charges in a cabriolet. He then asked me what we thought of Louis in England; to which I replied that he had lived so much in retirement, that little or nothing had been said among us of his habits or proceedings, till the late events had summoned him from his retreat. "*Je vous comprends*," rejoined he, "*il a bien mangé et bien dormi, et voilà de grands préparatifs pour conduire les affaires d'un grand royaume.*" In short he was full of grief and bitterness of spirit; and on my suggesting to him the probability of his incurring peril in consequence of his freedom of speech, he said he had no fears on that head, for he spoke the sentiments of thousands, as I should find when I arrived at Paris, which city he said was very sad and very discontented. This man had undergone the horrors of the campaign of Moscow!'

The account of the effects of the conscription at p. 216. renders this attachment to Napoleon astonishing.—What reputation Mr. S. will acquire by his attack on the Venus de' Medici, we pretend not to say: but we suspect that some of our artists will charge him with wanting an eye of taste.

'When I found this celebrated piece of sculpture, I was disappointed. My pre-conceived notions of grace and beauty were by no means fulfilled. The execution of this statue seemed to me to be so far from excellent, that I thought I had seen some copies equal to the original. And in this opinion I was confirmed by frequent subsequent examinations. In truth, the Venus fades into insignificance when compared with the Apollo Belvidere. The former is indeed beautiful; but its beauty is terrestrial. The latter, in form, attitude, and countenance, appears to be something superhuman.'

After Mr. Shepherd's return, he takes a retrospect of his tour, and this part of his work is perhaps the most valuable portion of it:

'As I slowly paced the gallery of the Louvre, my attention was occasionally abstracted from the wonders with which I was surrounded by speculations upon the probable duration of the period when an Englishman will be able to visit these repositories of taste in the character of a friend and an ally. The pursuit of these speculations leads to a wide field of thought. The solving of the problem will, in the first place, depend upon the settlement of a preliminary enquiry: Will the government of the Bourbons be stable? And from every thing that I could observe during my visit to France, I am persuaded that the stability of the Bourbon dynasty will depend entirely upon the conduct of the heads of that illustrious house, and that they have not altogether an easy game to play. The allegiance of the great body of the army is more than doubtful. The troops are generally disaffected to them. I understand also, that in consequence of their confirmation of the sales of confiscated property, the loyalty of the ancient noblesse toward them is much impaired; and with regard to

the mass of the people, the enthusiasm in favour of Louis XVIII., of which we read so much in the Moniteur, appears merely on paper. Still, however, the mass of the people are friendly to the Bourbons. They were so oppressed by Bonaparte; and the conscription, in particular, made such inroads upon their domestic comforts, that though their joy is by no means extravagant, they are glad to see the throne filled by a monarch of a mild disposition, and a pacific character. It is to this quarter, then, that Louis must look for support. He must cherish his people — he must foster their arts, their commerce, and their manufactures.'—

'But the prospect of the continuance of peace is affected by another circumstance, namely, the disposition of the people of France. And I am sorry to state that I did not perceive in them any due sense of the blessings of public tranquillity. The minds of the army, both officers and privates, are bent upon violence and rapine, and they care not upon whom these are exercised. Their notions of warfare are not modified by the chivalrous spirit of modern times. They have even little regard for the welfare of their country. Plunder and promotion are the main articles of their creed; and they are ready to draw the sword without enquiring against whom. Nor are the bulk of the people chastised into wisdom by the events which have lately occurred to humble them. They cannot be persuaded that any of the ordinary occurrences of war could have exposed the French arms to disaster and defeat. Their language already begins to be lofty, and the nation at large seems to wish for an opportunity of redeeming the military credit, which, though they are too proud to acknowledge it, they are conscious they have lost. The animosity both of the army and the people is most inveterate against Austria, which power they loudly accuse of treachery and cupidity, — political vices which they, very consistently, no doubt, avow their wish to punish and restrain. On England also they look with an evil eye. They cannot bear to think of our naval power, and they contemplate with all the jealousy of rivalry our commercial prosperity. The complaints of the prisoners of war, whom we have lately dismissed in such numbers, are too readily listened to, and aggravate feelings in themselves sufficiently turbulent. Upon the whole, then, I cannot help fearing that the halcyon days, which in the imagination of so many worthy men lately followed each other in endless succession, will not be of so long duration as has been expected.'

We hope that these gloomy predictions will not be verified.

ART. X. *A slight Sketch of Paris;* with some Account of the French Capital in its improved State, since 1802; by a Visiter. 8vo. pp. 100. 4s. Boards. Baldwin. 1814.

A VERY striking *mannerism* pervades the whole of this sketch, and, by the style and species of literature which it displays, sufficiently indicates the name of this visiter; who can be no other than the Reverend Stephen Weston, generally known

for his extensive and antiquarian erudition, and particularly for his cultivation of the Arabic and Chinese languages. Mr. Weston does not, like Mr. Shepherd, affix to his work a general and comprehensive title, but merely professes to give *some* account of the French capital; so that, if it be not as complete as some of his friends may wish, this saving clause protects him from censure on this head. His report, composed from excursive memoranda, is written with all the carelessness of pocket-book notes; in which recent observations are blended with classical references, *virtú* with mineralogy, and French literature with a critique on the mode of constructing a Chinese dictionary. The poor degraded Emperor finds in Mr. Weston the reverse of a panegyrist. He is compared to the horrid phantom rising out of the sea, as described by Camoens, (Cant. 5. stan. 39, 40.) and is reported to be descended from the Greek family of *Kalomery*, (which, *being interpreted*, is Bonaparte,) who three hundred years ago migrated from the Morea and colonized in Corsica. This pedigree has nothing in it disgraceful: but it is followed by sarcasms on Napoleon, as 'Robespierre on horseback,' and 'the Devil consecrated by his Holiness;' and even his exploit at the bridge of Lodi loses all the merit which has been attached to it, by the suggestion 'that he chose a white flag that the enemy might take it for a flag of truce.' However, in spite of the kicks and cuffs with which the fallen are generally treated, it is acknowleged that Paris owes much to his exertions:

'The improvements of the Emperor, "le soldat heureux" of Voltaire, when his whole design shall be completed, and the outline in all its parts filled up, (for we may learn from either friend or foe, and the good part of an example may be safely followed, even of an enemy,) will go near to outstrip all former exertions to make Paris the queen of cities, and sovereign of the world, in grandeur and magnificence, and leave nothing for a successor to do, but to add to splendour, cleanliness; to cleanliness, sweetness; in a word, by posts and chains, sewers and side pavements, to make the French capital safe and inoffensive. It must be acknowledged that what has been already done is all for show and ostentation, to the total exclusion of comfort at home, or abroad. Paris feels all these defects much less than we do; and all, except the emigrés who have been spoiled by the long use of flags, will tell you very gravely, "qu'ils aiment mieux s'arranger sur la totalité de la rue, que d'etre bornés par un trottoir." '

Strong partialities still exist in the minds of many, in favour of Bonaparte's very enterprising character, which diminish their joy for the return of Louis XVIII., whom they honour with the title of "*Sacre Imbecille:*" but the reason which Mr. W.

assigns is quite ludicrous:—he tells us (and we thank him for the information, which we could have obtained from no other quarter,) that Louis was by some thought to be a 'cursed fool, because he never stole a crown, robbed an orchard, or pilfered a hen-roost!'

According to Mr. W., the first object worthy of attention in the present capital of France is the palace of Cardinal Fesch; which is truly magnificent, and enriched with all the spoils of art that escaped Bonaparte's first commissioners. Having duly noticed this splendid edifice, which is said to have risen like an exhalation, the author suggests some general information for the guidance of Englishmen on their arrival in Paris; and, as a *carte du pays*, the sketch may be useful, though given in a comical manner. After these directions, Mr. Weston proceeds to a specification of particular objects, viz. *Le Quai des Celestins*, —The Gallery of Pictures, a long list of which is given,—Statues, — *Salle des Saisons*, —*Palais du Corps Législatif*, —Sciences, with a long catalogue of crystallized minerals, —Instructive Amusements, —St. Roque, —Theatres, with a long syllabus of a vaudeville, —*Palais Royal*, with a description of a model of the Alps, —Catacombs, —Royal Houses, —Literature, and Fêtes.—It is gravely remarked at p. 72. that 'the best way to make discoveries in a great city is to ride on horseback, or to walk *on foot*;' and we trust that our countrymen in future will employ this kind of walking. Under the head of St. Roque, Bonaparte is introduced; not, however, for the sake of tracing him to Greece, but to a garret:

'Every thing connected with Buonaparte, and the Emperor Napoleon, carries an interest with it, whether it be the taudis, or lodging of Baptiste the player, up five pair of stairs, in the Rue Hazard, from whence Barras took the Corsican, who, unable to pay his rent, had notice to quit, and gave him a command in Paris, and raised him to the head of the army in Italy; or whether the church of St. Roque, a saint that was struck out of the calendar, to make room for Buonaparte, who cannonaded the Parisians on the thirteenth Vindemaire, from the steps of his church; or the Chateau of Vincennes, in whose ditch D'Enghien, by his order, was executed; or the Bicêtre, St. Pelagie, La Force, Les Isles de St. Marguérite, Rhé, and Oleron, where his victims were immured; they all attract the notice of the visiter, whenever they occur, and are shewn like the Rue Ferroniere, where Henry IV. met his death-blow. The Duke D'Enghien lies under a heap of stones at Vincennes, and rubbish at the corner of the fosse, where one of the little windows in the basement of the fortification is directly over it. A favourite dog of Charles IX. has a monument erected to him in these grounds, but the royal duke has none. Vincennes has been converted to various uses, and served for a hunting seat of the French kings, a prison for disgraced

disgraced statesmen, a residence for favorites, and a place of confinement for suspected traitors. The Prince de ———, who was shut up here, asked the priest, who came to confess him, for a book for his amusement; the pious father brought Thomas à Kempis's Imitation of Jesus Christ. The Prince de C —— thanked his confessor, but said, he should have preferred the imitation of the Marquis de ——, qui se sauva d'ici, who escaped from the castle. Of this church, St. Roch, you may find a detailed account in the "Stranger's Guide," and elsewhere; but in the month of August, the pain benit, or consecrated bread, was distributed here by General Dessoles, who being in command immediately under the Generalissimo, Monsieur, was attended by a great number of military of the highest rank in splendid uniforms, and they exhibited a strong symptom of peace, feeding the poor, whose bread had been so often devoured by the men of war.'

Various causes have been assigned for the death of the Ex-Empress Josephine: but, if Mr. W. be well-informed, she died of a quinzy. Among the plants of the garden of Malmaison, several curious plants are specified; after which, Josephine is introduced:

'Here is Magnolia purpurea, auriculata, umbella, or Chinese yu lan, in flower when the Emperor of Russia arrived. Clethra alnifolia is still flowering, and Robinia viscosa, a large tree, efflorescent for the first time. The country all around, though not belonging to the chateau, melts into it, and joins till the view terminates in the arcades of Marly, and the aqueduct of Versailles. The Melaluca hypericifolia, Andrew, t. 200, Repos. 1797, whose flowers, the same as the Metrosideros, come out in the centre of the plant, whilst those of the Metrosideros appear only at the extremity of the branches, is seen here in full flower. See Monthly Review, September 1814, p. 74. Also, Arbutus Andrachnæ, with a peeling bark, and Corchorus Japonicus, a yellow flower, Andr. t. 587, China, M.p.y. Josephine took great delight in conducting the Emperor round her garden, at a moment when she was seriously indisposed with a sore throat, that afterwards became a quinzy, and unfortunately put an end to her existence.'

The whole of this little volume proves the author's intimate acquaintance with the curiosities and learned men of Paris; and, if it contains traits of singularity, it is written in a sprightly manner, which has rendered us indebted to him for an hour's amusement.

ART.

ART. XI. *A Letter from Paris*, to George Petre, Esq. By the Rev. John Chetwode Eustace. 8vo. pp. 98. 4s. sewed. Mawman. 1814.

IN this letter, we are presented with a more generalized view of the state of Paris and of the French people in consequence of the Revolution, than we have gained from any of the temporary productions of the day. Mr. Eustace is a man of sense, and his reflections merit a considerable degree of attention; and, should we not agree with him as a Catholic on all points, or should we attribute some of his representations to the effect of education and to the religious bias of his mind, we are not the less ready to do justice to his taste, genius, and observation. Before he arrives at Paris, he animadverts on the decreased population of the country, on the premature exertions of boys, and on the degradation of the sex by their employment in the fields. To this account is subjoined a statement, the accuracy of which is perhaps questionable, that 'there are supposed to be at present twelve women to one effective man.' At the sight of the church of St. Denis, Mr. Eustace recollects the learned and holy monks by whom it was formerly served; and, in his account of modern Paris, he does not forget to state the small number of churches which now exist, in comparison with the number that it included before the Revolution *. As preparatory, however, to his strictures, he endeavours to give a general idea of the French capital:

'Paris stands upon the Seine, which divides it into two parts nearly equal, and forms three islands in its windings. The breadth of the river may be about that of the Thames at Richmond; though it appears wider, because the stone quays that border it are raised at a considerable distance from the bed of the river. The length of the town, that is, its extent along the river, may be about four miles and a half; its breadth, from the Barrieres St. Denis to the Barrieres St. Jacques, about three miles and a half. The new walls or those erected a little before the Revolution, enclose a very considerable space of ground, uninhabited, and sometimes under tillage; hence the real extent of the city is very different from its apparent magnitude.

'The *Fauxbourgs* are in general very thinly inhabited, and that of St. Marcel, St. Jaques, St. Antoine, St. Germain, are nearly deserted. By *fauxbourgs* you are to understand, not the suburbs, or the streets out of the walls, but the space enclosed between the ancient ram-

'* Previous to that explosion of national phrenzy, there were in Paris two hundred and twenty-two churches, of which forty-five were parochial; of these there remain twelve parochial and twenty-seven *succursal* or minor parish churches, in all thirty-nine churches for public or parochial service.'

parts,

parts, now called *Boulevards*, and the new wall, or later circumference. This depopulation may be occasioned principally by the exile or the impoverishment of the higher classes, and by the suppression of colleges, and ecclesiastical establishments, the two great sources which fed and enriched the inhabitants of the exterior quarters of Paris; and in former times gave them a great appearance of life and prosperity. Notwithstanding the filthy and disgusting appearance of the streets, there are many handsome edifices, some fine streets, and one of the twelve districts, into which the city is divided, is splendid in a degree rarely equalled. The quarter to which I allude, is that which embraces the Louvre and the Tuilleries, with all their accompaniments, and thus includes nearly all the beauty and all the magnificence of Paris.'

The comments on churches include a comparison between those of Paris and of London; and a compliment is paid to the Catholic religion, to which Protestants will not subscribe:

'In churches, notwithstanding the devastations of the Revolution, and the treacherous indifference of Napoleon's government, Paris is still rich; and though Notre Dame is inferior to Westminster, and Sainte Genevieve, to St. Paul's; though the portico of St. Martin's, St. George's, Bloomsbury, and St. George's, Hanover-Square, are more simple and correct than any similar decoration in the French capital; yet, not only the two churches which I have mentioned, but St. Roch, St. Sulpice, St. Eustache, and that of the Invalids, are most noble edifices, and far superior in magnitude to all the churches in London, with the exception of St. Paul's and Westminster. In interior decorations and splendor, even these sink into insignificance compared with the Parisian temples. The superiority of the latter in this respect is to be ascribed, not only to the more majestic character of the predominant religion, and to the *more active piety* of its votaries, but to the prevalency of a purer taste, which proscribes pews and screens, and central pulpits, with every contrivance to encumber the pavement and to obstruct the general view; and which at the same time requires, that the interior of churches should be embellished with as much care and attention as other public edifices, and that *the table of the Lord should be graced with as much decency, as an ordinary sideboard.*'

We cannot allow that the character of the Catholic religion is more *majestic* than that of the Protestant church: the majesty of a religion consists in its spiritual essence, not in its ceremonies; and surely more real majesty appertains to the worship of God "in spirit and in truth," than to all the gaudy splendour with which the Pope celebrates high mass in St. Peter's. Neither can we concede to the Catholics the praise of a *more active piety*, since we have an apostle's authority for asserting that the form of godliness may exist without the power. We shall say nothing of that 'pure taste' which excludes pews; for pews are introduced in our places of worship as a matter not of taste,

but

but of convenience. The passage which we have put in italics will excite the smile of the Protestant, who has never thought of comparing the Lord's table to a gentleman's sideboard.

If we remove Mr. Eustace from his religious b si, his opinions will be found very matured; and London, as well as Paris, should thank him for his strictures. To the subject of fountains, as embellishments of a capital, the English have not turned their thoughts; and the French, though they have taken the lead of us in this respect, yet stand in need of instruction. The following hints ought not to be slighted in the projected improvements of the British capital:

'The new fountain on the Boulevard St. Martin is the noblest ornament of the kind in this capital, and derives a considerable degree of beauty from its magnitude, its form, its materials, and its decorations. The form is circular, the ornaments are lions, the materials are granite and bronze, and the quantity of water is abundant. The trees that line the Boulevards are a very pleasing accompaniment. I am inclined to object to lions, and indeed to any animals introduced as *active* decorations in fountains. The idea of a stream rushing from the mouth of an animal is not natural, and if it were natural, it is not pleasing. All the embellishments and even all the accompaniments of a fountain ought to breathe freshness, purity, and cleanliness. The water should appear as if bursting from its source, and either rush from a rock, bubble up in the midst of a basin, or spring in the centre of a vase, and fall in sheets all over its edges. Water spouting from tubes, or squirted into the air from syringes, or flowing from fishes, beasts, and tritons, may perhaps for a moment amuse the eye, but cannot surely gratify the taste of the intelligent spectator.

'When the beauty and the utility of fountains are considered, it cannot but appear surprising that the British capital should be destitute of such decorations, especially as the torrents that now roll under its pavements, and so frequently burst their pipes for want of a vent, supply a superabundance of water.

'How beautiful would the gleaming of a sheet of falling water appear through the shrubberies of Grosvenor-Square! and how much more appropriate than the pony and its pigmy rider, imprisoned in the middle of the pool of St. James's! The truth is, that in no city has less been given to ornament than in London; its beauties are the result of convenience, and its wide streets, its flags, and its squares, owe their origin, not to the taste, but to the convenience of the inhabitants. Hence, an abundant supply of water has been carefully provided; but the purposes of utility being thus attained, public attention was withdrawn from the object. At present, however, when plans of embellishment occupy government, and when, if report be true, very considerable improvements are to be made, it is to be hoped that fountains will not be forgotten, and that the play of waters will add to the freshness of the squares, and to the cleanliness of the streets already so conspecuous.'

It

It is not to be supposed that Mr. E. can contemplate with any satisfaction the Gallery of Pictures in the Louvre, which is composed in a great measure of paintings taken from Catholic churches. He is indignant, indeed, at this act of rapacity: but, setting aside its immorality, he ventures to question its utility in promoting the arts; and his remarks here have weight. We shall copy a portion of them:

'In fine, it will be admitted that the locality is intimately connected with the effect, and consequently with the beauty of a picture, and that the very best light in which it can be placed, is and must be that for which the painter himself designed it; and widely different indeed are the emotions produced by the celebrated crucifixion of *Rubens*, when seen in the confusion of the Louvre, and under the glare of a window in front, and when contemplated singly over the high altar, and through the holy gloom of the cathedral of Antwerp. Thus we are authorized, as well by the love of the arts themselves, as by a principle of justice, to deplore not only the rapacity that displaced these master-pieces, but the indulgence that allowed them to remain thus in exile and in durance.'

No person who has visited Paris is more enamoured than Mr. Eustace with the magnificence of its edifices; yet he perceives the want of several essentials:

'It is to be regretted, that while so much attention has been paid to works of parade, and to external appearance, no care should have been taken of the far more important concerns of cleanliness and convenience. The sewers are still allowed to roll a black torrent of filth, stench, and infection, through the middle of every street, and the foot-passengers, without the advantage of flags, or the protection of posts, are still exposed to danger and accident.'

Black, indeed, is the picture which Mr. E. draws of the moral effects of the Revolution, and of the military system pursued by Bonaparte. In consequence of the neglect of public worship, the corruption of youth, and the prevalence of atheism, the French character is represented as 'considerably impaired:' but the author's consolation is that Christianity has not only survived this dreadful assault but has triumphed; and he hopes that better times will succeed. He denies that Protestantism has made any great progress in France, and he even questions the probability of its advancement. His reasoning on this head is curious and specious, but not solid:

'The truth is, that the only religious contest now carried on in France, is not between Catholics and Protestants but between Christians and unbelievers. The Catholic religion has a peculiar hold upon the feelings of a Frenchman; it is interwoven with the whole history of the nation; it combines its influence with the glory of the French arms, with the charms of French literature, with the fame of French heroes, and with the virtues of French worthies. If a French-

a Frenchman is a Christian, he must *naturally* be a Catholic; he considers the two appellations as synonimous, and takes or rejects the system on the whole and without distinction.'

Had Mr. E. occupied the Protestant ground on which we stand, and had we been in his situation, would he not have indulged in a hearty laugh against us, and called on his readers to join in the ridicule, if, in our zeal for Catholicism, we had asserted that a belief in transubstantiation was *natural* to the mind of a Frenchman?

Mr. Eustace is in raptures when he describes the effects of the Catholic worship, and he reminds the Protestant that the French Catholics have 'the *whole service in French*, in their prayer-books:' but, while he exults in this declaration, he seems to forget that this improvement has been effected by the animadversions of Protestants.

'Two public gardens, six theatres, and a thousand coffee-houses, crowded every evening,' are such indications of the dissipation and frivolity of the French, at least of the Parisians, that this letter-writer seems to suspect that these are the obstacles which must retard their moral amelioration, and their ripeness for the full exercise of constitutional liberty. Since the return, however, of the benevolent sovereign to his throne, Mr. E.'s best hopes are alive with respect to the future condition of the French; yet he perceives nothing among them which should induce in Englishmen a preference of France to their own country; and he informs his correspondent that he may safely indulge his desire of visiting Paris without the least danger of being seduced from his allegiance.

ART. XII. *Charlemagne; ou l'Eglise Délivrée.* Par Lucien Bonaparte.

[*Article continued from the last Number*, p. 409.]

'*Attirant sur son nom les regards de la terre,*'

Charlemagne advances to action; and here we resume our analysis of this heroic poem.

The subjects of the 13th canto (extending from the 50th to the 68th day) are the return of Charlemagne; the rebellion of Gaiffre of Aquitaine; and the funeral honours of Roland.

We left the Christian monarch in the midst of his peers, having pronounced his solemn vow of extermination against the Lombard, and of fidelity to the church. He then returns towards the German frontier of his empire, and prepares to frustrate the attempted invasion of France:

'*L'amour*

' *L'amour des nations soumises à ses lois*
Du roi des francs ainsi renouvelle l'armée :
A peine au champ de Mai la guerre est proclamée,
Que les peuples partout s'avancent à sa voix.
Charles multipliant son active présence,
De son empire immense
Visite tour à tour les cercles différents,
Et les éclaire tous des rayons de sa gloire.
Au-devant du péril, aussi prompt que les vents,
Il s'élance ; et son bras ramène la victoire.'

Spain, meanwhile, is pouring her Moorish conquerors into France, and Italy is left a prey to the Lombards. Almanzor and Marsilius, assisted by the counsels and the arms of Longin and Gaiffre, have forgotten their private quarrels, and cordially combine in their hostile incursion into Aquitaine. Laurentia, the unwilling victim of their ambition, is now advancing with their army. The Queen has approached Roncesvalles, and with the inhabitants of Oria has proceeded to the burial-place of Roland. Gaiffre, his cowardly betrayer, arrives at the town shortly afterward, finds the houses deserted, although adorned with flowers and branches of laurel, and is directed to the scene of the funereal solemnities; where, in real delight, but in hypocritical sorrow for the murder of Roland, he listens to the sacred eulogy of the hero, while Laurentia and her children kneel by the tomb:

' " *De nos prospérités que la base est fragile !*"
Dit le prêtre chrétien. " *L'honneur des chevaliers,*
Ce Roland, la terreur des plus fameux guerriers,
Contre qui les remparts étaient un vain asile.....
Ce héros si puissant, toujours victorieux,
Dont les travaux nombreux
Ont donné parmi nous naissance à tant de fables.....
Il tombe dans sa fleur ! Sa gloire, ses exploits,
Sa force, sa valeur, ses combats redoutables,
De quel poids seraient-ils devant le roi des rois ?

' " *Plus vide et plus légère est la feuille des champs*
Que le souffle du soir poursuit de son haleine.
Les folles passions, la puissance mondaine,
Les triomphes d'un jour, l'orgueil des conquérants,
Disparaissent devant l'éternelle justice.
Que la gloire éblouisse
Des aveugles mortels le cœur présomptueux :
Dans la grande balance elle n'est que fumée.
La vertu seulement se pèse dans les Cieux,
Et non pas une injuste et vaine renommée.

' " *Roland fut le soutien de la veuve tremblante ;*
De l'orphelin, du faible il défendit les droits ;
Le faible en sa faveur élevera sa voix,
Cette voix ici-bas trop souvent impuissante,

Mais

Mais dont l'accent plaintif pénètre jusqu'au Ciel,
Et plaît à l'Eternel!
Roland fut le vainqueur et l'effroi de l'impie;
Et si les passions ont obscurci ses jours,
La foi de ce héros, les vertus de sa vie,
Lui promettent des droits au céleste secours." '

In the fourteenth canto, (from the 68th to the 70th day,) we have the battle of the bridge of Strasbourg; with the single combat of the Paladin Isolier, and of the Scandinavian Edgar; the deliverance of the Frank captives; and the rock of Roland. Here we have much animated description, scenery, and fighting: but our limits absolutely forbid farther detail.

The 15th canto (the 70th day) describes the last struggle of Witikind; who, although with Rodmir and Armelia he escapes from the field, leaves there the principal part of his forces, either dead or in captivity. The prisoners are converted to the Christian faith. From this canto we must select a stanza, descriptive of Charlemagne in the combat. The Saxons are now surrounded by the Franks:

' *Ils sont de toutes parts en même temps pressés:*
Charles d'un bras puissant dirige au loin sa lance;
Autour de son coursier se forme un cercle immense
D'ennemis expirants et de glaives brisés;
Il semble être au-dessus de l'humaine nature;
Et sa haute stature
Paraît s'accroître encore aux yeux de ses soldats;
Il leur inspire à tous sa noble confiance:
Il combat des païens! le Ciel arme son bras!
Des peuples d'Irmensul il vaincra la puissance.'

Of the 16th canto, (the night of the 70th day,) the subjects are the oak and funeral pile of Irmensul; the son of Heral; the apparition of Religion; and the prophetic vision of the descendants of Witikind. It will be recollected that Ulric, the son of Heral, had been saved from the murderous hands of the Arch-druid by the interference of Witikind, in a former canto: but the unrelenting priest now makes a more successful attempt on his life, and the monarch in vain endeavours to preserve the son of his friend. The King then retires in horror and indignation to his tent, and is visited in the night by the dismal apparition mentioned above; who encourages his virtuous disgust with the Saxon barbarities, and, presenting to his eyes a long prospect of the glories of his race, bids him join the army of Charlemagne on the morrow, embrace the Christian faith, and expect its eternal rewards. At the side of the apparition, another form is seen, which excites the tenderest transports in the breast of Witikind. He had retired to rest in agitation and alarm:

' *A peine*

" *A peine a-t-il fermé ses yeux appesantis,*
Qu'un rayon émané de la voûte éternelle
Pénètre dans sa tente! une jeune immortelle
Apparaît au monarque et trouble ses esprits.
Sa démarche est modeste, et son regard tranquille.
Du divin évangile
Elle porte le livre; et son front radieux
Elève dans les airs un triple diadême.
Debout à ses côtés un ange lumineux
Soutient une croix d'or . . . . c'était Ulric lui-même.

" *Ebloui par les flots d'un torrent de lumière*
Vitikind se soulève, agité, palpitant.
Un sourire brillait dans les yeux de l'enfant
Qui présente la croix aux regards de son père.
Vitikind tend les bras au céleste orphelin,
Et presse sur son sein
De cet hôte des Cieux l'image enchanteresse.
" *Mon père,*" *dit Ulric,* " *nous descendons vers toi,*
Pour t'apporter du Christ la suprême sagesse:
Du fils du Dieu vivant connais enfin la loi."

" *L'immortelle, à ces mots, suivant le jeune Héral,*
D'un pas majestueux s'approche du monarque.
" *Des élus du Très-haut reçois la sainte marque,*"
Dit-elle, " *et ne crains plus le pouvoir infernal.*
Le Ciel de ses bienfaits te comble sans mesure.
L'ordre de la nature
Se trouble en ta faveur; et la réligion
T'apparaît aujourd'hui sous des formes humaines.
Ecoute-moi, mon fils; que ta conversion
Affranchisse le nord de ses funèbres chaînes."

We have been altogether unable to do justice to this scene by our brief abstract of it: let it be sufficient to say that, in our judgment, it has the strongest poetical attractions for all readers; and for the French, as describing their regal honours, *famamque et fata nepotum*, it must have peculiar charms. The abrupt transition at the conclusion is in the best taste and feeling. The vision has extended to the reign of Louis the XIVth:

" " *Au siècle de Louis si fertile en génies,*
Le peuple, les guerriers, le monarque et les grands
Des ministres de Dieu chériront les accents
Et fermeront l'oreille aux discours des impies.
Mais après ce grand roi, l'athéisme, ô mon fils,
Dans les murs de Paris
Comptera chaque jour de nouvelles conquêtes;
Des esprits enivrés de science et d'orgueil,
De l'incrédulité se faisant les prophètes
Prépareront au monde un long siècle de deuil.

' " *L'univers de tes fils déplorera le sort . . . . .*
Mais sur eux aujourd'hui ne verse point de larmes :
Pour les enfants du Christ l'infortune a des charmes ;
On donte vit me suivant la douleur et la mort." ' &c.

Canto xvii. (from the 71st to the 78th day) describes the encampment of the Huns; the combat of the Rings; the spoils of the Huns; and Tassillon of Bavaria at the feet of Charlemagne.

The Christian monarch, having subdued some of his foes and neutralized others or turned them into friends, (a process most clearly and vividly depictured,) advances farther to the north, and makes a midnight attack on Theodore and his Huns. In nine formidable rings the barbarians are encamped; their women and children, and the disgraceful tributes of the trembling emperors of the Christians, being deposited in the centre. Charles breaks through them all, and most glorious are the tumult and spirit of the battle. We must, however, omit every quotation out of the number which we had marked as worthy of the perusal of the scholar, especially the lover of Homer, and hasten to the 18th canto.

This canto occupies the space from the 78th day to the night of the 80th, and its contents, we think, are most interesting: — the complaint of the poet; the misfortunes of Laurentia at Bourdeaux; and purgatory:

' *Quel orage a brisé les cordes de ma lyre ?*
Hélas! je ne suis plus sur les monts Tusculans :
La paix de ces beaux lieux, favorable à mes chants,
De mes nobles transports nourrissait le délire.
Du verdoyant sommet de ces coteaux fameux,
Rome offrait à mes yeux
De ses vastes remparts l'enceinte magnifique.
Du soleil radieux épiant le retour,
Je découvrais du Christ la sainte basilique
Etincelante au loin des premiers feux du jour.'

Surely the melancholy cadence and the natural expression of sorrow in these tender lines must be acknowleged: but let our readers proceed:

' *Là, si de mon génie éteignant le flambeau,*
Le souffle de la guerre et de la calomnie
Obscurcissait parfois l'horizon de ma vie,
J'allais me prosterner aux pieds du saint tombeau :
Du neveu de Martel je contemplais l'image,
Auguste témoignage
Des bienfaits dont jadis il combla les romains ;
Et souvent aux genoux du successeur de Pierre,
Je trouvais dans le feu de ses regards divins
De l'inspiration la brûlante lumière.

' *Je*

Je n'oublierai jamais ta bonté paternelle,
Faveur du très-haut, Clermont, Pontife-Roi!
Au nouvel hémisphère entraîné loin de toi,
Je t'y conserverai le cœur le plus fidèle.
Confiant à la mer et ma femme et mes fils,
Sur des bords ennemis
J'espérai vainement un asile éphémère:
Par un triste refus rejeté sur les flots,
Après avoir long-temps erré loin de la terre,
Mélite dans son port enferma nos vaisseaux.

De la captivité je sens ici le poids!
Rien ne plaît en ces lieux à mon âme abattue;
Rien ne parle à mon cœur; rien ne s'offre à ma vue,
Qui puisse ranimer ma languissante voix.
Accourez, mes enfants; viens, épouse chérie,
Doux charme de ma vie,
D'un seul de tes regards viens me rendre la paix;
Il n'est plus de désert où brille ton sourire.
Fuyez, sombres chagrins, souvenirs inquiets:
Sur ce roc africain je ressaisis ma lyre.

Dompter ses passions d'une âme vigoureuse,
En les reconnaissant réparer ses erreurs,
Savoir apprécier la voix de ses flatteurs,
Voilà d'un roi chrétien la tâche glorieuse.
Du grand fils de Pépin tels étaient les efforts,
Mais de nouveaux remords
De son cœur héroïque accablaient la constance:
La veuve de son frère et ses jeunes enfants, &c.

Laurentia is described as the miserable victim of her Saracen-supporters, and at last resolved to free herself and her sons from this oppression. Her chief and indeed sole consolation is religion:

Pour les rois d'Austrasie, au centre du palais,
S'élevait dans les airs un dôme magnifique:
C'était de Carloman le temple domestique.
Sa veuve, que fuyaient le sommeil et la paix,
Vient méditer ici sur sa grandeur funeste.
De la Vierge céleste
Qui presse sur son sein le fils de l'Eternel
Laurence voit briller l'image consolante:
Un rayon de la voûte épanché sur l'autel
Eclairait des chrétiens la mère bienfaisante.

Se jetant à genoux sur le pavé du temple,
A la Vierge immortelle elle adresse ses vœux.
Osant bientôt fixer son nimbe radieux,
D'un regard recueilli Laurence la contemple:
Vers ce sourire ouvert à tous les malheureux,
Vers ce front gracieux

Où respirent la paix, la candeur, la tendresse,
Attentive, elle élève un cœur plein de ferveur ;
Et d'une sainte extase, irrésistible ivresse,
Elle goûte à longs traits l'ineffable douceur.'

From the foot of this altar, Laurentia, either by vision or by reality, (for such is constantly the delusion of the poem,) is transported into the regions of the hill of purgatory; and there, after many wonderous and mournful sights,

' Laurence a cru revoir l'époux qu'elle révère.
D'un rocher solitaire
Carloman occupait le sommet sourcilleux.
Seul, assis à l'écart, il baisse la paupière.
Il paraît accablé de pensers douloureux ;
Et son front est souillé d'une impure poussière.
' " — Carloman ! cher époux ! ô moitié de moi-même ! . . . ."
Laurence veut poursuivre : un doux saisissement
De son cœur attendri glace le mouvement.
Le neveu de Martel, dans sa surprise extrême,
De celle qu'il adore a reconnu les traits.
" Achève tes bienfaits,"
Dit-il, " Dieu Tout-puissant ; d'une épouse chérie
Ne me dérobe plus le fantôme enchanteur.
Et toi qui fus jadis le charme de ma vie,
Viens ; que ta douce voix me rappelle au bonheur."
' Laurence dans ses bras a reçu son époux :'—

She then anxiously inquires whether she has done right in reinstating her children on the throne of her ancestors; and why such sadness is displayed on the brow of Carloman? Her husband mournfully replies, (and here, throughout, we are reminded of the divine Æneid,) that his earthly and debasing envy had justly banished him to this unhappy region: but that his grief would indeed be doubled, if he beheld his widow and his sons the slaves of impiety, and the degraded instruments of Moorish ambition:

' " L'Eglise à nos neveux doive une longue paix.
' " Garde-toi d'oublier sa sainte volonté :
Etouffe le désir d'une pompe mondaine.
Que la grandeur des rois nous semble triste et vaine
Quand la mort à nos yeux offre la vérité !
Qu'une couronne alors nous paraît effrayante ! . . . .
Sur ma tête brûlante,
De l'ornement fatal je sens encor le poids . . . . .
Que ma race à jamais du sceptre soit privée :
Que dans la paix du cœur, loin de la cour des rois,
A vivre sans remords elle soit réservée.

' " Recueille

[a] " *Recueille dans ton cœur mes paroles dernières.*
Hâtons-nous : de ce mont la mobile vapeur
Me dérobe déjà ton aspect enchanteur ;
O ma Laurence, adieu. Ta vie et tes prières
D'un époux, de deux fils, peuvent changer le sort ;
Ose affronter la mort,
Et par ta fuite éteins la guerre fraternelle.
Entends de ton époux les douloureux soupirs :
Arrache mes enfants de la ville rebelle ;
Qu'ils vivent en chrétiens, ou qu'ils meurent martyrs."

[a] *A ces mots un nuage ouvre son vaste flanc :*
Du mont expiatoire il remplit la vallée,
S'approche de la cime,.... et l'ombre redoublée
Ainsi qu'en un tombeau renferme Carloman.
Un mugissement sourd annonce la tempête.
Laurence sur sa tête
Voit couler et s'enfuir les astres radieux.
La Vierge protectrice et le chœur angélique
Remontent comme un trait vers la sphère des cieux ;
Et la reine revoit son autel domestique.'

The 19th canto, from the night of the 80th day to the night of the 81st, describes the flight of Laurentia into Landes; the ruined hermitage; the mysterious apparition; and the Castellan of Sere. We must pass entirely over the contents of this interesting canto; which has a wildness and a melancholy in its adventures that are really original.

Canto xx. (from the 84th day to the night of the 106th) brings Rodmir and Armelia to the walls of Rome. It describes the interior of the temple carried by the allies; the ruins of Tusculum; the funeral circus of the Cornelians; Arpin and Ruffinus. These subjects afford the poet the most ample and various opportunity for displaying his powers of narration, of description, and of pathetic and impressive writing. We can quote only his address to the Tusculan Hill, whither the course of his story carries some of his characters, and where his own villa (Frascati) revives all his ardour and attachment to those remains of antiquity which he has himself been so instrumental in discovering. On this topic, however, we naturally defer our farther remarks until the appearance of the *Museum Tusculanum*, which the author (in the notes) announces his intention to publish.

[c] *Deux tertres inégaux dominent le vallon*
Où s'élevait jadis la demeure du sage.
Des arcs demi-brisés recouverts de feuillage,
Un marbre où sont empreints les traits de Cicéron,
Du portique romain voilà ce qui nous reste :
Sans mon exil funeste,

Par de plus dignes soins j'eusse orné ces beaux lieux.
Quand le jour de la paix levé sur la patrie
Des peuples et des rois dessillera les yeux,
Puisse-je enfin revoir ma retraite chérie!
Solitude paisible, heureuse, enchantereresse!
Mont déjà consacré par tant de souvenirs!
Pendant un lustre entier, dans les plus doux loisirs,
Sur ta cime ont passé les jours de ma jeunesse:
Que ne puis-je être encor dans tes vertes forêts,
Ou bien dans tes guérets,
Au milieu des moissons, du pampre et de l'olive!
Que ne puis-je, à la nuit dérobant les grands noms,
Recueillir dans tes flancs, d'une main attentive,
Les sages, les héros couchés sous tes sillons!

In the 21st canto, from the 107th day to the morning of the 110th, we behold the hero on the banks of the Tyber; the combat of the tower of Belisarius; and Adelard revenged, —that is, the murder of that holy prelate punished, in the person of Eyzelin, Duke of Salernum. The single combat of Charlemagne with Eyzelin is very animated, but we cannot possibly do more than refer to it; and, proceeding to the 22nd canto, (and to the evening of the 110th day and the following night,) we have to mention there the single combats of the Paladins; the three Montmorencies; the repulse of the Franks; Charlemagne wounded; the invocation of Irmensul by the grand Druid; and the ruins of the church of St. Peter. In this canto, after much alternate success and defeat, we have the destruction of the detestable Ormez in the midst of his sacrilegious assault on the church of St. Peter; a scene of extraordinary terror and solemnity.

The 23d canto, containing the night of the 110th day and the morning of the 111th, plunges us into the subterraneous excavations of Rome, and conducts us under the bed of the Tyber from the tower of Belisarius (where Charles commands, having destroyed or expelled his enemies,) to the centre of the antient forum, where the soldiers of the Holy Father, under Gonsalvo, the priest and the warrior, are to receive and unite with the Franks. Meanwhile, Adalgise is sent by his father to negociate a truce of ten days for the burial of the dead, Didier hoping that in the interim the succours will arrive from Spain, where Longin has been collecting them; and a beautiful little scène takes place between the two friends and lovers: — Adalgise being devoted to Gisella the sister of Charles, and Eginard to Emma his daughter:

Au devant d'Adalgise Eginard s'avançait:
Ses yeux ont reconnu l'écharpe étincelante
Que le fils de Didier reçut de son amante,
Lorsque pour son hymen l'autel se préparait.

En

Un fil d'or et d'argent, sur la soie éclatante,
D'une aiguille savante,
Giselle avait tracé des feuilles d'oliviers :
Adalgise chérit ce précieux ouvrage ;
Et jusque dans le sein des combats meurtriers,
D'un espoir presque éteint il conserve le gage.

Dans le cœur d'Eginard l'image de Giselle
Réveille, par degrés, un triste souvenir :
Le jeune paladin ne saurait sans gémir
Contempler le destin de ce couple fidèle.
Si le sort fut contraire à de si nobles nœuds,
Combien plus rigoureux
Pourra-t-il se montrer à la flamme secrète
Que ressent Eginard pour la fille des rois !
L'avenir paraît sombre à son âme inquiète :
Charles, pour lui, du trône oublira-t-il les lois ?

Cette conformité d'amour et de malheur
Pour le fils de Didier redouble sa tendresse.' —

In the former canto, however, the hopeless melancholy of Adalgise had been described in the softest strain; and his father has been vainly endeavouring to reconcile him to the violation of the sacred shrine by the Druid:

Ces mots sans le convaincre arrêtent Adalgise.
Loin de tous les regards renfermant ses douleurs,
Interdit, solitaire, il dévore ses pleurs.
Tu supportes le joug en victime soumise,
Noble amant de Giselle ! Un destin rigoureux
Sur tes jours malheureux
Sans cesse appesantit son bras impitoyable !
Tel, un lis qui naquit dans le sein des forêts
Languit sous l'ombre épaisse, et sur sa tige ébranlé,
Jamais le doux soleil ne verse ses bienfaits.'

The 23d canto concludes with a very different scene, the consultation of Didier with his chiefs, and the declaration of his infamous intention of attacking the camp of Charlemagne on the very night of the truce. The 24th canto (comprehending the 111th day, the following night, and the 112th day,) relates the arrival of Isolier at Rome, and gives his account of the civil war in Aquitaine. The sequel of Laurentia's flight, and the preservation of her children, (one of whom, as protected by the brave and aged Melaric, a vassal of his father Carloman, affords occasion for a very sweet and moving adventure,) form another part of this last and most artfully managed canto; in which every thing is justly brought to a conclusion, and every character consigned to an appropriate although unexpected destiny. The camp of Charlemagne is surprized, celestial succour is afforded him, and victory follows: but Rodmir—but

Armelia — of their fate, we purposely leave our readers ignorant: though that of the latter is indeed peculiarly striking. We shall also avoid any farther diminution of the interest of the main parts of the story, and shall here take our leave of Charlemagne with one other selection, which must, we think, supply the *reflecting* reader (and such only will estimate or even understand this "tale of the times of old") with ample food for meditation. — Charles, unarmed and enfeebled by his wound, comes forth in the last extremity to oppose his treacherous and triumphant enemies:

> *Il s'écrie: "À ton peuple, arbitre des combats,*
> *Pourrais-tu retirer ta parole divine?*
> *Non: ta voix des Lombards nous promit la ruine;*
> *La ligue de l'impie est vouée au trépas.*
> *Cependant aujourd'hui ma force me délaisse:*
> *Grand Dieu, de ma faiblesse*
> *Ton souffle en un moment peut délier les nœuds:*
> *Je m'abandonne à toi: dispose de ma vie:*
> *Je cours, faible et sans arme, à la tête des preux.....*
> *Prononce, Dieu puissant, entre nous et l'impie."*

In a future article, we propose to advert farther to the merits of this poem, and to those of the translation, which is advertized for immediate publication.

[*To be continued.*]

ART. XIII. *Considérations sur Genève*, &c.; *i. e.* Considerations on Geneva in relation to England and the Protestant States; followed by a Discourse on the Philosophy of History, delivered at Geneva. By J. C. L. Simonde de Sismondi. 8vo. pp. 47. Murray. 1814.

THE object of the author of these Considerations is to display the importance of the Republic of Geneva to Great Britain, and to the general interests of Protestantism on the continent; and we must do him the justice to observe that he has pleaded his cause with the ability for which he is so generally celebrated. He is aware that his readers will be ready to ask him, how a state so inconsiderable as the city of Geneva with respect to population (which is estimated, with the surrounding peasantry, at not more than 32,000,) can have that weight in the scale of politics which is calculated to attract the notice of such an empire as Great Britain; and the former part of his pamphlet is a reply to this question. It is urged as a matter of some moment to us to maintain, in the centre of the continent, a city of which the inhabitants think and feel as Englishmen, though they speak and write the language of Frenchmen; and Geneva

is

is held up as a city of this description, to which our youth repair for education, while the young Genevese are taught to regard a *sejour* in England as indispensable to finish their education. If the dissemination of political and religious knowlege be intitled to regard, then M. de Sismondi contends that Geneva 'takes the lead of every place on the continent.' Many of the Universities of Protestant Germany, he admits, are more favourable to profound studies than that of Geneva; they form the mind to a greater liberality of philosophic opinion; the cultivation of the classics is carried farther; and the history of the arts and of antiquity, and above all metaphysics, are pursued to as wide an extent as the human intellect can reach: but, owing to the character of Germans, and, no doubt, to the nature of their government, the sciences are there feebly applied to public objects; they scarcely afford any practical instruction; they have little influence on the national character, and none on the conduct of their rulers. Besides, the German Universities teach German philosophy and German politics; and the influence of England is there considered as foreign, exciting some jealousy, and being more feared than sought.

Of France it is remarked that, at the present day, all kinds of study are there regimented, (*enrégementées*,) and all are directed by the hand of authority. At Paris, from every professor's chair are preached submission and obedience: but at Geneva the professors preach *Inquiry*; and it is the burden of these Considerations that Geneva ought to be maintained as the capital of Protestantism, or as a free and independent city in the middle of the continent of Europe, where the pure doctrine of the Reformation may be freely taught, and freely discussed, freely uniting itself (*rattachée*) to the constant progress of knowlege and philosophy that distinguishes countries in which English and German are spoken: whereas these languages, without Geneva, might for ever remain unknown in countries in which only the French is prevalent. Not satisfied with representing Geneva as the place to which the Vaudois and Protestants of France look for the education of their clergy, M. Simonde ventures to urge its importance even with respect to Italy; observing that, 'if the governments of the south do not forget that they are indebted to England for their re-establishment, and do not regard intolerance as a duty, the day perhaps will come when a chain of Protestant churches will be extended through all the cities of Italy even to Greece.' At present, however, we perceive nothing to enkindle a hope of this sort; on the contrary, the Pope seems resolved to regain for the Catholic religion all that for years past it may have lost. Still, this advocate for the republic of Geneva must be excused

if

if he magnifies her importance, and represents the question of her independance as of greater moment to Europe than it is indicated to be by her physical strength. He thinks that her locality near the stupendous military road made by Bonaparte over the Simplon, the command of which will in future be matter of contest between France and Austria, is a circumstance that places her in a very critical situation; in which, trembling as it were for her existence, she turns her eyes to England, and implores her protection. All this is flattering to England: but it does not appear that the allies are disposed to blot this little republic from the map of Europe.

The discourse on *the Philosophy of History* was delivered on the 20th June 1814, before the magistrates and people of the republic of Geneva, after the annual distribution of the college-prizes. A wide field for eloquence is afforded to the orator in the subject which he has here chosen. History gives a lesson to Philosophy, and Philosophy may illustrate History: but, as Plato remarks, till kings are philosophers, or philosophers are kings, the usual maladies of the human race will continue. Neither governments nor individuals seem to derive profit from the lectures read to them by antiquated experience; and the records of past ages, though consulted in the closet, are very rarely of any visible use in modeling and directing the transactions of the world. M. de Sismondi, however, takes a more cheering view of the subject; being of opinion that 'the most rapid glance at the history of mankind will suffice to dissipate all doubts respecting the progress of civilization, of law, of rational liberty, of the sciences, and of religion. At one time, we see light diffusing itself over new countries, and spreading its beams over too vast a surface; at another, we perceive it expanding itself in a community already civilized, reaching to the inferior classes, and elevating to the dignity of human nature even those whom oppression had for a long period degraded: while, at another time, we observe the sciences making gigantic strides, liberty seating herself on a firm basis, philosophy taking the highest flight, and religion purifying herself from superstitions which had subjected her to contempt.' He illustrates his positions by glancing at those brilliant little spots in antient history, the states of Greece, and by tracing the operation of the unrivalled genius of that wonderful people, in diffusing elegant knowlege over the rest of the world. From the age of Pericles he passes to that of Augustus, and observes that 'the conquest of Alexander and of the Romans had the same results; extending to large portions of Europe, Asia, and Africa, the benefits of civilization, the developement of mind, and the empire of the laws. If the history of the age of

Pericles includes only ten thousand square leagues of surface, that of the age of Augustus refers to *two hundred thousand* square leagues.' If the Augustan age did not equal that of Pericles, in the perfection of the arts, M. de S. is of opinion that it had the advantage with respect to the knowlege which promotes morality; that the *Deus optimus maximus*, whom Roman consuls invoked, did not resemble the Cretan Jupiter; and that the genius of the Romans was more stable and vast than that of the Greeks.

From the age of Augustus, passing over fifteen centuries, the lecturer comes to that of Pope Leo X., when *three hundred thousand* square leagues of Europe were under the dominion of this universal bishop. We mean not, however, to say that he is silent respecting the dark ages, in which the human race made a melancholy retrograde movement: but he consoles himself, while he reflects on the chaos into which mankind was then plunged, with thinking that the consequence of this frightful darkness and disorder was the addition of one hundred thousand square leagues of domain to civilization; and that the people of Europe were placed in a better situation than they ever enjoyed before, by the changes which succeeded. The divine light of the Gospel, the plan of a representative government, the learned orders, and the invention of paper and printing, as well as of the Arabian numbers and algebra, enlarged the sphere of knowlege, and facilitated access to the higher sciences; while the discovery of gun-powder and of the compass changed the art of war, and extended the art of navigation.

'At the commencement of the sixteenth century, if mankind were far from the end which they hoped to attain, they had united the forces necessary to its attainment, and never were so many new ways opened to all kinds of studies promising the most important discoveries.'

It is from this epoch that the author dates the most rapid conquests of knowlege and of civilization. He dwells with pleasure on the effects of the Reformation, on the diffusion of civil and religious liberty in the north of Europe, on the colonization of the New World, on our connection with the East Indies, &c.; and he calculates not only that civilization has reached to two millions and two hundred thousand square leagues of surface, but that the rest of the globe seems prepared to follow the same destiny. Indeed, he considers civilization as having attained so vast a circumference, that no partial disaster can arrest its course; and, by contrasting the past with the present, he draws the animating conclusion that, in spite of events which seem to indicate the contrary, the condition

dition of man is improving. The notion that human affairs move in a circle is scouted, both as false in fact and as discouraging to moral and intellectual exertion; and M. de S. concludes with exhorting the college-students, whom he addresses, to employ all their energies in the improvement of themselves, that they may be qualified to lend their aid in advancing the improvement of their species. — If his notion of the gradual approximation of man to a perfect state be visionary, still no harm can result from urging individuals and nations to make themselves as wise and happy as their nature and powers will permit.

ART. XIV. *The Elements of Plane Geometry*, containing the First Six Books of Euclid, from the Text of Dr. Simson, Emeritus Professor of Mathematics in the University of Glasgow; with Notes Critical and Explanatory, &c. &c. By Thomas Keith. 8vo. pp. 396. 10s. 6d. Boards. Longman and Co. 1824.

NOTHING can more fully display the intrinsic merit of the geometrical elements of Euclid, than the repeated commentaries and annotations which have been bestowed on them by many of the ablest geometricians of every age, from the times of Theon, Pappus, and Proclus, among the antients, to those of Barrow, Simson, and Playfair; and the views of several of these editors have been directed rather to the restoration of the elements to their original purity, than to any attempt at the correction or improvement of them. Some blemishes, however, it must be allowed, are to be discovered, which do not arise from translation: but many of these seem to be imperfections unavoidably connected with the subject, (though perhaps the most perfect of any human science,) more than owing to any want of talents or knowlege in the original author. Yet they have furnished an extensive field for discussion, and have produced, perhaps, more argumentation than any other branch of the mathematical sciences.

It is obvious, therefore, that an author who undertakes to write notes and commentaries on the elements of Euclid, in the present day, ought to be well acquainted with all that has been written respecting them, and to have imbibed from the best sources the true principles of geometrical demonstration. How far Mr. Keith possesses these qualifications will appear in the sequel: but it may not be amiss before we commence our observations on this point, to give the reader a general idea of the plan and arrangement of the work itself, which may be thus briefly stated from the preface:

'In the first six books (which are taken verbatim from Dr. Simson's Euclid) the reader will meet with a great number of notes, all tending either to elucidate, improve, or extend the text, in which, it is presumed, much useful and original matter will be found.

'The figures in the *fifth* book are constructed so as to correspond exactly with the text, and exhibit the multiples and equimultiples of the different magnitudes, by which the text will be more easily read and understood; if this be not an improvement, it may be said that the fifth book will not admit of improvement.'

We cannot help remarking here on the confidence with which the last sentence is delivered, and its resemblance to the expression of Professor Playfair, when stating his reasons for deviating from the text of Euclid in the same fifth book. "I am convinced," he said, "that if this shall be found an improvement, it is the only one of which the fifth book of Euclid will admit." One of these two geometricians, *at least*, must be mistaken.

'The seventh book may be considered as an expanded epitome of the *Theorems* in the first six books of Euclid, arranged in the order which the nature of the subject appears to require. Euclid's propositions are not arranged in the order of the several subjects, but in such an order as his argument demanded; indeed it would be exceedingly difficult to arrange the subject in such a manner that the argument should be clearly pursued, and, at the same time, the several subjects be regularly classed, viz. lines with lines, angles with angles, triangles with triangles, &c.; this, certainly, has been attempted, but hitherto without success.'—

'The eighth book of the ensuing treatise is merely practical, being an expanded epitome of the *Problems* in the first six books of Euclid, some of which are constructed in a manner more convenient for practical purposes than those in Euclid, though not essentially different in principle. As the additional problems in this book are designed for practical utility, they are all of the most simple and easy kind, and therefore require little or no demonstration; however, such constructions as may not appear self-evident, to those who have read only the seven preceding books, have the mode of demonstration pointed out by a smaller type than that used in the construction.'—

'The ninth book treats on planes and their intersections. The propositions in this book are the same, and are arranged in the same order, as those in the eleventh book of Euclid, but the demonstrations of some of them are different; and the diagrams generally differ from his in appearance, even where the demonstrations are the same.

'The tenth book treats on the geometry of solids, and contains the principal proportions in Euclid's twelfth book, together with some of the propositions in his eleventh book. In this book neither Euclid's manner of demonstration nor the order of his propositions has been followed. His demonstrations, though strictly geometrical, are frequently both prolix and obscure. The method of demonstration

stration used in this book was invented by Cavalleria, and though it cannot in general be compared with Euclid's for geometrical exactness and solidity of argument, it is nevertheless equally satisfactory and convincing to the minds of students, and more perspicuous than his, for which reason it has, with some modification, been introduced here.'

Such is the general plan which the author has laid down. In proceeding to examine in what manner it has been executed, our remarks will in course be more particularly directed to the notes and illustrations, since it is in these only that this treatise can be supposed to have any advantage over the many editions of the same work which are already before the public. The practice followed by the author, of not distinguishing his original notes from those of other writers which he has adopted, leaves us no guide but our memory to separate the new from the old; and we may therefore sometimes have occasion to censure notes which are only his property by adoption: but we cannot perceive that, if this should happen, we shall be doing him any injustice, since he must undoubtedly consider himself as responsible for the accuracy of all that may thus have been introduced.

The first note which we find particularly objectionable is on proposition 16. viz. 'If one side of a triangle be produced, the exterior angle is greater than either of the interior opposite angles.'

'Note 24. Euclid says, *in the same manner if the side B C be bisected, it may be demonstrated,* &c. This is very easy to demonstrate, but it does not agree with the enunciation of the proposition, which says, *If* ONE *side of a triangle be produced,* &c.; whereas he directs us to produce TWO sides.'

How a commentator on the Elements of Euclid could suffer himself to write such a note as this, we are wholly at a loss to conceive: the producing of the second side is merely a part of the demonstration, and therefore can have nothing to do with the enunciation of the proposition. The author might with the same propriety have said that the demonstration did not agree with the enunciation, because there is nothing in the latter relating to the bisection of the side A C.—Another note, which we suspect to be original, relates to propositions 22. and 23.; the former being a problem to construct a triangle of which the three sides shall be equal to three given straight lines; whereas in prop. 23. the triangle is to be constructed on a given line. We object to this note only as compared with the note on prop. 44.; where the author says: 'A mathematical writer of considerable celebrity observes, "that this 44th proposition of Euclid is not legally demonstrated; for the parallel-

parallelogram B F, which makes a part of the construction, cannot be formed from prop. 42d, as directed, being entirely a different case: and as the 45th is derived from the 44th, it must be liable to the same objection." *If these objections be allowed to have any weight,'* &c. Mr. K. seems doubtful here of the validity of this objection, although he has no such doubt with regard to propositions 22. and 23.: yet every other person, we conceive, will regard the former as the most important.

In the second book we find very few notes; and the principal addition to the text consists in algebraical demonstrations of each theorem after the geometrical, which in general are executed with neatness and perspicuity.

The enunciation of the 12th proposition, the author thinks, might be improved by one which he has given: but, if he refers to it, he will find that his own is deficient, '*the distance of the perpendicular from the obtuse angle*' falling far short of the geometrical accuracy of Euclid. Such a change of enunciation is justifiable in Mr. Bonnycastle, and Dr. Hutton, from whom it seems to have been borrowed, because they have explained what is to be understood by the distance of a point from a line: but Euclid, having no such definition, or scholium, could not avail himself of such a concise enunciation. We notice these apparently trifling circumstances to shew the extreme care that is necessary in commenting on, and particularly in deviating from, the steps pursued by this accurate geometer.—A similar objection appears to us to bear against the author's note to prop. 2. b. 3., notwithstanding that he is here sanctioned by the authorities of Commandine and Playfair. We cannot consider Commandine's demonstration in any other light than as an ocular exhibition of the proposition, which gains no additional evidence from the demonstration. Another change of enunciation is proposed in prop. 9. of book 3., viz. 'If two circles touch each other internally, the point of contact and the centres of the circles will be all in the same straight line.' We have no great objection to this change: but it is singular that the author did not observe that he has retained the principal defect of the original, which is that of supposing an impossibility. Two circles cannot touch each other internally. The words ought rather to be, If one circle touch another circle internally, &c.—In a scholium to prop. 30. of the same book, Mr. K. says, 'an arc of a circle cannot be trisected or divided into three equal parts, from principles purely geometrical, except the arc be a semicircle, or a quadrant,' which is not correct. A similar mis-statement occurs at prop. 16. of book 4., where it is remarked that 'the circumference of a circle cannot

be

be divided into any other number of equal parts, except those above specified; nor can any regular figure, or polygon, be inscribed in a circle, by any known method purely geometrical, excepting a triangle, square, pentagon, and those figures which arise from thence by continual bisections, or taking their differences.' Has Mr. Keith never heard of the celebrated problem of M. Gauss? who has shewn how a polygon, consisting of any prime number of sides of the form 2^m+1, may be geometrically inscribed in a circle; such as 3, 5, 17, 257, &c. We do not find fault with the author for not entering on that subject, in his elementary treatise, but for not apprizing his readers that such a problem existed, and referring them to those works in which its investigation was to be seen; viz. Gauss, "*Disquisitiones Arithmeticæ;*" Le Gendre, "*Essai sur la Théorie des Nombres,*" 2d edition; or Barlow's "Theory of Numbers." We had some farther remarks to make on the author's notes relative to the 5th book on ratios, in which we find much objectionable matter, particularly his note on def. 3. and the illustration which he has attempted of incommensurable quantities: but we cannot admit additional extracts; and we shall therefore conclude this article by observing that the present treatise will be found to contain a great number of notes on the first six books of Euclid's Elements, more conveniently arranged than in the generality of former editions; some of which are ingenious and instructive, but others very defective and erroneous. We are also bound in justice to add that, while we easily trace many of the former to preceding writers, as Playfair, Ingram, Bonnycastle, &c., the latter, at least as far as we can judge, are almost exclusively due to the author of this 'extended edition of Euclid's Elements.'

MONTHLY CATALOGUE,

FOR JANUARY, 1815.

POETRY.

Art. 15. *A Sketch from Nature.* A Rural Poem. Crown 8vo. 3s. 6d. Boards. Gale and Co. 1814.

Early risers are most struck with the scenery of nature; and they contemplate it under such peculiar advantages that, if they have any mind, they must feel all its inspiration. Milton has acquainted us with his practice of seeking the fields "ere the high lawns appeared under the opening eyelids of the morn," and with the effect of this habit on his muse. The present writer is also alive to the pleasures of the morning, and advises those who wish to enjoy the beauties of the rural landscape to survey them at sun-rise. His sketches plainly prove

prove that he has availed himself of the practice which he recommends, and that he has regarded nature with a poet's eye. *Nominal* allusions, he tells us, are omitted: but his descriptions evidently are local; and, from the mention of the Severn and a great commercial city, we conclude that these poetic drawings were taken in the vicinity of Bristol. We have no doubt of the fidelity of the delineations; which, though not remarkably striking, are in general pleasing. One or two natural touches, and the pious complexion of the whole, remind us of Cowper. The most novel sketch is the description of the influx of the tide into the Severn, which we select as a sample of the poetry:

'Now wakes the vernal gale; and, as it sounds
In various cadence through yon stately grove,
Mimics the liquid music of the Tide
That turns the course of *Severn*'s rapid stream,
On some still ev'ning silver'd by the Moon.
—Mysterious impulse!—from the distant main,
A mighty wave majestic rolls along.—
First, like a breezy murmur from afar,
'Tis heard;—then dies away:—but, as it gains
With louder swell upon the list'ning ear,
A hoarser rumour agitates the calm;
Till, bursting into view, the thund'ring Tide,
Fierce as a mountain cataract, descends
In a steep torrent;—while the silent stream
Gliding along its half-forsaken bed,
Check'd by the opposing deluge, back recoils
In turbulent disorder. Now it foams
Against a craggy mound, and far behind
Heaves in tumultuous surges, darting wide
With vivid splendour the reflected Moon,
Shot from a thousand points. Nor aught abates
The steady fury, till through half its length
Th' enfeebled current is compell'd to yield.—
But now relaxing in its proud career,
Convuls'd, and tremulous, a sullen tone
Announces its defeat; till all its rage
In one last languid effort, scarce discern'd,
Expires.—A momentary pause succeeds:—
But soon prevailing, the suspended stream
Pursues its ancient course, and calmly bears
The unwieldy cumbrance to the Deep again.' *

At the end, some additional notes are given: but, as they consist merely of texts of Scripture, they might have been omitted, and references made to chapters and verses at the bottom of the page.

'* The peculiarities in this description of the Tide apply almost exclusively to its progress up the river Severn.'

Art. 16. *The Battle of Vittoria.* By an Officer. Crown 8vo. 1s. Hatchard.

A soldier, who unites to the heroism of his profession the enthusiasm of poetry, could not use his sword in the splendid action at Vittoria without afterward employing his pen towards the celebration of the memorable victory gained on that day, On such an occasion, a little vanity is excusable, and we must allow this officer the following poetical egotism:

'O Wellington! this arm hath sway'd
In thy great cause the battle-blade,
But not more vain its feeble might,
Weigh'd in the balance of the fight,
Than now when thus it dares essay
The harp of thy renown to sway.'

In the former part of this little poem, each peasant is represented as leaving his plough, each shepherd his flock, and each lover his maid, to unite in repelling the cruel invader: but, had this been the case, such vast sacrifices of blood and treasure on the part of Great Britain would not have been necessary to drive the French out of Spain. At Vittoria, as in all the previous conflicts, the day was won by British skill and valour; and our military history receives everlasting renown from the late Peninsular war.—We cannot place this officer in the first rank of poets: but he sketches his battle-piece with some spirit, and presents (we should suppose) a faithful picture of the bloody scene:

'Zadora's stream roll'd clear and bright
When morning's dim and dewy light
Reveal'd upon their mountain post
On either bank the Gallic host:
Brightly the undefiled wave
Standards and arms reflected gave;
Their wings imperial eagles wav'd,
Chieftains beneath for battle rav'd,
And groan'd o'er each encumber'd road
The dark artillery's iron load:
But not more quick the mists which rose
From the blue river's chill repose,
And dy'd in morning's earliest gold,
Had round the purpling mountains roll'd,
Vanish'd before intenser day,
Than that proud host was swept away.
What though each mountain pinnacle
Was bound with crest of bristling steel,
Like rebel giants, round whose hair
Burning serpents twist and glare;
What though, in fame and fate allied,
Murillo bled—Cadogan died;
That stream which erst so purely flow'd,
When morning radiance o'er it glow'd,

Now curdling runs with human gore,
Now flashes on its broken shore;
Re-echoing oft the drowning cry,
Deep groan, or soul-departing sigh;
As horse and horseman, flound'ring deep,
Together sink to endless sleep.
But see, to brave the rolling storm,
France bids again her legions form;
On the last verge of Spanish land
Their pale King makes his latest stand;
A desp'rate game:—his crown, his life,
He stakes on this eventful strife,
And, dreaded more than loss of crown
Or life itself, his brother's frown.
"Stand, Frenchmen, stand; let yonder sun
Behold this field of glory won,
Or gild, as he goes down to rest,
Each lifeless soldier's bleeding breast."
With all the torrent's might and roar,
Spain, England, Lusitania pour;
On as they come in levell'd line,
Their bayonets unsullied shine;
But, woe unto their kindred, woe,
Whose eyes endure the glitt'ring show;
Their blood the plunging points shall steep,
And Gallic wives the contest weep.'

Poor King Joseph makes a miserable figure on the canvas, for on this day he lost his crown, his treasure, and his credit, and narrowly escaped with his life.

Art. 17. *Poems* by Frederick Thornhill, Esq. Crown 8vo. 5s. Boards. Sherwood and Co. 1814.

Young poets are always in love, and one smile from the fair compensates for a thousand frowns from critics: but then it is only while the lady *is* smiling that they are thus contented. At other times, vanity comes in full play, and they sigh for a little of what is called *Fame*. This consideration accounts for the publication of their amatory effusions, and for their collecting into printed volumes the scraps and morsels of their Muse. Mr. Thornhill begins with thus addressing Rosa, 'Oh! what's the critic's wrath to me?' but, if the critics were to inform Rosa that his lines were too bad for her to tolerate, he would find their decision operate to his disadvantage. We would only hint to him that the critic's wrath is not so much to be despised as he supposes, and that his mistress will judge of his abilities, *as a poet* we mean, by the public verdict. Luckily for him, we are not disposed to make mischief between him and his Rosas, Stellas, and Julias; since, though his amatory effusions may be too glowing for our vale of years, his lively fancy, his easy versification, and his activity in turning every incident which occurs to what may be styled a *poetical account*, plead so much in his favour that we will not put on our magnifying spectacles to look for little defects. We shall only

observe that his love-effusions are rather too monotonous; and that, if Rosa, Stella, and Julia, are never tired of hearing how ardently he adores them, the reader is not much gratified nor delighted by the frequent repetition of the same thought. We copy one or two samples.

'DIAN'S SEAL.

'If e'er a maiden's lips be clos'd,
And Dian's seal upon them laid:
I've heard of some who have suppos'd
That nought a suitor's hopes can aid.

'I grant that, like a common seal,
We should not break it ope by force;
But list to me, and I'll reveal
As sure a way, a sweeter course.

'Let love but breathe a burning sigh,
Around this seal in amorous play;
And Dian's wax, tho' form'd on high,
Like common wax will melt away.'—

'TO STELLA.

'Oh Stella! lovely in thy tears,
Oh come! and tell me all thy fears;
And I will dry those streaming eyes,
And I will check those bursting sighs,
And I will calm that troubled breast,
And fondly kiss thee to thy rest;
And then, when sweetly freed from pain,
I'll kiss thee into life again.

'Oh Stella! Stella! come, my dear,
And let these melting scenes appear;
Oh let me see the god of sleep
Thus gently o'er thy beauties creep!
Then let me see thee wildly gaze,
While frolic pleasure round thee plays!
Till, rushing on from bliss to bliss,
We madly mingle kiss with kiss.'—

'JULIA.

'Oh! what's the nectar Bacchus sips
Compar'd to Julia's melting lips?
Oh! what the diamonds mortals prize
Compar'd to Julia's sparkling eyes?
Or roses sweet, tho' steep'd in dew
To blooming Julia's blushing hue?

'Oh! not dear Venus' pearly vest
Can vie with Julia's snowy breast!
Oh! not the down on Venus' dove
Is half so soft as her I love;
And, oh! for me she slacks her zone,
And cries, "These beauties are your own."'

NOVELS.

Art. 18. *Bouverie*, the Pupil of the World. By A. F. Holstein, Author of "The Assassin of St. Glenroy," &c. &c. 12mo. 5 Vols. 1l. 7s. 6d. Boards. Newman and Co.

This novel is one of Mr. Holstein's best performances, and really interesting, though its *denouement* is unnatural. It offers considerable variety of character, it exhibits the embarrassments which may result from pride and poverty with some comic humour, and many of the incidents evince talent and originality. Yet we are obliged again to animadvert on the writer's want of grammatical accuracy, though his style is certainly improved by practice. In Vol. i. p. 179. a lady is said to drive about the country *solo*; in Vol. ii. p. 187. the polished Bouverie is made to exclaim, 'The cheerful gambols of this unconscious dog *offends* as irksome;' and in Vol. iii. p. 88. he asks, '*has* no spring *blossoms* yet appeared?'—Mr. Holstein should avoid these and similar inadvertencies, if he wishes us to agree with him in ranking his works above what he terms 'the *commonality* of mere romance scribblers.'

Art. 19. *Montgomery*; or, The West Indian Adventurer. By a Gentleman resident in the West Indies. 12mo. 3 Vols. Boards. Printed at Jamaica. 1812.

A Jamaica romance reminds us of the Botany Bay Eclogues; and this specimen of a work of fancy from the Kingston-press will not excite much regret for the scarcity of similar productions. The principal character is a Book-keeper on a plantation in Jamaica, and a few traits of negro-generosity form the only interesting part of the narrative. In the first volume, is renewed the old argument in favour of the slave-trade which has been so often answered; viz. that humane laws *now* exist, by which the white people can punish each other for ill treatment of their negroes; while in the second volume the writer involuntarily refutes his own plea, by shewing the power which overseers and slave-drivers possess in evading those statutes.—The vicissitudes of the tale consist chiefly of alternate voyages from England to the West Indies, and back to England; each volume being enlivened with two or three such expeditions, in which the occupation and conversation of every passenger in the ship are detailed. The writer seems to consider weeping as the most becoming indication of sensibility in both sexes; and, whenever Montgomery is affronted, 'tears involuntarily fall from his eyes.' We should offend some of our readers if we extracted specimens of what is intended for wit and humour in this work; and the following samples of its erroneous phraseology may suffice. (Vol. i.) 'The fatigue she had *underwent* might endanger her health.' (P. 33.) 'A few of Col. O'Hara's men had *got sick*, and these he took care should be furnished with every thing requisite to their situation, while he saw that their *births* (berths) were properly ventilated,' &c. (P. 46.) 'Mrs. O'Hara *took* a little fever from the cold she caught.' (P. 165.) 'Mr. Miller *took the prudence of* expressing his sentiments.' (P. 201.) 'The day though keenly cold by means of a sharp wind.' (Vol. ii. p. 13.)

'He had conducted himself towards my wife and *I* with singular politeness,' &c.

Art. 20. *Sarsfield;* or, Wanderings of Youth, an Irish Tale. By John Gamble, Esq., Strabane, Author of "Sketches, &c. in Ireland." 12mo. 3 Vols. 16s. 6d. Boards. Cradock and Joy. 1814.

Many parts of this tale are amusing, and the concluding scenes are affecting and well described; furnishing a warning to youth, by exhibiting the disgrace and remorse which may ensue from a single false step. Mr. Gamble's young readers, however, will purchase his moral lessons at too dear a rate, if they also imbibe the scepticism respecting a future state with which these volumes seem to be tinctured; and we must regret that the good taste, sometimes evinced in the writings of this gentleman, has not prevented him from making his present hero commit acts of dishonesty and meanness which are not sufficiently palliated by his difficulties. Such are Sarsfield's robbery of the poor tradesman who feeds and supports him on his journey to Belfast, and his forgery of the hand-writing of his friend, in order to produce a more emphatic letter of recommendation than the one which had already been penned for him.

Some grammatical *incuriæ* have also escaped the author's notice, among which are the following: Vol. i. p. 148. 'He *neither* slew cows *or* venomous creatures; he *neither* attacked castles *or* windmills.' Vol. iii. p. 124. 'The child that *thou gavest* me is innocent as he was when *you* saw him,' &c.

Art. 21. *Paternal Love;* or, The Reward of Friendship. By P. Darling, Author of "The Romance of the Highlands," &c. 12mo. 6s. sewed. Gale and Co. 1814.

The heroine of this tale is a young lady in Norway, attired in a gypsey straw-bonnet, who refreshes herself after sultry days by taking evening walks along 'the winding shores of the *Atlantic* ocean.' No peculiarities of climate, language, or manners, are regarded, and the most common rules of grammar are repeatedly violated, in this very defective performance.

EDUCATION.

Art. 22. *The English Pronouncing Spelling-Book*, on a Plan entirely new, calculated to correct Provincialisms, &c. By Thomas West. 12mo. bound. Darton and Co. 1812.

On recurring to the above title, we were ready to exclaim, like Sterne, after he had repeated the text of one of his sermons, "*That I deny;*" since we discover nothing 'entirely new' in the plan of this publication, though it is a good spelling-book, containing many reading-lessons of very short words, and therefore well calculated for the use of young beginners.

Art. 23. *Ellen;* or The Young Godmother, a Tale for Youth, by Alicia Catherine Mant. 12mo. bound. Law. 1814.

The opening of this little tale is pleasing both by its novelty and its morality, and the latter recommendation is preserved throughout

the work: but, after the commencement, instead of displaying the peculiar situation and duties of a young godmother, the writer diverges into hackneyed improbabilities, such as making a father who was supposed to be dead suddenly re-appear, and find a son who was said to have been dead also, &c. Some few incorrect sentences occur, as, (page 67.) 'Ellen happy *of* an opportunity,' &c. P. 97. 'They were gratified by receiving dispatches from Henfield, and *of* learning that their friends there were all well,' &c.

Art. 24. *Introduction to the Diurnal Readings*, being choice Pieces in Prose and Verse, adapted to the Capacities of Youth; in which is employed a certain Mark, to point out the intermediate and almost imperceptible Pauses observed by good Readers and Speakers. By Thomas Haigh, A.M. Master of the Boarding-School, Kitts End, Barnet. 12mo. 3s. bound. Sherwood and Co. 1814.

To the selection of these little pieces we offer no objection, but we think that the subdivision of sentences, introduced by the editor, is troublesome and fanciful; as it is more desirable to vary the tone and accent than to suspend the breath in reading those short passages which are not interrupted by commas, and as the mechanical part of these inflexions must be learnt orally, and therefore cannot be communicated by Mr. Haigh's proposed *hiatus*.

Art. 25. *An Introduction to the Epistolary Style of the French*; or a Selection of familiar Notes and Letters in French; for the Use of Schools, with an alphabetical Index, explanatory of the Words and idiomatical Expressions. By George Saulez, D.F.I.M. Farnham, Surrey, Author of "Theory and Practice of the French Language," &c. 12mo. bound. Law. 1814.

This selection presents considerable variety, and is well calculated to assist young people in acquiring a good French epistolary style. In a few instances, however, we discovered errors of the press which may mislead, as (p. 12.) '*La compagnie*' for *la compagne*; (ib.) '*la compagne*' for *la campagne*; (p. 60.) '*Monsieurs P.*' for *Monsieur P.* &c.

Art. 26. *New Orthographical Exercises*, with the correct Orthoëpy of every Word, for the Use of Foreigners, and Schools in general. By Alexander Power, Master of the Commercial Academy, Ashford, Kent. 12mo. bound. Law. 1814.

We have already objected to the plan of giving passages erroneously spelt, as exercises to children, who may probably retain some of the faults which they are desired to correct, and which might not otherwise have occurred to them. Those teachers, however, who approve of this method, will deem the present an eligible publication; since the proper accent is added to each word, and a kind of scale of the vowels is added which will afford some assistance in the pronunciation.—In p. 99. a letter 'from Lord Chesterfield to Dr. R. C.' is made to begin and end with "My dear Lord."

Art. 27. *A First or Mother's Dictionary for Children*; containing upwards of 3809 Words which occur most frequently in Books

and conversation, simply and familiarly explained, &c. By Anna Brownwell Murphy. 12mo. 4s. 6d. bound. W. Darton.

This dictionary is formed on the same plan with an ingenious little glossary which Miss Edgeworth added to one of her juvenile stories; and, though the present collection of words might with advantage have been made more copious, yet the explanations given are so well suited to the capacities of children that we have no hesitation in recommending the work.

Art. 28. *The Juvenile Arithmetic*, or Child's Guide to Figures; being an easy Introduction to Joyce's Arithmetic, and various others now in Use. By a Lady. 12mo. 1s. Souter. 1814.

As this little tract may be serviceable from the attractive form of dialogues, in which the lessons are conveyed, and from the clearness and simplicity with which it explains the first four rules of arithmetic, it is adapted to the perusal of juvenile accomptants.

Art. 29. *A French Dictionary, on a Plan entirely new;* wherein all the Words are so arranged, and divided, as to render their Pronunciation both Easy and Accurate, &c. By William Smith, A.M. 8vo. 8s. 6d. Boards. Law. 1814.

Mr. Smith's ingenious scheme for teaching the pronunciation of the French language, by analogy, may claim attention from such persons as learn French by an English fire-side; though we believe that no exhibition of similar sounds in English will enable them to speak French so well as they may hope to do it by practice and oral instruction.

RELIGIOUS.

Art. 30. *Proceedings of the Public Meeting for the Purpose of establishing an Auxiliary Bible-Society*, for Hackney, Newington, Homerton, Clapton, Stamford-Hill, Newington-Green, Kingsland, Shaklewell, and Dalston: in Aid of the British and Foreign Bible-Society; held at the Mermaid Tavern, Hackney, Dec. 22. 1812. 8vo. pp. 112. 3s. Hatchard. 1813.

When zeal for particular churches is absorbed by zeal for the promotion of the great interests of Christianity; when believers of various communions unite not for the sake of serving any party-views but to extend their common faith, and to advance the knowlege of Divine revelation; then indeed do they present a spectacle which angels must behold with pleasure, and of which the Father of mercies must approve. To such an union, none but perverse men and infernal spirits could object; and objections from such quarters always do more good than harm. Sacred truth and heavenly love rise in value by being brought to the test, and whoever attempts to vilify them overwhelms himself with disgrace. The Bible-Society, being a truly Christian and liberal institution, needs not be angry with its enemies; since it rises in dignity by means of their puny assaults.

With considerable pleasure we have perused the animated speeches of the gentlemen at the public meeting at Hackney, and contemplated the union of sentiment which pervaded Churchmen and Dissenters,

centers, the warmth of feeling which diffused itself like the electric fluid through the whole mass, and the predominance of the great principle, in which the Society originated, over all subordinate attachments. He who has any fears for his own particular creed or communion, from the universal dissemination of the Holy Scriptures *without note or comment*, renders to that creed and to that communion the worst compliment that can possibly be paid to it; and, indeed, the reflection included in such a fear is more fatal than the stabs of ten thousand enemies. The Bible-Society may be considered as a test of the sincerity of public profession. The Churchman, who cordially supports this Society, is persuaded that the Bible is propitious to his church, or that the latter is founded on the rock of the Scriptures; while the sectary, in like manner, who wishes for nothing so much as that "*the word of the Lord may have free course and be glorified*," is also persuaded that this word is decisive in favour of his sect. The clergy and laity assembled on this occasion manifest that zeal for the diffusion of the Bible which indicates their individual sense of its importance; and the forcible and impressive manner, in which they combat the objections that have been alleged against the Society, does honour at once to the soundness of their judgments and the benevolence of their hearts. We cannot undertake to go over the ground occupied by the several speakers: but we shall confess ourselves to have been gratified not only by the unanimity of the meeting, but by the variety which was displayed in a discussion which promised to be monotonous. The replies to objections are conducted with much temper; and some general and local facts are mentioned which ought to engage the attention of the British and Foreign Bible-Society, and of the particular Society which it was the express object of this Meeting to establish. The general fact is that, 'taking the population of the world at 800 millions, about *one-fourth* are *professing* Christians, Protestants and Catholics; and the remaining 600 millions are Mahomedans, Pagans, and those who do not bear the Christian name!' How much then is to be accomplished, before all the kingdoms of the world shall be included in the kingdom of Christ!

It is stated, respecting the district specified in the title, that 'of 783 families, containing 3112 persons, who have been visited, 421 families were found without either Bible or Testament; these families contained 1683, and of that number 1030 were able to read. This enquiry did not extend to more than one-seventh part of the whole district.' — Here is much room for the exertion of Christian charity: but the Society ought also to take into consideration that the poor must be comfortable at home before they will read at home; and that the habit of wasting their time in pot-houses must be cured, since otherwise the distributed Bibles will be *pawned*, not perused.

Art. 31. *The complete Anagogue;* or, an Explanation of such Portions of Holy Writ, *which* (as) have in general been deemed inscrutable. The whole tending to display the merciful Kindness of God towards his Creatures; but chiefly, as manifested through the Medium of those Transactions relative to the Fall of Man and his Recovery. To which is added a small Work, entitled *Scripture-Sufficiency*,

Sufficiency, intended as an Assistant to the Reader of that Sacred Volume. By the Rev. Thomas Webster. 8vo, pp. 83. 4s. Boards. Baynes. 1813.

Mr. Webster has here undertaken 'to set' many difficult questions 'at rest:' but we soon began to suspect that this confident writer had aimed at much more than he could accomplish, since, among various addresses at the head of the work, we found one 'to the world at large; but to the snarling critic in particular.' Now this dread of the *snarling* critic led us to suppose that, probably, the critic who was not snarling would be found to stand in Mr. W.'s way. So it turned out. Such an explanation of Scripture as this Anagogue presents was never before offered to the public; and, if the author can find any individual in his Majesty's dominions, whether critic or not critic, who will adopt it, he must be in great luck. Before he comes to the body of the work, he adduces an argument which he conceives to be sufficient to arrest the whole phalanx of Socinian dissent: viz.

'The hen will lay an egg without the male; but, be it remembered, it is also without life. This, however, proves the body to proceed from the female, but the soul from the male: and here is the rock upon which these have split. Not deigning to stoop thus low, they have, in support of this, their favorite system, attempted to soar even to the summits of the highest mountains: and it is very apparent, from the injury sustained by religion, on account of their publications, that Satan for this purpose has generously been pleased to lend them his wings, readily enough, no doubt, as we can by no means suppose him willing to forward the cause of Christ. Now, Christ being without the human father, was necessarily also without the human soul.'

This is not crowing over the poor *vanquished* Unitarians: but it is *hen-pecking* them with a vengeance. After such a plain and convincing argument, the question must certainly be 'set at rest' for ever! With similar success, Mr. W. proceeds *to prove* that the world was created and inhabited 12,000 years before Adam; that the flood did not cover the whole earth; that the Chinese were not descended from Adam, and were not flesh but spirit; and that the process of taking Eve out of Adam's side was necessary to qualify the woman for producing the promised seed, 'since Christ being without the human father could not, in any sense of the word, have been denominated the son of *man*.' Other *demonstrations* equally satisfactory occur in this *complete Anagogue*. Complete, indeed!!

In a note at p. 22., Mr. W. ventures an odd conceit, that, while any moisture remains in the dead body, the soul does not leave it. He thinks, therefore, that the burning of the dead by the antients was an act of kindness. Why did he not, then, in his address to the Archbishop of Canterbury, recommend the practice of cremation in preference to that of interment?

POLITICS.

Art. 32. *A Letter to Mons. L. N. M. Carnot*, Lieut.-General, &c. By an Englishman. 8vo. 1s. Baldwin. 1814.

If

If we may rely on this Englishman's assertion, we must regard him as 'a Republican:' but his zeal in the cause of royalty, and his partial view of the case of the unfortunate Louis XVI., are little in unison with the sentiments of a true democrat. His letter, indeed, is rather a snappish and rude reply to M. Carnot than a calm examination of that officer's pamphlet; as will be evident from the conclusion, which we shall transcribe. 'Thou base betrayer of the principles of true liberty, where was thy love of republicanism when joined with Barras and the rest in the exercise of the supreme power? Where was thy stern simplicity when tricked out in the flowing robes of a Director, and crowned with plumes of feathers? What single act was passed under thy government from 1795 to 1797, favourable to the liberties of France? If there was one, make it public, and be saved from lasting infamy. If there was not, it is well to pass the rest of life in silence and retirement. If monuments are to record only the truth, posterity may read, "Here lies Carnot the Ex-Director of France, Carnot the murderer," but never "Carnot the Republican."'

It is unnecessary to add that no person who is acquainted with the principles of republicanism could have thus vomited his spleen against M. Carnot; who, with all his faults, has been a more steady character than most of his countrymen.

Art. 33. *Outlines of the Science of Politics*, for the Use of Universities in the States of Western Europe. 8vo. pp. 30. 1s. 6d. Highley and Co. 1814.

According to this writer, who sets up for an instructor of Universities, we have misunderstood those Greeks and Romans who have discussed the subject of politics, and consequently have deduced from them erroneous inferences. Even Montesquieu is accused of considerable mistakes in this respect; and the object of these Outlines is to put our ideas into a right train: but the author is too concise to be satisfactory. His leading complaint is that the moderns have not sufficiently adverted to the actual state of society in what are termed the antient republics; which, particularly Athens and Sparta, consigned the great mass of the people to a state of slavery which precluded the enjoyment of property and civil privileges. It is contended, therefore, that we misconceive the true meaning of the Greek and Latin terms employed by Aristotle and Cicero on the subject of politics; and that the word, for instance, which we translate *democracy* does not signify "the sovereign power in the hands of the people at large," who never in fact possessed it, but denotes what we should term an *aristocracy*, or the government of the privileged citizens, who were the absolute masters of the slaves. Seven different systems of civilization are enumerated, and remarks are offered on each: but the author seems to occupy himself most to his satisfaction in specifying capital errors and mistakes which he attributes to Montesquieu; who, we are told, must not henceforth be complimented with the title of *the legislator of nations*. We shall not here discuss these points, but wait for the enlarged work which is promised in the preface, before we decide on the merits of this gentleman's political lucubrations.

MISCEL-

MISCELLANEOUS.

Art. 34. *Secret Memoirs of Napoleon Buonaparte*, written by One who never quitted him for Fifteen Years. Translated from the French. 12mo. 2 Vols. Colburn. 1815.

Now that the Lion is dead, many will shew their courage by giving him a kick. The veil is here pretended to be withdrawn, and the fallen Napoleon exhibited in his true colours, by a person who asserts that he was privy to his most secret transactions for the space of fifteen years; and who, if any such person exists, must apparently have been his aide-de-camp. The author, however, is not only anonymous, but, like our Junius, plumes himself on the impossibility of his being discovered; yet, on the very face of the narrative, supposing it to be correct, it is impossible that he should be concealed, because he relates many circumstances in which others besides himself were concerned, and who consequently must recollect them and him*. Besides this ground of doubt as to the reality of the writer, the work, in its whole contents, wears a very dubious aspect, and in its paucity of new information, weakly supports its pretensions to peculiar sources and opportunities. Many of the anecdotes, if not absolutely incredible, are highly improbable. To give the appearance of fairness to the narrative, Bonaparte is exonerated from the charge of ordering his own troops in Egypt to be poisoned; and reference is not only made to the report of the physician Desgenettes, (here called Mons. C—,) who originally resisted the accusation, but it is asked, as Bonaparte could 'not himself have administered the poison, who were the infamous agents employed? Could they be Frenchmen? Remains of the heroes who followed the Corsican to the soil on which your God was immolated, answer me!' This story answered its purpose for the time, but it may now be safely contradicted. The whole relation respecting Pichegru, in the beginning of Vol. ii., has also the appearance of a fabrication. It is in the highest degree improbable that Bonaparte should send, by a stranger, the paper said to be presented to Pichegru for signature; it is still more improbable that this General should have been strangled by four Mamelukes, who, on the succeeding night, were shot on the plains of Grenoble; and that, eight days after-

* To specify a strong instance, at Vol. i. p. 36. he speaks of a person called M. d'Harved the Elder, as having first introduced him to Bonaparte, and gives a long account of the conversation which passed on the occasion. Now this M. d'Harved, if there be such a person, must remember the circumstance, and thus easily identify the author; if no M. d'Harved exists, the whole story may be regarded as a forgery. Again, at p. 226. of the same volume, mention is made of an emotion into which Bonaparte was thrown at St. Cloud; on which occasion, the author says, 'M. D—e whispered me, "There is something amiss, we shall know it from you."' Now M. D—e must recollect the person into whose ear he thus whispered. According to the report at p. 208. M. Fourcroy also must know the writer.

ward,

ward, seven out of the eight men who shot the Mamelukes should be missing: about the survivor, nothing is known.

The effect intended by the author of this publication would have been incomplete, had he not, in addition to this hateful picture of Napoleon, subjoined the following doctrine in favour of the royal houses of Europe: viz. 'It is necessary to be born a prince in order to sit gracefully on a throne.' — 'It is not in the nature of man, whoever he may be, not to be dazzled with the splendour of a crown, unless he has been cradled on a throne.'

Art. 35. *The Causes of the present high Price of Coals, in the Port of London, explained;* in a Letter to the Editor of the Times. By Robert Hills, Coal-merchant. 8vo. 1s. 6d. Richardson. 1814.

A little information, like a little learning, is a dangerous thing, especially when a person undertakes to discuss questions of an extensive nature; such, for instance, as relate to the causes of high and low market-prices of articles of general consumption. To obtain accurate results, data which affect the whole matter at issue must be brought together and compared; and it is in this way that Mr. Hills endeavours to assist the readers of his pamphlet in ascertaining the actual state of the coal-market, and the true cause of the late high price of coals. It is a principle admitted as a sort of axiom by all political economists, that, in all cases, when the supply of any article exceeds the demand, its price must fall, and *vice versâ;* and it is on the basis of this maxim that Mr. Hills regulates his conclusion: so that, if his statements be correct, he has established the point for which he contends. By an average of the actual importation of coals into the port of London, in the years 1810, 11, 12, and 13, it appears that the quantity registered for consumption amounts to 1,071,014 chaldrons per annum; and, in the beginning of the last year, the stock on hand was so far exhausted that 739,251 chaldrons were necessary to meet the consumption from April to October inclusive: but the actual supply amounted in those months to only 682,375: so that a deficiency remained of 56,876 chaldrons. Should these facts not sufficiently speak for themselves, let us advert to the argument of those who contend for the existence of monopoly in the coal-market. This point Mr. Hills proposes to examine under the three following heads, which must embrace, as far as the general argument is concerned, the whole of the case. 1. The mine-owner. 2. The ship-owner; and, 3. The coal-merchant. From the incessant works at the mines, and the clashing interests of the proprietors of at least an hundred collieries, he infers the impossibility of combination in the first instance; and, from taking a view of the state of the carrying trade, he infers an equal impossibility of the existence of any important monopoly among the ship-owners. As to the poor coal-merchant, Mr. Hills exonerates him from the charge of keeping up the price of the article in which he deals, by the simple circumstance of its bulkiness; since he rarely has convenient space for stowing away two or three thousand chaldrons.

Mr. H. does not advert to the question which has been often put: Do the mines at Newcastle continue to be as productive as usual; and

and have not steam-engines, gas-lights, &c. increased the demand? but, if his facts be accurate, he has at least given a powerful reason for the recent high price of coals, and has afforded good grounds for believing that measures will be taken to equalize the supply to the demand, when, in course, prices will fall.

Art. 36. *Tales for Cottagers*, accommodated to the present Condition of the Irish Peasantry. By Mary Leadbetter and Elizabeth Shakleton. 12mo. 3s. 6d. Boards. Gale and Co. 1814.

These tales display the character and phraseology of the poorer Irish, and the lessons which they convey may be useful to readers of both nations. The story intitled *Temper* is particularly well imagined, and *The Scotch Ploughman* has several touches of real humour and feeling: but our approbation of this volume extends not to the drama with which it closes, called *Honesty the best Policy*, since this composition is strained and confused; though it contains one striking conversation, namely, that in which the dishonest family lament their disgrace, and reproach each other as having caused it.

We noticed a few verbal errors, such as, (p. 64.) 'The best of all calculation is *to live as to have* a well grounded hope of more permanent felicity;' (p. 92.) 'industry and economy *leads* to wealth; rough and common industry *produce* rough plenty,' &c.

SINGLE SERMONS.

Art. 37. *A Thanksgiving Sermon preached August* 1. 1813, at the New Meeting-House in Birmingham, on Occasion of the Act exempting the Impugners of the Doctrine of the Trinity from certain Disabilities and Penalties. By John Kentish. 8vo. 1s. Johnson and Co.

Art. 38. *The Exercise of the Social Principle in Religion:* preached at the Unitarian Chapel, in Artillery-lane, London, June 1. 1814, before the Members and Supporters of the Unitarian Fund. By John Kentish. 8vo. 1s. Johnson and Co.

In the first of these discourses, the preacher very neatly traces the progress of religious liberty since the Reformation, notices with sentiments of loyalty the extension of the tolerant principle during the reign of our present venerable sovereign; and, as an Unitarian, warmly rejoices with his brethren on the late act of the legislature which assigns, to those who believe in the absolute unity of God, and deny a trinity of persons in the Godhead, equal privileges with other Protestant Dissenters. After having expressed his grateful feelings, and complimented his country on its growing liberality, Mr. Kentish concludes with some sensible reflections, which we have read with pleasure, but which we have not room to transcribe.

In the second discourse, Mr. K. makes some just remarks on the union of the social with the religious principle. 'If,' says he, 'religion consists in love to God and love to man, it consists in the cultivation and exercise of social feelings; and the doctrine of Christ is especially calculated to aid every innocent and useful purpose for which human beings come together in society. It even requires its friends to associate in order to present the homage it enjoins, to avow the truths it teaches, to instruct others in its principles, and to diffuse

diffuse the knowlege and influence of it through the world.' On this ground, he exhorts his Unitarian brethren to associate as a society or church for the benefits of devotion and instruction; not forgetting those prudent provisions which are necessary to give perpetuity to any system of religion, as a *visible* church.

Art. 39. *The Prospect of perpetual and universal Peace,* a Thanksgiving Sermon for the Conclusion of Peace with France; preached at Essex-street Chapel, July 3. 1814. By Thomas Belsham, Minister of the Chapel. 8vo. 1s. 6d. Johnson and Co.

Not Lord Castlereagh himself can contemplate the late treaty of peace with France with more satisfaction than Mr. Belsham; excepting the unhappy clause which sanctions to the French the revival of the slave-trade for at least the next five years. We rejoice, as much as this intelligent preacher can do, in the glorious circumstance that the powers of Europe have agreed to sheath the devouring sword: but we are not aware that the state, to which some nations have returned, is a reason for such high-flown exultations as those which have been expressed on the present occasion. We cannot refrain from lamenting that, after an enormous waste of British blood and British treasure in the deliverance of Spain, our victories have driven the enemy beyond the Pyrenees only to afford an opportunity for the return of the Inquisition, and of the most oppressive despotism. As conquerors of Spain, which the British may be considered to have been, it is surely matter of regret that our splendid achievements in that quarter have been worse than thrown away, as far as the people of Spain are concerned.—Strictures also might be made on the peace, in reference to the new partition of Europe to which it leads: but this is not a proper place for them. It is justly observed by Mr. B. that 'the events of the two preceding years are unparalleled in history;' and that we have cause for rejoicing that a portentous and devouring despotism has been crushed by the efforts of the allies: but, if the whole of the kingdom of Poland be added to the already enormous Russian empire, the balance of power, for which our statesmen are so sollicitous, is not a little disturbed. We cannot think that peace is so firmly established as Mr. B. imagines it to be; nor can we flatter ourselves with the prospect of perpetual and universal tranquillity from what he terms 'the accelerated march of human improvement.' A good man may amuse himself with hoping that the evils of war will in due time be exterminated, and may support himself in this idea by adverting, as Mr. B. does, to the infinite power, wisdom, and goodness of God: but embarrassing questions here occur. Why did infinite power, wisdom, and goodness permit these evils in the first instance? and, if they were permitted for the production of the greatest possible good, must not these, to us, *seeming discords,* be "harmony not understood?" Metaphysicians, who speculate on the Divine attributes, undertake to discover the secrets of God's administration, and tell us that he never chooses 'evil for its own sake:' but they should also tell us why he, as an omnipotent being, is ever bound to choose it? Hawks have made war on pigeons, and men on each other, ever since the creation; and is there any probability that the nature of man will change,

change, any more than the nature of hawks?—Though it be pleasing to contemplate, with Mr. B., 'the rational, moral, and improveable nature of man,' yet his pride, his passions, and his self-interest, must for ever obstruct this improvement. In all human affairs, a continual action and re-action will be found, which must render the attainment of absolute perfection impossible. We may make certain approximations to it; and the interest of human nature requires us to encourage exertions in this direction: but man and the world which he inhabits must be greatly changed, before peace can be perpetual and universal. How the glowing language of prophecy is to be interpreted, and how far the general prevalence of Christianity will contribute to sweeten and purify the intercourses of society, we undertake not to decide: but we must desire our readers to recollect that the strong figurative language of eastern prophecy may not be interpreted literally; and that Christianity can no otherwise operate in future towards the improvement of human morals, than by offering, which it does at present, the purest of all instruction.

Art. 40. *On the Sanctification of the Lord's Day.* By the Rev. James Rudge, A.B. 8vo. pp. 25. 1s. Rivingtons.

The first day of the week was consecrated to public worship in the primitive church, and was denominated "The Lord's Day:" but it was never called *the Sabbath*, which is a name given to the last day of the week. Mr. Rudge, though he is aware of this fact, often uses the terms as synonimous, and applies to the Lord's day those passages which belong to the Jewish sabbath. In strict reasoning, this is not admissible, but in a popular address it may be pardoned. The preacher's lamentation is that 'scarcely any man respects the Lord's day as the Lord's day should be respected;' let him, however, recollect that the *rest* which the institution of the sabbath enjoins does not strictly belong to the Lord's day, which may be appropriated to religious worship without adopting those rigid rules which the Jews observe in keeping their *seventh* day.

CORRESPONDENCE.

Humanus expresses the great interest which he felt in reading the account of Mr. Nield's details respecting our prisons, in the last Number of the M. R.; and he intimates a wish that greater circulation could be given to them, than the manner in which that work has been published seems likely to insure. For this purpose, he suggests that an *abridgment* of the volume might be advantageously formed, and more widely diffused: a hint which we recommend to the consideration of those in whom the property of the work is now vested.

X. Y. Z. is received, but we cannot at present make any reply to the contents of this letter.

*** The APPENDIX to Vol. lxxv. of the Monthly Review is published with this Number, and contains numerous articles in FOREIGN LITERATURE, with the *General Title, Index*, &c.

THE MONTHLY REVIEW,

For FEBRUARY, 1815.

ART. I. *Memoirs of Sir Joshua Reynolds*, LL.D. F.R.S. F.S.A., &c., late President of the Royal Academy. Comprising original Anecdotes of many distinguished Persons, his Contemporaries; and a brief Analysis of his Discourses. To which are added, Varieties on Art. By James Northcote, Esq., R.A. 4to. 2l. 12s. 6d. Boards. Colburn. 1813.

THE biography of an artist of celebrity is generally interesting and informing. It is usually diversified by hopes and fears, by much commerce with the world, and by the contrasts of an inferior and an elevated station; while the struggles, the eccentricities, and the eventual fate of genius afford not only amusement but an instructive lesson to him who contemplates them. To the English public, the life of their favourite Reynolds cannot fail to be welcome: his talents, his urbanity, and his intercourse with the first men of his time, have excited in their minds both love and veneration for his memory; and they will be disposed to thank Mr. Northcote for the labour which he has bestowed on the memoirs before us, though they may not every where agree with his remarks, nor uniformly abstain from making exceptions to the manner in which his task has been performed. We shall give an abstract of the narrative.

Joshua Reynolds was born on the 16th July 1723 at Plympton in Devonshire, where his father was the parochial clergyman and master of a free-school. Though called after his uncle, Joshua, he was registered by the name of Joseph. His education was in a great degree domestic, and he had no other teacher than his father until an advanced period of his adolescence; nor was his progress in classical literature remarkable: but at eight years of age he was studying "the Jesuit's Perspective," and trying to draw by the rules there laid down. The first effort of his pencil was a delineation of the school-room at Plympton. Richardson's Treatise on Painting was also read at an early age, and contributed to infuse a wish for fame in art.

The intention of the Rev. Mr. Reynolds was to have brought up his son to the study of medicine: but the evident predi-

lection of the youth for the arts of design, and the friendly interference of Mr. Cranch, a neighbour who had fostered that passion, determined the destination otherwise; and, at seventeen years of age, young Reynolds was placed with Mr. Hudson, a Devonshire portrait-painter, whom he accompanied to London in October 1741. This artist was a mere face-painter, and employed his pupils about the drapery and scenery: but he was a good judge of their imitation of nature, and contributed to form Reynolds, Mortimer, and Wright of Derby. Reynolds soon surpassed his instructor; and, having painted the portrait of an elderly maid-servant who exhibited their pictures, a jealousy was excited by the praise bestowed on the pupil, which occasioned a separation. On some previous occasion, he had been employed to attend a picture-auction in his master's behalf: the room was already crowded with good company, when Mr. Pope came in: immediately, his name spread with a buz of applause, and an avenue was made for him to approach the auctioneer: the persons on each side holding out their hands for him to shake, as of late to the Emperor of Russia. This gratulatory reception of the poet was stated by Reynolds to have powerfully strengthened his own love of distinction, and ambition of fame.

When he had quitted Hudson, Reynolds went home, and painted some portraits with provincial approbation: but the three years which he spent there, without the means of recourse to higher models or of comparison with rival artists, were unfavourable to his progress. Portraits by Gandy of Exeter were at this time used by him for studies and models: he also found an opportunity of borrowing some drawings of Guercino, and derived from them a love of strong *chiar' oscuro;* of making, like Rembrandt, his darknesses too dark, and his lights too luminous. These night and day-intervals of hue give artificial prominence to the favourite parts of a picture, and thus contribute to what critics call *effect:* but they scatter an improbable and sometimes an impossible shadowing over the objects; they wholly conceal details which are often essential to the composition; they give a theatric glare, unlike the appearance of reality; and they produce in the mind an uneasiness, similar to that which results from caricatured expression, from contorsion of attitude, and from all that announces in the artist a violent effort to attain his end. The serenity of Titian's and Raphael's colouring is a far superior attainment to the storminess of that of Rembrandt or Guercino.

In 1746, the Rev. Mr. Reynolds died, and his son became resident at Plymouth, where he took likenesses. The family of Mount Edgecumbe employed him in his profession, and recommended

commended him to the Hon. Augustus Keppel, then a Captain in the navy, and afterward Admiral Viscount Keppel. This officer, not having been paid off at the peace of 1749, was ordered into the Mediterranean to put a stop to the insults of the Barbary Corsairs; and he induced young Reynolds to accompany him in the Centurion man of war, expecting the opportunity of landing him in Italy.

After unforeseen delays at Gibraltar and Minorca, Reynolds was put ashore at Leghorn, and proceeded to Rome. There he copied and sketched in the Vatican such parts of the works of Raphael and Michael Angelo as he thought would be most conducive to his future excellence: but he attached himself with marked predilection to the latter artist, attracted perhaps by a tone of colouring resembling that to which he had been accustomed. Raphael, though in oils a successful colourist, under-coloured when he painted *al fresco;* no doubt, from deficient chemical experience. His apartments in the Vatican have a monotonous sickly moon-light tint, which intercepts the instantaneous effect of the painting. We do not, however, think that it redounds to the praise of Reynolds that this first impression, or disappointment of impression, was permanent with him.

Having staid three years in Italy, Mr. Reynolds returned homeward by land, and, in crossing Mount Cenis, met his old master Hudson, accompanied by the sculptor Roubiliac. He passed through Paris in his way to England; and, after a visit to his native county, he settled at London in 1752. He had brought with him an Italian boy named Giuseppe Marchi, who assisted in painting the inferior parts of his pictures; and a portrait of this lad in a Turkish habit is his earliest classical work.

Reynolds's sitters soon became numerous, and of high rank. The second portrait which he painted in London was that of the old Duke of Devonshire; and the first whole length was that of Commodore Keppel. Miss Greville and her brother, as Psyche and Cupid, form the most meritorious work of his early portraiture; because beauty is of more difficult imitation than ordinary nature. The wrinkles of age may teach precision to the copyist, but the *line-less* delicate contours of youth and bloom embarrass the definitive skill even of a Coreggio.

Since Cornelius Janssen and Vandyck, London had not possessed a portrait-painter of equal merit with Reynolds. He displayed not, indeed, their precision of outline, fidelity of colouring, truth of nature, and aptness of finish: but, like Vandyck, he knew how to give an heroic character to his personages without sacrificing resemblance. His brush ennobled those

whom it depicted; and, as if he were gifted with Ithuriel's spear, the very toad became an angel at his touch. In his habitual embellishment, he was ever studious of characteristic expression; and the probability of his attitudes exceeded their verity. The majesty of the Queen, in the council-chamber of the Royal Academy, has been universally admired.

The art of taking heroic likenesses soon renders a painter popular in the great world, and in 1758 Reynolds advanced his price from twelve guineas, for a mere head as large as life, to twenty guineas. He also took a superior residence, and induced Miss Reynolds, a maiden sister, to superintend his household. Dr. Johnson was a frequent guest in the family, as was also Garrick; of whom the well known portrait, between Tragedy and Comedy, was painted in 1762. Reynolds now once more advanced his terms, viz. to twenty-five guineas; at which price his earnings are computed by Dr. Johnson, who had probably the best authority for the statement, at six thousand pounds a-year.

Exhibitions of the artists were first established in London at the suggestion of Reynolds, and in rooms belonging to the Society for the Encouragement of Arts. The practice began at Rome, where the temples of religion, and in particular the Pantheon, had been lent to the artists for the like purpose. In committees selected to prepare these exhibitions, originated the plan of a Royal Academy of Painting, which was chartered in 1765; and, when apartments were provided for it, Reynolds was unanimously elected the first president, and received on that occasion from the hand of Majesty the honour of knighthood. The portraits of Lady Elizabeth Keppel, in the dress which she wore as bride-maid to the Queen, and of Lady Sarah Bunbury sacrificing to the Graces, were distinguished by Barry as the fairest ornaments of the first exhibition at the Academy. Sir Joshua Reynolds began his annual discourse, or lecture, on the distribution of the prizes among the students, at the close of the session of 1768.

About this time, and at Dr. Johnson's instigation, Sir Joshua took an active part in founding the literary club, which comprehended Burke, Nugent, Percy, Goldsmith, and many other men of celebrity. He also belonged to a less grave association held at the British coffee-house. Around his own table, he assembled with eager hospitality all the talent which illuminated the rank, and all the rank which dignified the talent, of the metropolis.

In the year 1771, Mr. Northcote, the most distinguished of Sir Joshua Reynolds's pupils, and author of the work which we are analyzing, became attached to this celebrated painter. An attempt to characterize the professional skill of Sir Joshua had been

been inserted in a work intitled "Letters concerning the present State of England," published in 1772*; and Mr. Northcote harshly revises this critique: which, however, except in the assertion that Sir Joshua wanted softness, is perhaps just. That his colours were graceful rather than chaste is not (as here maintained) absolute nonsense; and if his carnations looked like a painted cheek, or his draperies had the *éclat* of shop-window-silks, this expression might fitly be applied. Cold, correct, unobtrusive colouring is called chaste, by a natural metaphor; and that colouring which imitates the dainty and delicate tints of flower-petals may be called graceful, though it suits the dyer rather than the painter. Sir Joshua's pictures, when fresh, were remarkable for a pink tint. We are surprized to see Mr. Northcote hazarding the proposition, (p. 165.) that colouring alone is superior to drawing alone; and we can not boldly rely on the sentiments of an authority so paradoxical.

Sir Joshua painted a portrait of Dr. Beattie in 1773; and, after the manner of Rubens, whose works he had lately examined at Paris, he introduced an allegoric figure of Truth trampling on Infidelity and Scepticism in the shapes of Voltaire and Hume. Goldsmith was very indignant at this picture, and told Sir Joshua that it would disgrace him among men of sense to degrade so high a genius as Voltaire, before so inferior a writer as Dr. Beattie. "In ten years," he said, "Beattie will not be known: but your picture, and the fame of Voltaire, will live for ever, to your disgrace as a flatterer." Sir Joshua, however, was perhaps consoled by the honorary degree which was voted to him at Oxford; and a new edition of Richardson on Painting was dedicated to him by Beattie. With that comprehensive tolerance of the painter which deserves to become the model of the *opinionist*, Sir Joshua also made a portrait of Goldsmith, which is now in the possession of the Duke of Dorset. When Goldsmith died, in 1774, he was sincerely lamented by Sir Joshua, who at his own expence erected a monument to his memory in Westminster-abbey.

In 1776, Mr. Northcote separated from Sir Joshua Reynolds, after a residence in the family during five years which were instructive to him both as an artist and as a man. He has thus recorded various apophthegms of his host;

'The following observations by Sir Joshua Reynolds, were the result of many conversations, or from fragments written by himself.

'"The great principle of being happy in this world is not to regard or be affected with small things."

'"No man relishes an evening walk like him whose mind has been employed the whole preceding day."

* See M. R. Vol. xlvi.

'"Polite

' " Polite behaviour and a refined address, like good pictures, make the least show to ordinary eyes."

' " Humility is not to despise any thing, especially mankind."

' " Magnanimity is not to be disturbed at any thing."

' " A man is a pedant who, having been brought up among books, is able to talk of nothing else. The same of a soldier, lawyer, painter, &c."

' " Natural, is that which is according to the common course of things. An ugly face is not according to the common course of things, consequently an ugly face is an unnatural face."

' " The character of a nation is perhaps more strongly marked by their taste in painting, than in any other pursuit, although more considerable; as you may easier find which way the wind sits by throwing up a straw in the air than any heavier substance."

' " Rules are very necessary to, but will never make, a painter. They should be used as servants, and subject to us, not we to them."

' " In painting, prefer truth before freedom of hand."

' " Grandeur is composed of straight lines."

' " Genteelness and elegance, of serpentine lines."

' " A firm and determined manner is grand, but not elegant."

' " Genteelness is not being crowded, especially if there is a fullness at the same time."

' " Air is a single moment of any action."

' " Simplicity is an exact medium between too little and too much."

' " Grace is the medium of motion, beauty is the medium of form, and genteelness the medium of the fashion."

' " Ornament is the medium between wanting what is necessary, and being over-furnished."

' " Ornament ought to arise only from the right ordering of things. *Orno* is Latin for ' to furnish.' "

' " Manner in painting is like peculiarity of behaviour; though it may please a few, the bulk of mankind will condemn it."

' " The only wages a real genius thinks of in his labour, is the praise of impartial judges."

' " A good portrait-painter may not be capable of painting history."

' " But an historical painter for certain has the ability to paint portrait." '

This communication constitutes the portion which is most peculiar to the present biography.

The year 1778 witnessed Sir Joshua's publication (dedicated to the King) of the seven Discourses which he had successively delivered in the Royal Academy. Rumours were circulated that Mr. Burke had assisted in correcting the manuscript for the press; and certainly graces of style appear in these discourses, which seem to announce the practised writer. The first of them dwells on the importance of beginning, like Raphael, with acquiring precision by close adherence to the model

model and to the practice of the more laborious artists. Freedom of manner should succeed to accuracy, not precede it. — The second discourse advises the young artist to copy only the fine passages, or parts, of a classical work of art, and to frame them in original circumstances, to surround them with new accidents; never undertaking finished copies, but rather companions to pre-existing pictures of merit. To Lodovico Caracci, a remarkable encomium is here given. — The third and best discourse endeavours to shew what it is in which grandeur of manner consists, and ideal beauty. Sir Joshua places it in the attainment of that central form to which every individual tends, and which represents the class to which it belongs rather than the person from which it is taken. Beauty, according to his theory, is the average shape of the human animal; and English beauty is the average shape of the native of Great Britain. Each subordinate division, child, youth, man, or woman, has again its common features, its collective tendency, from which all personality is aberration.

"This is the idea," says Sir Joshua, "which has acquired, and which seems to have a right to the epithet of *Divine*; as it may be said to preside, like a supreme judge, over all the productions of nature; appearing to be possessed of the will and intention of the Creator; as far as they regard the external form of living beings."

The fourth discourse aims at enforcing the principle that the topic chosen by the painter should not be trifling and uninteresting; and that he should study to give unity of direction to the beholder's attention, not to embarrass or divide it between rival objects. To general nature, and not to particular nature, the artist is advised to attend. — The fifth continues the fourth discourse, and insists strongly on unity of expression, or on giving singleness of character to every emotion. An eloquent, though perhaps not a strictly just, contrast is drawn between Raphael and Michael Angelo. To cite an instance of imperfection, Raphael is said to have had more fancy, and Michael Angelo more imagination: yet Raphael, in our opinion, had neither fancy nor imagination in any eminent degree; he could not easily paint without the model, as Michael Angelo and Rubens could; and for this very reason we find a precision of outline, a truth of nature, a reality of animation, an humanity of beauty, in his figures, which gain on examination. Of all painters, he has been most careful in the selection of fine, various, and appropriate models. Michael Angelo, on the contrary, had both fancy and imagination in an eminent degree; and he excels most when he is painting *posthumous* figures, gazeous bodies, whose fluid outline yields to every tendency, and swells to every emotion, with superfluous but expressive obedience.

The impression of Michael Angelo is made at first; it cannot be feeble, but it is not progressive. He studied the antique industriously: but he rather painted after it than from it, using the idea in his mind, the internal representation in his memory, for the model. Thence his propensity, in every figure, to caricature and overcharge that expression, or characteristic peculiarity, which the mind is at the time contemplating. As few painters possess the representative faculty,—the internal reminiscence of form and colour, — with distinct and vivid completeness, it happens that nearly all the imitators of Michael Angelo are guilty of gross deviations from nature. There may be, as it is technically said, a great deal of *mind* in their paintings; that is, of the distortion which figures *in the mind* incur, in order to fit them for the point of view in which they interest the passions. To paint *body* is the painter's trade; the miracle of Michael Angelo consists in painting from mind, and forgetting and distorting so little. We say the more on this point, because, in the British school of painting, Mr. Fuseli and others have suffered from an excessive imitation of Michael Angelo; whose pupils (though Fuseli is eminent as an Anatomist,) usually excel only in sylphs, angels, ghosts, elves, devils, saints, or in whatever cannot be held up against nature, and compared with existence.

Sir Joshua's sixth discourse inculcates the importance of learning to the artist, and the value of studying the works of predecessors in preference to the mere contemplation of nature. The seventh and concluding lecture treats ingeniously on Taste, but is the feeblest dissertation of the set first published.

In 1779, Sir Joshua undertook to assist in ornamenting the new apartments in Somerset-House: but he was not a good cieling-painter. His figures look as if they had been drawn for horizontal inspection, and had then been fixed by mistake overhead. Under-shortening is to be acquired only by fatiguing discipline. The academic models must be hoisted on grates into the air, and sketched by the students on the floor; and standing, sitting, and lying, figures must be successively and repeatedly copied; omitting the cross bars which support them. We have but little demand for this sort of art in England, and therefore it is little studied: but our places of worship might be adorned, like the domes of Italian churches, with floating angels and ascended saints. We write on our pulpits: "Faith cometh by hearing:" — a more vivid faith cometh by seeing.

1780.—In this year, Sir Joshua made a sketch for the painted window in New-College-Chapel at Oxford; which design was afterward purchased by the Duke of Rutland. About this time, he appears to have become more ambitious than hitherto of fame as an historical painter. He undertook grand compo-

sitions for the Shakspeare Gallery, and placed in the Academy-Exhibition of 1781 a Thais, a Dido, and a terrified boy. A growing deafness now rendered sitters less welcome to him.

In 1781 he visited the gallery of Dusseldorf also, accompanied by Mr. Metcalf, and imported from Antwerp a young artist named De Gree. Sir Joshua was wholly free from envy, and, on Zoffanij's arrival in London, purchased his first finished picture at the price asked. Having re-sold it with a profit of twenty guineas to the Earl of Carlisle, he sent these twenty guineas to Zoffanij, observing that he thought the picture had been charged below its value.

The only landscape ever painted by Sir Joshua was exhibited at Liverpool in 1784. It was a view of the Thames from his own villa at Richmond. — In 1785 he executed the delightful picture of Love untying the zone of Beauty; and in 1786 he painted for the Empress of Russia an infant Hercules strangling serpents. The allegory is not happy; it was intended for an allusion to the difficulty of civilizing Russia: — nor was the execution fortunate; the premature vigour and dilated proportions of the child giving to it the symptoms of hydrocephalous disease. The Shakspeare picture of the death of Cardinal Beaufort is justly ranked as the best effort of Sir Joshua's pencil: the colouring is good, and various without being gaudy or mottled; the local tints are not swallowed up in *chiar' oscuro;* nor are the prominence, rotundity, and keeping of the whole sacrificed to the splendour of the parts. The composition is compact, not straggling as in his Macbeth and Witches; and, by veiling the king's emotion, he prevents the accessory from eclipsing the principal figure.

About the year 1790, the sight of Sir Joshua Reynolds became so much impaired that his execution as a painter declined: but his generosity to every rival, and to every aspirant, survived even his superiority in art, and his merit as a man ennobled him yet more than his merit as a painter. — He had progressively formed a large collection of pictures by the antient masters, which he offered to the Academy at a low price, on the condition of their purchasing the Lyceum, or constructing some other repository for them: but this offer was declined: the academicians were not competent to the purchase; and neither royal nor parliamentary munificence intervened. — Sir Joshua lost his sight entirely in 1791, having previously resigned the situation of President, and died in 1792 of a liver-disease. His funeral was attended by the Academy in a body, and by persons of the first distinction.

Were we to sketch his character as a painter, we should somewhat depart in phraseology from the panegyric given by Mr. North-

Mr. Northcote. His outline was traced after the manner of Michael Angelo; with strength, freedom, grace, expression, and with that vague propriety, or tendency to the central form, which certainly differs from truth of nature, or precision of imitation, although it may be a more meritorious attainment. His figures have an heroic stamp, an inherent grandeur; they excel in characteristic more than in pathetic expression; and the face is usually the most elaborate portion. The attitudes of his personages have more of variety than of ordinary occurrence, more of sprawling than of repose, more of meaning than of ease. His colours were florid, fugitive, and laid on in blotches, which render it difficult to hang his pictures in a good light: their protuberances reflect gleams. His colouring was mostly rather *contrarious* (if we may coin a word) than monotonous in point of *chiar' oscuro;* rather monotonous than contrarious in point of prismatic variety, at least in his earlier works. In other words, his light and shade tended to excess, but his pallet to scantiness. He was a learned painter, and his pictures abound with allusions to celebrated works of art; with parodies, or new applications, of known figures and attitudes. Like Vandyck, with powers equal to historic painting, he preferred the department of portraiture;—like Vandyck, he knew how to ally an antique (or Italian) grace and nobleness of form and posture with the northern figures which he imitated:—but, as his colouring, both for truth and stability, falls short of the colouring of that master, it is a panegyrical though a descriptive expression to call Sir Joshua Reynolds the British Vandyck.

Mr. Northcote has executed his biographical task with great literary propriety and sedulity: but perhaps he has too much pressed into his service those anecdotes of Dr. Johnson, which, if relative to good things said in the presence of Sir Joshua Reynolds, have still not much connection with the history of the artist. A life of Domenichino was written by Landon, (of which an English translation appeared in 1804,) which seems to us a good model of artistical biography. It carefully records the dates of the painter's principal works, and attaches an appendix of outline-engravings, representing the principal and most characteristic pictures of Zampieri. From such an account, and such documents, the literary critic can judge for himself of a painter's merit in composition, in drawing, in the choice of forms, and in expression; and only his merit as a colourist escapes. We much wish that Mr. Northcote had in this manner illustrated his master, and had accompanied his narrative with individual criticisms on the great pictures of Sir Joshua, as well as with outline-engravings of them by our best artists. Patronage, we think, would not have

been wanting. Portraits of Sir Joshua and of Mr. Northcote, with a view of the school at Plympton, are the present decorations of the volume.

The works of M. Landon have been received throughout Europe with praise and gratitude; and they now comprehend many leading painters. His Raphael in eight volumes appeared in 1805: his Poussin, four volumes, in 1809. We believe that his latest publication is consecrated to the celebration of Michael Angelo, — the idol, and the model, (but perhaps the misleader,) of Sir Joshua Reynolds.

We have devoted so much space to the principal object of this volume, that we cannot now afford room for a discussion of the *Varieties* which Mr. Northcote has added to it.

ART. II. *The Excursion*, being a Portion of the Recluse, a Poem. By William Wordsworth. 4to. pp. 460. 2l. 2s. Boards. Longman and Co. 1814.

OUR opinion of the poetical character of Mr. Wordsworth has been freely expressed on more than one occasion; and, although we are aware that we shall be exposed to the charge of *perverseness*, (which is shared with us by a tolerably large majority of poetical readers,) we cannot persuade ourselves to retract that opinion, after a painful and laborious investigation of the volume now before us. Most of our readers, probably, are apprized of the objection made by the admirers of Mr. Wordsworth to every unfavourable judgment passed on his former productions; viz. that such judgment must necessarily be founded on a partial and imperfect view of the case, because the materials from which it was formed were only the disjointed members of a complete but hitherto undeveloped system; and that it was therefore the duty of candid criticism to keep its sentence in suspence until the final disclosure of that system. We will not now stay to contend that this plea is in itself frivolous and untenable, or that, from the moment at which an author chuses to lay himself before the public, he must submit to be judged by that public according to the nature of the case which he has himself made out for their inspection; — and we will confess that the argument, however false, had been so repeatedly pressed on us as to have rendered us perhaps more than duly anxious in our expectations of the promised developement: — but, from this time forwards, the argument, such as it is, can never be repeated. A series of verses amounting to nearly 10,000, even though it may form but a portion of a portion of an intended whole, is by much too weighty a matter to be considered in the light of a mere branch, or stray twig, or unimportant excrescence; and, even from the manner in which Mr. Words-

Mr. Wordsworth announces it, we imagine that neither he himself nor any of his friends can intend that it should be taken otherwise than as that entire and conclusive exposition of his poetical creed, for which we have been so often and authoritatively required to wait in humble expectation. It is thus introduced by the author to our notice:

'The title-page announces that this is only a portion of a poem; and the reader must be here apprized that it belongs to the second part of a long and laborious work, which is to consist of three parts. —The author will candidly acknowledge that, if the first of these had been completed, and in such a manner as to satisfy his own mind, he should have preferred the natural order of publication, and have given that to the world first; but, as the second division of the work was designed to refer more to passing events, and to an existing state of things, than the others were meant to do, more continuous exertion was naturally bestowed upon it, and greater progress made here than in the rest of the poem; and as this part does not depend upon the preceding, to a degree which will materially injure its own peculiar interest, the author, complying with the earnest entreaties of some valued friends, presents the following pages to the public.

'It may be proper to state whence the poem, of which the Excursion is a part, derives its title of The Recluse.—Several years ago, when the author retired to his native mountains, with the hope of being enabled to construct a literary work that might live, it was a reasonable thing that he should take a review of his own mind, and examine how far nature and education had qualified him for such employment. As subsidiary to this preparation, he undertook to record, in verse, the origin and progress of his own powers, as far as he was acquainted with them. That work, addressed to a dear friend, most distinguished for his knowledge and genius, and to whom the author's intellect is deeply indebted, has been long finished; and the result of the investigation which gave rise to it was a determination to compose a philosophical poem, containing views of Man, Nature, and Society; and to be entitled, The Recluse; as having for its principal subject the sensations and opinions of a poet living in retirement. — The preparatory poem is biographical, and conducts the history of the author's mind to the point when he was emboldened to hope that his faculties were sufficiently matured for entering upon the arduous labour which he had proposed to himself; and the two works have the same kind of relation to each other, if he may so express himself, as the anti-chapel has to the body of a Gothic church. Continuing this allusion, he may be permitted to add, that his minor pieces, which have been long before the public, when they shall be properly arranged, will be found by the attentive reader to have such connection with the main work as may give them claim to be likened to the little cells, oratories, and sepulchral recesses, ordinarily included in those edifices.

'The author would not have deemed himself justified in saying, upon this occasion, so much of performances either unfinished, or unpublished, if he had not thought that the labour bestowed by him upon

upon what he has heretofore and now laid before the public, entitled him to candid attention for such a statement as he thinks necessary to throw light upon his endeavours to please, and he would hope, to benefit his countrymen.—Nothing further need be added, than that the first and third parts of the Recluse will consist chiefly of meditations in the author's own person; and that in the intermediate part (The Excusion) the intervention of characters speaking is employed, and something of a dramatic form adopted.'

Such being the general scope of the publication, we must in the next place give our readers some view of its contents, before we offer any of our own observations to their acceptance.

The present portion of this immense work is divided into nine books, each of which contains, on an average, upwards of a thousand lines. It consists of dialogues, moral, philosophical, and religious, between three or at most four interlocutors, (reckoning the poet himself as one,) connected together by a simple narrative of a short summer's excursion amid some of the most picturesque scenery of the Cumberland mountains. In the first book, the poet brings us acquainted with his worthy friend 'The Wanderer;' whose poetical character we shall find some opportunity of discussing hereafter, when we shall consider him in the dignified light of a Scotch pedlar retired from business. The poet and the pedlar sit together under the shade of some fine trees surrounding a ruined cottage, and the latter relates to the former the history of the last inhabitant of that cottage.—Book II. These personages set off together on their desultory *Bunching* expedition, and the pedlar continues to amuse his companion by giving him some historical insight into the character of a friend whom he purposes to visit, and who afterward becomes the third dramatic personage of the poem under the appellation of 'The Solitary.' They descend into the valley which this extraordinary man had chosen for his retirement, meet, are ushered by him to his sequestered habitation, and finally persuade him to accompany them on their further ramble.—The third and fourth books develope more fully the character and history of this unfortunate individual, the despondency of a sanguine mind, and the consolations of religion and philosophy. We shall insert the table of contents of these two divisions of the poem, as illustrating the general nature of the subjects on which it professes to treat:

'Book Third.—Despondency.

'Images in the Valley—Another Recess in it entered and described—Wanderer's sensations—Solitary's excited by the same objects—Contrast between these—Despondency of the Solitary gently reproved—Conversation exhibiting the Solitary's past and present opinions and feelings, till he enters upon his own History at length—His

— His domestic felicity — afflictions — dejection — roused by the French Revolution — Disappointment and disgust — Voyage to America — disappointment and disgust pursue him — his return — His languor and depression of mind, from want of faith in the great truths of Religion, and want of confidence in the virtue of Mankind.

'BOOK FOURTH. — DESPONDENCY CORRECTED.

'State of feeling produced by the foregoing Narrative — A belief in a superintending Providence the only adequate support under affliction — Wanderer's ejaculation to the Supreme Being — Account of his own devotional feelings in youth involved in it — Implores that he may retain in age the power to find repose among enduring and eternal things — What these latter are — Acknowledges the difficulty of a lively faith — Hence immoderate sorrow — but doubt or despondence not therefore to be inferred — And proceeds to administer consolation to the Solitary — Exhortations — How these are received — Wanderer resumes — and applies his discourse to that other cause of dejection in the Solitary's mind — the disappointment of his expectations from the French Revolution — States the rational grounds of hope — and insists on the necessity of patience and fortitude with respect to the course of the great revolutions of the world — Knowledge the source of tranquillity — Rural Life and Solitude particularly favourable to a knowledge of the inferior Creatures — Study of their habits and ways recommended for its influence on the affections and the imagination — Exhortation to bodily exertion and an active Communion with Nature — Morbid Solitude a pitiable thing — If the elevated imagination cannot be exerted — try the humbler fancy — Superstition better than apathy — Apathy and destitution unknown in the infancy of society — The various modes of Religion prevented it — this illustrated in the Jewish, Persian, Babylonian, Chaldean, and Grecian modes of belief — Solitary interposes — Wanderer, in answer, points out the influence of religious and imaginative feeling on the mind in the humble ranks of society, in rural life especially — This illustrated from present and past times — Observation that these principles tend to recall exploded superstitions and popery — Wanderer rebuts this charge, and contrasts the dignities of the Imagination with the presumptive littleness of certain modern Philosophers, whom the Solitary appears to esteem — Recommends to him other lights and guides — Asserts the power of the Soul to regenerate herself — Solitary agitated, and asks how — Reply — Personal appeal — Happy for us that the imagination and affections in our own despite mitigate the evils of that state of intellectual Slavery which the calculating understanding is so apt to produce — Exhortation to activity of Body renewed — How Nature is to be communed with — Wanderer concludes with a prospect of a legitimate union of the imagination, the affections, the understanding, and the reason — Effect of the Wanderer's discourse — Evening — Return to the Cottage.'

Book V. introduces us to the fourth and last personage of the drama, a village pastor, — learned, humble, devout, charitable, and indulgent, — who, during the greater part of this and the whole

whole of the two following books, entertains his auditors with a sort of biographical register of the inhabitants of the churchyard in which he holds his discourse. This will be found the most diversified, and (if the term be not altogether inapplicable) the most amusing part of the poem; and the reader who compares it with the parish-memoirs of Crabbe will experience some degree of interest in watching the different effects produced by similar objects of reflection, on minds of a different stamp and character. — In the eighth book, we are made farther acquainted with the state of the parish and its *living* inhabitants, and are seated at the fire-side of its excellent pastor. — The contents of the ninth we shall also give in the words of the author.

'Book Ninth. — Discourse of the Wanderer, &c.

'Wanderer asserts that an active principle pervades the Universe— Its noblest seat the human soul — How lively this principle is in Childhood — Hence the delight in old age of looking back upon childhood — The dignity, powers, and privileges of Age asserted — These not to be looked for generally but under a just government — Right of a human Creature to be exempt from being considered as a mere Instrument — Vicious inclinations are best kept under by giving good ones an opportunity to shew themselves — The condition of multitudes deplored from want of due respect to this truth on the part of their superiors in society — Former conversation recurred to, and the Wanderer's opinions set in a clearer light — Genuine principles of equality — Truth placed within reach of the humblest — Happy state of the two Boys again adverted to — Earnest wish expressed for a System of National Education established universally by Government — Glorious effects of this foretold — Wanderer breaks off — Walk to the Lake — embark — Description of scenery and amusements — Grand spectacle from the side of a hill — Address of Priest to the Supreme Being — in the Course of which he contrasts with ancient Barbarism the present appearance of the scene before him — The change ascribed to Christianity — Apostophe to his Flock, living and dead — Gratitude to the Almighty — Return over the Lake — Parting with the Solitary — Under what circumstances.'

We make no apology for the dryness of these quotations, because we are not aware that we could so well, in any other way, have conveyed an impression of the general design of the poem, and the nature of the subjects which it embraces. We do not object to the subjects themselves; which, if not wholly original, afford ample scope both to the descriptive and the didactic genius of the writer. Neither do we quarrel with the characters, or interlocutors of the drama, since they are very suitable to the topics introduced, with the exception of 'The Wanderer.' Nor is our objection to this last-named personage founded on the unpoetical, or undignified, station of life from which

which he is selected; nor should we (as some ingenious friends of Mr. Wordsworth suggest) be better satisfied with him were he called a *pilgrim*, or a *palmer*, instead of a *pedlar*. If any reader, even with "Heron's Tour in Scotland" * by his side, can make up his mind to believe that a pedlar would, in his ordinary conversation, use such language as Mr. Wordsworth puts into the mouth of this honest brother of the scrip and wallet, *Pedlar* let him remain, in good sooth: but, till it has been our fortune to meet such another, we cannot place implicit faith in his existence. We allege no fault against the remaining companions of our excursion. 'The Solitary,' on the contrary, is a character well imagined as the vehicle of introducing the moral and philosophical creed of the author; and 'The Pastor' may surely, if any one can, be considered as fitted to the discussion of such high and mystic flights of natural theology as those in which the poet chuses to indulge his imagination.

Proceed we now to the execution of this fearful 'Portion' of a poem. It is in large what the former productions of the same author were in little; only that (speaking *generally* of its comparative merits) it has much less of infantine simplicity, without gaining in nerve that which it has lost in prettiness of feature. Yet the stamp of a poetical mind is throughout apparent; and nobody can refuse to Mr. Wordsworth the possession of those innate qualities of genius which it is even out of his own power wholly to conceal. Still less can he be denied, what all who have ever heard his name pronounced are taught to associate with it, those high moral and intellectual faculties which he constantly enlists in the service of his muse. In this last respect, he does indeed resemble the great pattern of his imitation, Milton; although, in some other points, he may fall far short of such a prototype:—but, having said so much, we have said all; and, brilliant as are the occasional flashes of a genius which no weight of pedantry or of affectation can entirely suppress or extinguish, they serve only to throw light enough on the dark, heavy, confused heaps of nothingness through which they burst, to make us feel more painfully the comparison between the powers given and the purposes to which they have been applied.

The prevailing doctrine of Mr. Wordsworth's poetical system is that of a soul animating and informing all nature; and, not contented with this generalized exposition of the creed in question, he extends it to every individual object, with such

* Mr. Wordsworth refers to this book, in a note, for his justification of the learned and philosophical pedlar in question.

constant

constant and unvarying minuteness that not a stream sparkles to the sun, not a leaf trembles to the breeze, not a torrent descends from the hills, not a cloud settles on the brow of a mountain, but stream, sun, leaf, breeze, torrent, hill, cloud, and mountain's brow are sure to be animated at once, as with the touch of Harlequin's wand, and endued with powers of sensation and reflection equal to those that are enjoyed by the poet, or by the most refined and intellectual of his readers. It is true that the poetical world talked much some years ago about *the Loves of the Plants;* — true that we have heard of Dodona's grove, and Tasso's enchanted forest; — and that, in the bold language of eastern metaphor, the little hills are represented as dancing with joy: — but Mr. Wordsworth disdains metaphor and fable. That which he describes is set forth in the colours of reality, not of fiction; — in the language of a devout and sincere believer; — like the honest Swedenborgian, who would stop short in the middle of the street in order to make a bow to St. Paul, and to shake hands with the Prophet Elijah. We will not dispute whether this be strength or weakness of mind; nor whether, if weakness, it be or be not a fortunate weakness for the poet: but we must say that, whether strength or weakness, it is most unfortunate to the reader who is not prepared by a similar process of conversion for a similar reach of mysticism; and we shall not hesitate to declare that, to our duller comprehensions, many fine passages of descriptive poetry are utterly spoiled, and rendered unintelligible, useless, and even disgusting, by the suspicion of affectation which is engendered by this mania. We give the following lines, (which occur almost at the beginning of the poem) by way of example:

> 'From his sixth year, the boy of whom I speak,
> In summer, tended cattle on the hills;
> But, through the inclement and the perilous days
> Of long-continuing winter, he repaired
> To his step-father's school, that stood alone,
> Sole building on a mountain's dreary edge,
> Far from the sight of city spire, or sound
> Of Minster clock! From that bleak tenement
> He, many an evening to his distant home
> In solitude returning, saw the hills
> Grow larger in the darkness, all alone
> Beheld the stars come out above his head,
> And travelled through the wood, with no one near
> To whom he might confess the things he saw.
> So the foundations of his mind were laid.
> In such communion, not from terror free,
> While yet a child, and long before his time,

He had perceived the presence and the power
Of greatness; and deep feelings had impress'd
Great objects on his mind, with portraiture
And colour so distinct, that on his mind
They lay like substances, and almost seemed
To haunt the bodily sense. He had received
(Vigorous in native genius as he was)
A precious gift; for, as he grew in years,
With these impressions would he still compare
All his remembrances, thoughts, shapes, and forms;
And, being still unsatisfied with aught
Of dimmer character, he thence attained
An active power to fasten images
Upon his brain; and on their pictured lines
Intensely brooded, even till they acquired
The liveliness of dreams. Nor did he fail,
While yet a child, with a child's eagerness
Incessantly to turn his ear and eye
On all things which the moving seasons brought
To feed such appetite: nor this alone
Appeased his yearning:—in the after day
Of boyhood, many an hour in caves forlorn,
And 'mid the hollow depths of naked crags
He sate, and even in their fix'd lineaments,
Or from the power of a peculiar eye,
Or by creative feeling overborne,
Or by predominance of thought oppress'd.
Even in their fix'd and steady lineaments
He traced an ebbing and a flowing mind,
Expression ever varying!'—

Again,

'In his heart
Where fear sate thus, a cherished visitant,
Was wanting yet the pure delight of love
By sound diffused, or by the breathing air,
Or by the silent looks of happy things,
Or flowing from the universal face
Of earth and sky. But he had felt the power
Of Nature, and already was prepared,
By his intense conceptions, to receive
Deeply the lesson deep of love which he,
Whom Nature, by whatever means, has taught
To feel intensely, cannot but receive.

'From early childhood, even as hath been said,
From his sixth year, he had been sent abroad
In summer to tend herds: such was his task
Thenceforward 'till the latter day of youth.
O then what soul was his, when, on the tops
Of the high mountains, he beheld the sun
Rise up, and bathe the world in light! He looked —
Ocean and earth, the solid frame of earth

And

And ocean's liquid mass, beneath him lay
In gladness and deep joy. The clouds were touch'd,
And in their silent faces did he read
Unutterable love. Sound needed none,
Nor any voice of joy; his spirit drank
The spectacle; sensation, soul, and form
All melted into him; they swallowed up
His animal being; in them did he live,
And by them did he live; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not; in enjoyment it expired.
No thanks he breathed, he proffered no request;
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him; it was blessedness and love!

'A herdsman on the lonely mountain tops,
Such intercourse was his, and in this sort
Was his existence oftentimes *possessed*.
Oh then how beautiful, how bright appeared
The written promise! He had early learned
To reverence the Volume which displays
The mystery, the life which cannot die:
But in the mountains did he *feel* his faith;
There did he see the writing; — all things there
Breathed immortality, revolving life
And greatness still revolving; infinite;
There littleness was not; the least of things
Seemed infinite; and there his spirit shaped
Her prospects, nor did he believe, — he *saw*.
What wonder if his being thus became
Sublime and comprehensive! Low desires,
Low thoughts had there no place; yet was his heart
Lowly; for he was meek in gratitude,
Oft as he called those extacies to mind,
And whence they flowed; and from them he acquired
Wisdom, which works through patience; thence he learned
In many a calmer hour of sober thought
To look on Nature with a humble heart,
Self-questioned where it did not understand,
And with a superstitious eye of love.'

In another part of the poem, this doctrine is illustrated by a singular comparison; which we do not mean to censure for lowness, a comparison not being necessarily low because it is familiar: but, on the contrary, if it presents to any reader a more distinct image of that which it is designed to make manifest than it has furnished to us, we shall deem it intitled to great applause on account of its apparent closeness and felicity.

——— 'Access for you
Is yet preserved to principles of truth,
Which the imaginative will upholds
In seats of wisdom, not to be approached
By the inferior faculty that moulds,
With her minute and speculative pains,
Opinion, ever changing! — I have seen
A curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell;
To which, in silence hushed, his very soul
Listened intensely; and his countenance soon
Brightened with joy; for murmurings from within
Were heard,—sonorous cadences! whereby,
To his belief, the monitor expressed
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation. Here you stand,
Adore, and worship, when you know it not;
Pious beyond the intention of your thought;
Devout above the meaning of your will.'

So intimately is this mystic principle connected with, and so closely does it pervade, the whole structure of the poem, that it is scarcely possible to turn to any one of the subjects to which it refers without finding it introduced in some form, and, generally speaking, with as little variety as can be well imagined. No doubt, Mr. Wordsworth has higher and nobler aims in his poetry than the mere gratification of his reader's senses; — and indeed the lofty interest and importance of his objects are sufficiently apparent from the summary, with extracts from which we commenced our present remarks. The very passage, also, which we last selected, forms a portion of the correctives of despondency which are announced as the purpose of the fourth book, and presents an illustration of the general scope of argument adduced to combat 'want of faith in the great truths of religion.' Mr. Wordsworth, however, might have borrowed more suitable weapons from the armouries of Hooker or Barrow; and, without deciding whether his effusions be such as to stamp on the opinions and sentiments which they unfold more of 'the character of an expanded and generous quakerism,' or 'of a kind of natural methodism,' we will venture to suggest that neither mysticism nor enthusiasm

is the best conductor of misguided mortals back to the precincts of a calm and rational religion.

The originality of Mr. Wordsworth is assumed by a certain class of critics as a matter out of all question; and, as far as the attribute is confined to a certain peculiarity of diction and manner, we believe that it may be correctly ascribed: but, in point of sentiment, (we know that we are broaching an unpardonable heresy, yet we say that, in point of sentiment,) almost all that is not too mystical to be comprehended is too common-place to be tolerated, were it not hidden under a multiplicity of words and phrases, and disguised by those outward peculiarities at which we have just hinted as, in fact, consituting the whole essence of the poet's claim to the great quality now in question. We will not fatigue ourselves and our readers by multiplying quotations in support of so general an assertion, the truth or falsehood of which must necessarily depend not on any detached passages, however numerous or impartially chosen, but on the entire poem.

Nevertheless, we have admitted that, in common (we believe) with all who are capable of feeling true poetry, we are strongly impressed with the conviction that Mr. Wordsworth is himself a true poet; and, saying this after a condemnation apparently sweeping in its effect, it may perhaps be asked in what we hold the evidence of his native powers to consist? We answer, then, that we discover them in the occasional touches of a master's pencil, in the bright but transient gleams of a powerful imagination, in the workings of a fine and high-wrought sensibility, and in that ardent and devoted attachment, that indescribable yearning of the heart, to the grand and beautiful works of the creation, which can exist in full force only in the breast of a poet. It is in the very excess of these feelings, and in the unbounded indulgence of them to the utter exclusion of that intercourse with society,—that habitual collision with the sentiments and opinions of the age,—which is absolutely requisite to keep an enthusiastic mind within the confines of sound and temperate judgment, that a very large proportion of the author's errors and excentricities may perhaps be found.—To return; we are almost as much at a loss to select particular instances of Mr. Wordsworth's beauties as of his defects. They are so infused into each other, that any single page, taken at random, would in some degree answer the purpose; while much more copious and extensive quotations, than we are at liberty to make, would fail to produce the complete effect which we should wish to place before our readers. Perhaps the mode in which this object could be most nearly accomplished, through the medium of a review, would be by select-

ing the whole of one of his most interesting narratives from the poetical parish-register to which we have before alluded: but, while many of them abound in pathos, and are marked with strong touches both of natural and moral painting, all are unreasonably diffuse and wearisomely pedantic; and none will easily admit of being contracted within the limits that we are obliged to prescribe to ourselves. The extracts which we have already given, however, furnish abundant traces of those powers which we wish to display; and, as a farther proof that even the encumbrance of a false and extravagant system is insufficient to repress the native energies of the mind which gave birth to it, we have only to add other passages of a similar design and tendency.

'In genial mood
While at our pastoral banquet thus we sate
Fronting the window of that little cell,
I could not ever and anon forbear
To glance an upward look on two huge peaks,
That from some other vale peered into this.
"Those lusty twins on which your eyes are cast,"
Exclaimed our host, "if here you dwelt, would be
Your prized companions.—Many are the notes
Which in his tuneful course the wind draws forth
From rocks, woods, caverns, heaths, and dashing shores;
And well those lofty brethren bear their part
In the wild concert—chiefly when the storm
Rides high; then all the upper air they fill
With roaring sound, that ceases not to flow,
Like smoke, along the level of the blast
In mighty current; theirs, too, is the song
Of stream and headlong flood that seldom fails;
And, in the grim and breathless hour of noon,
Methinks that I have heard them echo back
The thunder's greeting:—nor have nature's laws
Left them ungifted with a power to yield
Music of finer frame; a harmony,
So do I call it, though it be the hand
Of silence, though there be no voice;—the clouds,
The mist, the shadows, light of golden suns,
Motions of moonlight, all come thither—touch,
And have an answer—thither come, and shape
A language not unwelcome to sick hearts
And idle spirits:—there the sun himself
At the calm close of summer's longest day
Rests his substantial orb;—between those heights
And on the top of either pinnacle,
More keenly than elsewhere in night's blue vault,
Sparkle the stars as of their station proud.
Thoughts are not busier in the mind of man

Than

Than the mute agents stirring there: — alone
Here do I sit and watch." ' —

The following are samples of more unexceptionable poetry:

——— ' Deities that float
On wings, angelic spirits, I could muse
O'er what from eldest time we have been told
Of your bright forms and glorious faculties,
And with the imagination be content,
Not wishing more; repining not to tread
The little sinuous path of earthly care,
By flowers embellished, and by springs refreshed.
—" Blow winds of Autumn! — let your chilling breath
Take the live herbage from the mead, and strip
The shady forest of its green attire, —
And let the bursting clouds to fury rouse
The gentle brooks! — Your desolating sway,"
Thus I exclaimed, " no sadness sheds on me,
And no disorder in your rage I find.
What dignity, what beauty, in this change
From mild to angry, and from sad to gay,
Alternate and revolving! How benign,
How rich in animation and delight,
How bountiful these elements — compared
With aught, as more desirable and fair,
Devised by fancy for the golden age;
Or the perpetual warbling that prevails
In Arcady, beneath unaltered skies,
Through the long year in constant quiet bound,
Night hush'd as night, and day serene as day!" ' —

' Alas! what differs more than man from man!
And whence that difference? whence but from himself?
For see the universal race endowed
With the same upright form! — The sun is fixed,
And the infinite magnificence of heaven,
Within the reach of every human eye;
The sleepless ocean murmurs for all ears;
The vernal field infuses fresh delight
Into all hearts. Throughout the world of sense
Even as an object is sublime or fair,
That object is laid open to the view
Without reserve or veil; and as a power
Is salutary, or an influence sweet,
Are each and all enabled to perceive
That power, that influence, by impartial law.
Gifts nobler are vouchsafed alike to all;
Reason, — and, with that reason, smiles and tears;
Imagination, freedom in the will,
Conscience to guide and check; and death to be
Foretasted, immortality presumed.
Strange, then, nor less than monstrous might be deemed

ported.—To the author we are far from ascribing unworthy motives, since men are not obliged to be all enlightened alike: but, though we could account for the prejudices of Ministers and Directors because they had a visible interest in the doctrines which they preached, and we know well the influence which the affections have over the belief, we did not expect to find, among those whose understandings were exempt from such misguiding bias, many to whom the illustrious teachers of political economy could so long have spoken in vain. We confess that we found ourselves in a mistake, and that, on this as on many other occasions, the estimate which we had previously formed of our countrymen proved to be too high; their minds are not so accessible to the deductions of reason as we had conceived; we had not made sufficient allowance for the great defects which still pervade their education, and keep it in a state so little adapted for training their minds to strength and clearness; nor for the weakening and distorting influences to which, in such number and power, they still remain subject. It is therefore very possible that Mr. Macpherson had none but honest motives for advocating, as he has done, the pernicious errors of the Company; and that he was a volunteer, not a mercenary, in their service. In his former useful compilation, "The Annals of Commerce *," though he did not very violently run counter to the established principles of *plutology*, (as the science which treats of the wealth of nations might perhaps be called,) yet he had given sufficient indications that his acquaintance with them was not very complete.—How agreeable it is to find that a man has been in error, rather than in crime!—in one of the most heinous of crimes, that of endeavouring to mislead the public, for pay;—a crime which, unless in the case of news-papers, where it is avowed with effrontery, we really do not believe to be common in this country.

From what we have already indicated of the contents of Mr. Macpherson's book, it may be understood that it is composed of two divisions, or rather of two distinct subjects; of an historical part, and of an argumentative or speculative part. In a logical point of view, the combination appears somewhat unnatural: but, when we explain the rhetorical or political view, the device will not be deemed unskilful. In fact, the historical part is introduced for the sake of the speculative. The latter is that of which the object constitutes the real end of the book; and the former was employed for the purpose of preparing the minds of readers to receive a more favourable impression from that

* See Rev. Vol. liii. N. S. p. 381.

which

which followed. A series of historical facts is more interesting than a dry discussion; especially if they regard results of considerable magnitude, and in which we ourselves are in any material degree concerned. *Commerce* is a favourite subject with Englishmen: *The Commerce of the East* is a topic of the greatest magnitude; and to *the History of the Commerce of the East*, no small expectation of pleasure would seem to be attached! — In exhibiting, in historical order, the results of this commerce, who would be found to be the author of them? The East-India-Company. In painting the benefits of which it had been productive to the country, — and in painting them with the greatest possible exaggeration, — what would appear to be the cause of so much wealth and so much prosperity? The East-India-Company. If, in tracing the succession of events, this association of ideas could be established, the work of persuasion would be accomplished; and towards that establishment it is evident that much might be done. An association of ideas is formed, it is well known, by their being frequently introduced together into the mind. Now it was manifest that many opportunities would occur, in the history of the commerce of the east, for uniting in the reader's mind at the same time the idea of the advantages of that commerce and the idea of the East-India-Company; and the result would be that, with all those numerous readers who take their impressions passively from an author, the association would become fixed between the advantages of the East-India-commerce and the East-India-Company: so that such persons would never be able to think of the one without the other. Consequently, were he to speak to them of the loss of the East-India-Company, their thoughts would dart immediately to the loss of the commerce. Whoever knows the force of an established association is aware that, in the greater number of minds, reason is devoid of power against it; and that all the arguments which tend to confirm the association, how weak and erroneous soever, appear to have the truth and the potency of demonstration: while all those by which it is disturbed, however clear and conclusive, seem to be running counter to the first principles of reason and thought. They may, indeed, be running counter to *habits* of the individual's thoughts; and, with most individuals, *habits* of thought and *principles* of thought are the same thing.

If it be said that this is going deeper than it was necessary to go for an explanation of the obvious artifice of which the author of this book availed himself, in making it partly historical when his only design was to prove that the monopoly of the trade should be continued for ever in the hands of the East-India-Company, we answer that, when the explanation of an important

portant principle can be easily and clearly given, the depth of it ought to be no objection, nor yet the comparative want of importance in the occasion on which it is introduced. The explanation of such a principle is always important in itself; and when it diverts the mind from the object principally in view, more than one which would have been less profound, it cannot fail to be more instructive, without any countervailing inconvenience.

After the perusal of a history, therefore, favourable to the establishment of an association between the ideas of the East-India-Company and of the benefits of the East-India-trade, and in which advantage was taken of the many opportunities that the subject afforded, the author might reasonably hope that his reader would come well prepared for the course of his ratiocination; — well prepared to ascribe unlimited force to all the arguments which he should advance on his own side of the question, and to regard as altogether destitute of force every argument of his opponents which he might adduce for refutation. The union, therefore, of the historical and the argumentative matter was by no means injudicious or absurd.

It is, however, abundantly evident that all the favour which was thus gained to the arguments for the monopoly, and all the aversion which was generated against the arguments opposed to it, were produced by a delusive process. It by no means followed that the benefits of the trade with the East, though they might be often mentioned in conjunction with the Company, were owing to that Company; and though Mr. Macpherson took every opportunity of holding them forth as purely derived from that body, it by no means followed that Mr. Macpherson was right. On the contrary, it was still open to conclude that all these benefits might have been obtained though the Company had never existed; — nay even, and reason will support the conclusion, that without the Company they might have been acquired in far greater abundance than with it. In all other cases, it is freedom, not monopoly, which gives prosperity to trade. Monopoly is the destruction of trade, freedom the life of it. Why should the East-India-Company oppose the general current of experience? What quality resides in that corporation which should make it an exception to the laws of nature? All the tendency, therefore, to believe in the efficacy for good purposes of the East-India-Company, that is produced by a mechanical association of ideas, was caused by artifice, not by reason; and whether the artifice was or was not *intended* to deceive, the course was that of deception. It is also the more worthy of being pointed out, because the efforts made by the Company and their advocates, to create a favourable opinion

of

of them and their claims, have always partaken largely of that character.

To give any thing like a correct view of the East-India-Company, as an instrument of national good or evil, and hence as an institution which ought to stand or to be destroyed, an account of its commerce was far too narrow a ground. For many years, the commercial had been the smallest part of the operations of the Company, and had even continued to be on the decline. To decry the commerce now suited its policy. In this field, Mr. Macpherson and the Company were on a different scent: Mr. M. was exerting all his powers of persuasion to make it appear that the commerce was a source of riches to which the very existence of English prosperity was chiefly to be ascribed; and the Company were striving with great solicitude to convince the public that the commerce never had been, and never could be, any thing more than a very inconsiderable object. Two strings were wanted to this bow; and thus we perceive they had them. We have seen the object attempted by Mr. Macpherson's string; and that which was the aim of the Company's string was equally important. If the commerce be valuable, said the British merchants, — and surely with reason, if any thing was ever spoken with reason, — let us also have our share of it. It was farther said that, if the commerce were valuable, the Company themselves gave evidence that it ought to be laid open to the commercial capital and enterprise of the nation, because it was declining in the Company's hands. To these powerful attacks, it was necessary for the Company to produce a defence; and a defence was not easy to be found. Why should not the gains of the British merchants be as dear to a British legislature as the gain of the East-India-Company? Why, if the commerce was valuable, was it allowed by the Company to sink? Why, if they were not able to carry it on to its proper extent, should others be excluded from engaging in it? To all this it appeared that only one answer, which could serve the purpose, would be made. It was necessary to say that the trade was good for nothing, because then the British merchants lost nothing by being excluded from it; and it was not less necessary to say that it was good for nothing, because, in that case, though it declined in the hands of the Company, it declined on account of its own worthlessness, and not from any want of ability in the Company to carry it on.

Such is another of the ways of the Company. Whoever traces their history will find that they have been very ingenious in changing their arguments, as often as the occasions which called for them were altered. Arguments and doctrines with them

them are only *media* to an end; and that end is whatever at the moment is commodious to the East-India-Company.

In point of literary value, not much appears to have been attempted by Mr. Macpherson in this historical sketch of the Company as a commercial body. A temporary effect was the object in view; and profound research, extensive views, or refinement of execution, would have been partly unfavourable to the effect, and, in part, too costly to be afforded. The author contented himself, therefore, with the most ordinary materials; and, selecting from them the most obvious facts, he manufactured in haste a sort of coarse fabric, which, though it had neither beauty nor strength, might answer the temporary purpose for which it was designed. We much doubt, however, whether this has been the case. To effect a temporary object, a performance should be light, spirited, elegant, and entertaining; so as to engage a great number of readers, and to have at first an extensive reputation, however little calculated to endure the test of time, or live beyond the hour which gave it birth. Now Mr. Macpherson's quarto is not less deficient in the superficial than in the substantial qualifications: it is a very heavy book, and most assuredly never gained a single convert to the Company's prejudices by tickling him into error. It is not only composed of the most vulgar materials, and therefore contains nothing which could have a pretence to afford instruction to men who had looked into the documents of the Company's transactions, but it belonged essentially to the author's design to make the narrative unfaithful, and calculated to mislead all those who formed the remaining class of readers,—those who knew little or nothing of the subject. We mean not to insinuate, because we do not believe, that Mr. Macpherson is capable of falsification, in the direct and common acceptation of the term: but, even among good men, there are unhappily too few who, though they would not tell a direct untruth, are sufficiently consistent with their own principles to have any scruple about doing that which has the effect of untruth, and is intended by them to have that effect; viz. suppressing a part of the truth; and, by holding up only one side of the question, imparting a very different notion of the subject from that which is true.—To this accusation, (which, in a moral point of view, is very heavy, however frequently deserved,) Mr. Macpherson is much exposed. In bringing forwards the history of the Company, he has avoided the mention of all such facts as were not very favourable to his design: all the facts which seemed to bear hard on the Company, and which might suggest suspicions about its unparalleled excellence as an instrument of commerce, were carefully

suppressed: while those which appeared to have a contrary tendency, and to be well calculated to infuse a belief of its great value, were produced with all the emphasis which the case would bear, and displayed with studied exaggeration; and the attention of the reader was anxiously directed to the evidence which they appeared to afford in favour of the Company. — In a professed pleading, this conduct is less reprehensible, because impartiality is not expected nor pretended: but the historian appears in a different character: his ensign bears the sacred figure of truth: *ne quid falsi dicere audeat, ne quid veri non audeat.* He undertakes to be fair and impartial: he contracts with his reader a sacred obligation to that effect, which he is not at liberty to violate; and the reader has substantial reason to complain that his confidence has been abused, and that such covenant has been broken, as often as a partial selection of facts is presented to him.

We think that these reflections are of importance, because the occasions on which they apply are so extremely frequent, that the turpitude of them has really ceased to be observed; and men who are guided by the principles of honour, in all the other relations of life, deem it a very light matter to violate them in such instances as those to which we now call their attention. The works which Mr. Macpherson has previously given to the public have exhibited any marks rather than those of unfairness and deceit, and, we doubt not, thus bore the true impression of the character of their author; yet the history before us is not only really unfair, but seems to be intentionally unfair; intentionally to produce facts, or intentionally to withhold them, according as they were likely to strengthen or weaken the evidence in favour of that policy which Mr. Macpherson was occupied in recommending.

We will give an instance of the sort of wrongful reticence of which we complain; taken, without selection, as one of the first which presents itself to our recollection, from a perusal of the book. The occasion is that of the discussions in parliament preceding the memorable bill of Mr. Pitt, which in fact transferred the government of India from the Court of Directors to the ministry. The affairs of the Company at that time underwent a stricter scrutiny than they had before sustained; and more light was allowed to escape among the people,—in particular, more information of circumstances that were unfavourable in the situation and actions of the Company, —by means of the different orators in parliament, and the respective views which it was their interest to uphold, than the nation had previously been accustomed to receive. If Mr. Macpherson chose to give any account of what was then urged in

in parliament, especially with respect to the material facts which were adduced, he should have reported with equal fidelity all that was alleged to shew the defects or the advantages of the East-India-Company; not have slurred over the one with general expressions importing its little value and the distrust to which it was open from the motives of those by whom it was uttered, while he brought forwards the facts alleged in favour of the Company in full particularity, and in such a shape as was likely to produce erroneous conclusions. 'By some of the members,' says he, 'the Company were represented as merciless tyrants in India; and bankrupts at home, who, though unable to pay the sums owing for customs, and seeking to borrow money for answering the bills drawn by their squandering servants in India, were proposing to make so *enormous* a dividend as *eight per cent.*' This is all the notice which Mr. Macpherson takes of such facts as the following; that the Company had, in the course of the last year, applied to parliament for leave to borrow 500,000l., and afterward for a farther aid of 300,000l. in Exchequer-bills, and for the remission of the payment of customs to the amount of nearly a million; (that is to say, men labouring under an incapacity of meeting the demands of a single year, to the extent of nearly two millions;) and that, although for the purpose of checking demands from India they had been restricted from the acceptance of bills to a larger amount than 300,000l. in one year, without the permission of the Lords of the Treasury, bills had actually been drawn on them in Bengal to the amount of nearly two millions beyond that limit. The decision of the case was exceedingly difficult; because, if the bills were protested and sent back to India, the consequences must be fatal to the Company's credit; and, if they were accepted, the public must pay them, since the Company, without receiving the money in some shape from the public, were confessedly unable. At the same time, it was found that the debts of the Company amounted to about eleven millions, without any means for payment whatsover, beyond 3,200,000l. of their capital fund lent to government, and their stock of goods on hand; or, rather, the last without the first, because the first would not be withdrawn. Of all this, not a word is spoken in the history of Mr. Macpherson: but, instead of it, we find this passage:

'The advocates for the Company supported their arguments and assertions by the accounts before the House, which shewed, that the sums paid to the revenue for customs and excise upon the Company's trade during the last fifteen years amounted to 19,889,673l., besides the large sums paid as participation of the territorial revenue, and the magnificent present of three ships of the line and six thousand seamen for

for the navy; whereas the Company had suffered losses in consequence of the late war to the extent of 3,856,666l., over and above the cost of the tea sent to America, and the freight of the vessels employed to carry it; and during all these fifteen years the total of their envied dividends amounted to the comparatively insignificant sum of 3,788,644l.'

Such is the information which we receive from Mr. Macpherson, respecting the financial state of the Company at the memorable era to which we allude; and, when we compare the opinions which these statements are calculated and evidently intended to produce, with the actual state of the Company's affairs, it will sufficiently appear how little as an historical guide Mr. Macpherson is intitled to be trusted. Let us examine the import of the passages which we have inserted. In the first, the author puts the words 'enormous dividend at eight per cent.' in italics, as if such an expression bore absurdity on the face of it. We venture to think, however, that any mercantile house which, without profits to divide, and with an incapacity to meet the current demands of the year, borrows money to make a dividend, — that is, a division of profits to the partners when it is not profit which they are dividing, but the money of their creditors, — does make 'an enormous dividend' when it distributes 8 per cent.; and that every principle of honesty and decency would counsel them to make *no* dividend. Nearly twenty millions had been paid to government in fifteen years as taxes on the Company's trade. Is it possible that all the persons, who perseveringly enumerate this sort of item on the Company's side of the account, are really so ignorant as to misunderstand the import of the facts which they adduce? Who paid these taxes? Who pays all taxes on goods? The people who consume them. It was the people of England who paid the taxes of which Mr. Macpherson makes boastful mention. His mode of arguing, and that of others whom he resembles, is admirable! The people of England paid twenty millions of taxes to the government; therefore, the East-India-Company's monopoly is of the highest national advantage!

Mr. Macpherson speaks of 'large sums paid in participation of the territorial revenue:' but he takes care not to specify them, and for a very good reason. The Company had indeed *engaged* to pay considerable sums in consideration of being allowed to appropriate the revenues of large countries subject to the crown, but it had paid very little; and the public stood defrauded to the amount of the difference between the sums which had been, and the sums which ought to have been paid.

The Company had made a certain magnificent present; and why? What is the character which belongs to the man who

gives magnificent presents when he is not able to pay his debts? The object for which the present mentioned by Mr. Macpherson was made is sufficiently obvious; it was a purpose of deceit. The character of the Company had become very unpopular in the nation, and some interference in its concerns was urgently demanded at the hand of the legislature: the present, therefore, was intended to work an impression in its favour: to act as a bribe—a corruptive bribe; to make the people satisfied with the Company, without information, without inquiry, without knowing whether it deserved to be reprobated or admired. The Company had suffered losses by the war, and by sending tea to America; and how do other mercantile parties act, when they suffer losses by their adventures? They sustain them, if they are able: if not, they are bankrupt, and the concern is broken up. Just so would it have been with the East-India-Company, had a clear comprehension of the nation's interests presided over the policy by which that body has been governed. What conceivable ground existed in reason to prove that *they*, rather than others, whatever their inability, should be still upheld, should have an unlimited claim on the public purse, and not be allowed to feel like others the effects of their own ill management or ill fortune?

We have on former occasions so fully shewn the want of solidity and truth in the arguments adduced by the Company and its advocates, in behalf of its monopolizing propensities, that we shall not in this place enter into any examination of the reasonings of Mr. Macpherson; which are manufactured of the usual old materials, without the smallest novelty in the manner of the fabrication or in the fabricated stuff. If any reader of Mr. Macpherson's History should feel himself in danger of being seduced by the author's arguments, he will probably find relief from his difficulties by inspecting the articles in which we endeavoured to answer the representations of the Company, at the time when the question of renewing its charter was last agitated in parliament. *

The resolution of the Minister, at that period, to lay open the monopoly was a subject of some surprize, the nation not being yet so fully acquainted with the merits of the case as to call with any considerable strength for the right line of policy; and it could not be doubted that it was his interest to strengthen the Company at the expence of the nation, because that strength was an instrument in his own hands. The steadiness, therefore, with which he adhered to his resolution of dissolving the monopoly which they had so long enjoyed was really an effort

* See M. R. Vol. lxiv. N. S. pp. 243. 337. and lxx. pp. 20. 410.

of

of ministerial virtue, of which a parallel cannot often be expected to occur: it was a very considerable sacrifice of private interest to public good. Aware, however, of the long practised arts of the Company, we endeavoured to warn both the Ministry and the nation against being deluded with a mere appearance; with a relaxation of the monopoly which would continue effectually to exclude the nation from the benefits of the trade; with a freedom so open to the imposition of shackles by the Company, that they would be able to render it totally impotent. The consequence has been as foresight taught us to apprehend. The admission of the British merchants to a great branch of the British trade was clogged with conditions and restrictions, in the very act by which it was created; and other acts have since been added which have deprived it of all power. The statute to which we more particularly allude related to the Indian sugars; in obtaining which, the efforts of the West-India-merchants and of the East-India-Company were combined: the interests of both being served by it, and those of the nation being sacrificed. To enable the merchants to trade with the greatest national advantage, it is necessary that they should have every facility for the saving of expence; and for this purpose, in the case of long voyages, when the cost of freight amounts to a great part of the price at which the commodities can be ultimately sold, peculiar value is attached to that assortment of cargoes which enables every part of the ship to be turned to profitable account. What was the operation of the law which, since the last renewal of the Company's charter, was passed, so much with the approbation of the Company, for prohibiting the importation of East-India-sugars into England? This effect, together with that of other conditions previously established, was to deprive the merchants of the carriage of all heavy articles with which, in the way of ballast, the ships might have been profitably stowed, and thus to render useless a large portion of every ship: consequently, to enhance the expence of carriage on every article conveyed; and hence to reduce, if not to destroy, the power of trading with advantage. Such effects were very desirable to the West-India-planters, and to the East-India-Company: for to the former was preserved the monopoly of the sugar-market at home and to the latter the monopoly of the market of East-India-produce. Had British merchants been allowed to bring sugar, in lieu of ballast, from the East-Indies, they could have sold it cheap to the people of England; who would thus have enjoyed one of the most important articles which they consume, with much greater facility, and in much greater abundance. On the other hand, by prohibiting British merchants from importing sugar

cheap from the East-Indies, the West-India-planters and merchants were enabled to continue to sell it dear. By the same prohibition, British merchants were prevented from carrying on the trade in light articles from India, by the expence thrown on the carriage of them, for want of an assortment of heavy goods in a profitable manner to ballast the ship. The East-India-Company, also, were thus enabled to continue to sell their goods at their own price, and thus afresh to tax for their own benefit the ill-used people of England. Such, when the veil is taken off, was the nature of the arrangement;—a licence to plunder the nation for the pleasure and profit of two classes of men.

Little reflection is necessary to shew how short-sighted was the policy of the Company, which could imagine that its interests were promoted by so illiberal a prohibition; and that the gains which it was licensed to extract out of the pockets of the English public would equal the loss sustained in India by the discouragement of industry. Had the East-India-sugars been allowed to come to Europe in the best possible manner, that is, in the manner which the ingenuity of free merchants would have directed, it is not easy to say to what extent the cultivation of sugar might have been carried in India; and how much the industry of that country might have been promoted, and the riches of the people increased. As the East-India-Company possess the unbounded power of taxation in India, and exert it to the very limit which the people are able to reach, every increase of the riches of the natives is equivalent to an increase of the revenue of the Company. A slight difference, therefore, in the productive powers of the land and labour of a country and a population several times greater than those of England must soon surpass all the undue profit, however considerable, which the Company can extract under any circumstances out of the purses of the English people; and this fact places in a striking point of view the illiberality of the policy, by which, for the sake of extruding the competition of the British merchants from the India-trade, the Company could without a murmur behold the enactment of a law, which, while it exposed their countrymen in England to a double ravage, one for the benefit of the West-India-merchants and one for their own, withheld a great advantage from those whom they call their subjects in India, but who on this occasion were treated as an unfeeling foe would treat them.

On another highly important and quite recent occasion, respecting which we are left as yet very much in the dark, a favourable conception of the Company's policy cannot readily be formed. It is not easy to imagine that, in arranging the terms

terms of the pending treaty with the American republic, the Ministers should have failed to consult with the India-Directors, on a subject which so nearly concerned them, and which they might be expected so peculiarly to understand, as the commercial intercourse of the Americans with the British territories in India. Nor is it easy to suppose that, on such an occasion, they would make any arrangement which the Directors strongly represented as injurious to India, to the Company, and to the nation. Under these presumptions, what are we to think of the proposed condition in the treaty, by which the United States are to be excluded from all commercial intercourse with our Indian territories? Up to the period of that unhappy interruption of our commercial intercourse with America which the Orders in Council produced, the traffic of the Americans with India, instead of meeting with any opposition from the Directors, was strongly encouraged, and carried to a great extent. In the remarkable letter of the Marquis Wellesley to the Court of Directors, dated (if we recollect accurately) in 1802, on the subject of a relaxation of the monopoly, he told them that, in the preceding year, a greater amount of American shipping had entered the port of Calcutta than of British; and, in the discussions which took place in parliament at so late a date as 1806-7, the Directors in the House of Commons declared that the American traffic was of the utmost importance to the industry and prosperity of the people of India, and that, without the benefit of the American trade, they should not be able to pay their rents to government. How happens it that a matter of so much importance *then* is of no importance *now?* A vent to the produce of their industry, so beneficial to the millions of people under the protection of the Directors, why did not the Directors endeavour to preserve? If they had but little regard for the benefit of the unhappy millions of India,—which we neither say nor believe,—still why did they not consult their own interests, and those of their constituents in England, whose Indian revenues this restrictive policy is calculated to diminish? On this matter, indeed, we cannot speak with any decision, till we hear what the Directors may say for themselves when the conditions of this treaty will be discussed in parliament: but we shall not be surprised to find that the Directors were actuated by some such mental reasoning as the following: "It is true that we acknowleged the benefit of the American trade to India during the late extraordinary war, when British merchandise was excluded from the Continent; because at that time the Americans alone had the power of introducing the produce of India to the European market: but now the case is happily altered. Now the vessels of Great

Britain have as free an access to the continent of Europe as those of America: if the Americans are excluded from India, the whole of Europe must be supplied through the channel of the Company; and the Company will thus enjoy the glorious monopoly of the Indian trade through all Europe."

If such conclusions have weighed with the Directors or the Ministers in hatching the policy to which we allude, it is easy to shew under how much ignorance they have acted; and how certainly, instead of the gains to which they have turned their expectations, loss will be the consequence.

In the first place, if the monopoly of supply to Europe may be secured to the Company by only excluding the Americans from the British dominions in India, why was that policy not pursued in the time of war? Though British vessels were not allowed to carry the produce to Europe, the Americans might openly, for a considerable part of the time, have purchased it from the East-India-Company, and exported it to Europe; and they might, under artifices which they knew how to use, have introduced the goods of the Company into Europe, up to the period of the Orders in Council, which entirely put an end to their trade. The reason is, that the Company's goods cannot be sold on the Continent: Why? Because they are too dear. The Americans would have been unable to sell such goods on the Continent in the time of war; and the British merchants will be equally unable in the time of peace. Besides, it is proved that the Company really have not capital to carry on the Indian trade to any extent. When they say, therefore, that there shall be no trade with India but our own, they in fact say that India shall have no trade beyond an insignificant pittance.

As yet, however, we have not adverted to the material consequences of the article respecting India; we have not explained the channel in which the business will actually flow. All that the British Ministers and Directors can do is to exclude the Americans from the British territories: but these territories form only a small part of India; and not a single article is produced in the British dominions which the Americans will not be able to procure in places to which they may have access. The Mahrattas have a considerable coast, even on what is called the Western Peninsula, where the Americans, if they chuse, may no doubt establish their marts. Again, the whole of the Eastern Peninsula, superior to the western both in soil and in climate, affording (or capable of affording) all the articles for which the western has been celebrated, lies wholly open to the enterprise of the Americans; and, besides the Eastern Peninsula, the whole of the eastern islands are equally

exposed. Every article of Indian produce may, through one or another of these channels, be derived by the Americans for the supply of Europe, on incomparably better terms than through the English East-India-Company. What, then, will be the consequence of excluding the Americans from the British territories in India? Only that these territories will be totally deprived of the advantage of thus contributing to the supply of Europe.

It will not, indeed, be in the power of the authors of this policy to accomplish all the mischief to the British part of India which their measures tend to produce, because the effects at which they aim will not be realized; that is to say, they will not be able to prevent the Americans from supplying themselves with the produce of the British portion of the Indian territory. To do this, it would be necessary not only to exclude the Americans from all the Company's ports, but to prohibit what is called the country-trade; that is, the traffic carried on between the Company's ports and all the other regions of the East; a traffic of very considerable extent, in which many Englishmen have made fortunes; and from which the industry of the British dominions receives important encouragement. Through the country-trade, the goods, whatever they be, for which the Americans offer a demand, will be carried to some convenient *emporium*, whence the Americans will transport them to Europe; and in this manner, it is probable, the practical effects of the sage counsels, by which an attempt is made to prevent the commercial intercourse of the Americans with British India, will be almost entirely counter-acted.

Another circumstance connected with this particular topic is too obvious to escape the notice of any person who has the least acquaintance with oriental commerce. The East-India-Company do not deny, but avow and proclaim, that the only part of their trade which is of any value to them is the *China* trade: but it is not in their power to exclude the Americans from *China;* and, trading with all the expedition and economy for which they are remarkable, the Americans will supply Europe on terms which will effectually close that market against the East-India-Company. The Company will then have for customers their own countrymen alone; and on what terms? Those of hateful compulsion! Their countrymen will buy from them only because they are *forced* to buy! —and on these terms the Company will be contented to deal! Surely, then, they will not hereafter have the effrontery to pretend, as they have heretofore always pretended, that they are the benefactors of their country. Compelled to buy from the Company, at a dearer rate than they could buy from others,

the people of England are forced to put their hands into their pockets, and to give out a portion of their substance to this body-corporate. It is exactly the same thing as if a tax to the same amount were levied on them; — for what? for any thing to which they are bound to contribute? any thing to which they are indebted? any thing for which they are the better? No! for the East-India-Company.

ART. IV. *A Voyage to Terra Australis;* undertaken for the Purpose of completing the Discovery of that vast Country, and prosecuted in the Years 1801, 1802, and 1803, in His Majesty's Ship the Investigator, and subsequently in the armed Vessel Porpoise and Cumberland Schooner. With an Account of the Shipwreck of the Porpoise, Arrival of the Cumberland at Mauritius, and Imprisonment of the Commander during Six Years and a Half in that Island. By Matthew Flinders, Commander of the Investigator. Two Volumes. 4to. With a folio Atlas. 8l. 8s. Boards. Nicol and Son. 1814.

IN the critical office which we have exercised for so many years, we have felt it to be a principal duty to apprize our readers of the general contents and design of the book under examination; and to express our opinion on the merits of that design, as well as on the manner in which it has been executed by the author. The journal of a voyager or traveller, however, imposes an additional task on the reviewer; since in many instances he will find himself required to remark on the nature of particular transactions, distinct from that consideration of literary merits which he more especially professes to be the object of his strictures.

The chief purport of the voyage narrated in the volumes before us is fully expressed in the title-page: but, to enable the reader to understand the extent of the business undertaken, Captain Flinders has given, as an introduction to his own narrative, a short though comprehensive view of all the preceding discoveries which had been made by European navigators, on the coasts of the *Terra Australis* or *New Holland.* — It will scarcely admit of doubt that this land was known to many nations of Asia, to the inhabitants of the eastern Asiatic islands especially, long before it was seen by Europeans; and also that from their descriptions was derived its first introduction into European charts, under the name of *Java Major*, a designation which shews that some idea, not vague, had been formed concerning its extent. Since the European discovery, it has been distinguished successively by the names *Terra Australis*, the *Great South Land*, and *Hollandia Nova;* and the last mentioned,

tioned, which is the youngest name of the three, if it were not originally given by the authority of the States of Holland, had at least their sanction. The oldest chart, as far as we know, in which the term *Hollandia Nova* was applied to the *Great South Land*, was the Amsterdam Stadt-house map; which has long since disappeared, but of which a copy was preserved by Melchisedeck Thevenot, in his Collection of Voyages. In Thevenot's copy, the appellation *Terre Australe* also occurs, placed in a manner which may be thought to imply that the name *Hollandia Nova* was intended for the western part only, or for as much of the *Terra Australis* as comprehended the Dutch discoveries. The author of the "Chronological History of South Sea Discoveries" has conjectured that, as the insertion of the designation *Terre Australe* in Thevenot's copy is in the French language, it was an explanatory addition introduced by Thevenot himself; which seems very probable, because we do not find that either P. Goos or Van Keulen have applied or joined the term *Terra Australis* to their *Hollandia Nova*. Captain Flinders, from his conception of the justice of the case, has understood the two names as they stand in M. Thevenot's copy of the Amsterdam chart to have been intended to mark a distinction between the part discovered by the Dutch, and the part then unknown to Europeans; observing that

'The vast regions to which his voyage was directed comprehend, in the western part, the early discoveries of the Dutch, under the name of New Holland; and in the east, the coasts explored by British navigators, and named New South Wales. It has not, however, been unusual to apply the first appellation to both regions; but to continue this, would be almost as great an injustice to the British nation, whose seamen have had so large a share in the discovery, as it would be to the Dutch, were New South Wales to be so extended. This appears to have been felt by a neighbouring, and even rival, nation; whose writers commonly speak of these countries under the general term of *Terres Australes*. In fact, the original name, used by the Dutch themselves until some time after Tasman's second voyage, in 1644, was *Terra Australis*, or *Great South Land*; and when it was displaced by New Holland, the new term was applied only to the parts lying *westward* of a meridian line, passing through Arnhem's Land on the north, and near the isles of St. Francis and St. Peter, on the south: all to the eastward, including the shores of the Gulph of Carpentaria, still remained as Terra Australis. This appears from a chart published by Thevenot, in 1663.'

Nevertheless, Captain F. acknowleges it to be necessary to geographical precision that *New Holland* and *New South Wales*, being now known to form one land, should have a general name applicable to the whole; and he adds:

'I have

'I have, with the concurrence of opinions entitled to deference, ventured upon the re-adoption of the *original* Terra Australis; and of this term I shall hereafter make use, when speaking of New Holland and New South Wales, in a collective sense; and when using it in the most extensive signification, the adjacent isles, including that of Van Diemen, must be understood to be comprehended.

'There is no probability, that any other detached body of land, of nearly equal extent, will ever be found in a more southern latitude; the name Terra Australis will, therefore, remain descriptive of the geographical importance of this country, and of its situation on the globe: it has antiquity to recommend it; and, having no reference to either of the two claiming nations, appears to be less objectionable than any other which could have been selected.'

We have endeavoured to consider this matter carefully and impartially; willing to claim the honours due to the British nation, and not less willing that the British should respect the honours justly due to other countries.

Before the land named *New Holland* was discovered by any European, the term *Terra Australis* was assigned to an imagined great southern continent, which was supposed to occupy nearly all the unexplored part of the southern hemisphere. Afterward, when *New Holland* was first discovered by the Dutch, they called it the *Great South Land*; and at the same time the denomination *Terra Australis* was naturally applied to it, from a belief that it was a part of the before-mentioned great southern continent. The discoveries of Abel Tasman, however, demonstrated the fact to be otherwise, and caused a great revolution in the old geography of the southern hemisphere. It was some time after this that the name *New Holland* appears to have occurred to the Hollanders for their southern discoveries; and the grounds of their right to impose on them that name are the following. The Hollanders had discovered much of the north coast, various parts of the west coast, and their discovery of *Van Diemen's Land* had set bounds to the extent southward of this *Great South Land.* The track sailed by Abel Tasman, after he left *Van Diemen's Land*, gave the first limitation to the east coast; and it also first ascertained this *Terra Australis* to be insulated and separate from the *Terra Australis Nondum Cognita*, or great *Southern Continent*, of the more early charts. Thus much of the *South Lands* was discovered by the Hollanders; and it was called *Hollandia Nova* before any other Europeans could affirm that they had seen any part of it. What the Spaniard Luis de Torres saw is uncertain: but he did not himself suppose that he had discovered any of the main-land of the country to the south of *New Guinea.*

In

In justice to the reasoning of Captain Flinders, we repeat his remarks that the term *Terra Australis* has the advantage in point of antiquity over the name *Hollandia Nova*, and that it is descriptive of the geographical situation of the country; both which are undeniable. Yet the appellation *Terra Australis* was originally intended for a land that was to be discovered; and, after the discovery of the *Great South Land* by the Hollanders, it was applied with a reservation: expectations being for a long time afterward entertained that another *Terra Australis* would be found more to the south; which expectations were not relinquished till they were destroyed by the second voyage of Captain Cook.

These early discoveries of the Hollanders, consonantly with general usage, rendered them competent to give a general designation to this *Great South Land.* The whole Continent of America has been comprehended under the name first assigned by an European discoverer, who saw but a very small part; and the only disapprobation which has been expressed on that account is that the name of Columbus was not preferred. Captain Cook himself, who first discovered the east coast of *New Holland*, and called it *New South Wales*, intended this term only in a provincial sense; which appears evident by his chart being intitled "*A Chart* of *New South Wales on the East Coast of New Holland.*"

The words *Terra Australis* and *Hollandia Nova* or *New Holland* have been applied indiscriminately as the general denomination of these southern lands; and the use of long established names cannot be discontinued without inconvenience, until the public have in some manner sanctioned their dismissal.

Before we quit this discussion, it may not be amiss to remark on the want of agreement in the geographical descriptions respecting the rank which the *Terra Australis*, or *New Holland*, is to hold among the lands of the earth. Thevenot called it *Une Cinquième Partie du Monde*, in allusion to the popular division of the world into four unequal quarters; avoiding, by the substitution of the word *Partie*, the anomaly of dividing a whole into *Five Quarters.* In some of our dictionaries, it is called the largest island in the world. We define an island to be land surrounded with water; according to which definition, the old continent, *i.e.* that which comprehends Asia, Africa, and Europe, is the largest island,—America, the second,—and the *Terra Australis*, the third. The first two are with universal assent termed continents. Whether the *Terra Australis* shall be admitted to the rank of the third continent seems not yet decided.

The

The first actual knowlege of the *Terra Australis*, that was obtained by Europeans, was of so unpromising a nature as to discourage the cultivation of farther acquaintance with it; and, after a few expeditions for examination made by order of the Dutch Government at Batavia, who principally would have been benefited by the discovery if the land had been found productive, this large country fell so entirely out of estimation with Europeans, and was so abandoned by them, that nearly two centuries passed without its obtaining notice beyond being marked in their charts. For a long time, it was supposed that *New Guinea*, *New Holland*, and *Van Diemen's Land*, were one continued land; and it was probably with this impression that Thevenot made use of the term *cinquième partie*. Within the last thirty years, however, from a state almost of oblivion, the *Terra Australis* has emerged into notice, and grown into importance. The interest and connection of this country with it is founded on the discoveries made of its eastern coast by Captain Cook in *the Endeavour*, in 1770; and the motives of the Endeavour's visit were the same which have led to most of the discoveries of modern date, that is to say, to learn the quality and circumstances of the land, and to ascertain its extent and the position of its coasts. The present worthy and honourable President of our Royal Society, and our celebrated navigator, were companions in this voyage. The fruitful appearance of the land in many parts, the convenience of good harbours, and the other information obtained respecting the country, afterward suggested farther views to the British government.

Captain Flinders thus begins his Introduction:

'The voyages which had been made, during the seventeenth and eighteenth centuries, by Dutch and by English navigators, had successively brought to light various extensive coasts in the southern hemisphere, which were thought to be united; and to comprise a land, which must be nearly equal in magnitude to the whole of Europe. To this land, though known to be separated from all other great portions of the globe, geographers were disposed to give the appellation of Continent: but doubts still existed, of the continuity of its widely extended shores; and it was urged, that, as our knowledge of some parts was not founded upon well authenticated information, and we were in total ignorance of some others, these coasts might, instead of forming one great land, be no other than parts of different large islands.

'The establishment, in 1788, of a British colony on the eastern-most, and last discovered, of these new regions, had added that degree of interest to the question of their continuity, which a mother-country takes in favour, even, of her outcast children, to know the form, extent, and general nature of the land, where they may be placed. The question had, therefore, ceased to be one in which

geography

geography was alone concerned: it claimed the paternal consideration of the father of all his people, and the interests of the national commerce seconded the call for investigation.

'Accordingly, the following voyage was undertaken by command of his Majesty, in the year 1801; in a ship of 334 tons, which received the appropriate name of the Investigator; and, besides the great objects of clearing up the doubt respecting the unity of these southern regions, and of opening therein fresh sources to commerce, and new ports to seamen, it was intended that the voyage should contribute to the advancement of natural knowledge in various branches; and that some parts of the neighbouring seas should be visited, wherein geography and navigation had still much to desire.'

In his account of the previous discoveries, Captain F. has industriously collected all the information concerning the coasts of the *Terra Australis* which is known to have been preserved, and has made a geographical division of the subject into four sections; the first of which is appropriated to the discoveries on the north coast, and the other sections in like manner to the other sides. This method of arrangement, which would not be well adapted to historical narrative, appears the best suited of any which could have been devised for the purpose intended by Captain Flinders; which was, to give a clear view of all that had been done by the navigators, his predecessors, and consequently of what remained to be performed.

The first section contains the first discovery of the *Terra Australis* by the Dutch; the passage of L. Vaez de Torres through the strait which divides *New Holland* and *New Guinea*; the subsequent discoveries of the Dutch on the north coast, including all that is known of the second voyage of Tasman; and the discoveries made by the English, which commence with Captain Cook's passage through *Endeavour-Strait*. The last navigation noticed on the north coast is that of Captains Bampton and Alt, in the ships Hormuzeer and Chesterfield, in the year 1793, through *Torres-Strait*: in which passage, some of our countrymen lost their lives through the treachery of the natives. As the account is interesting, and may serve for a specimen of Captain Flinders's style of narrative, we shall present it to our readers. On July the 1st, in the afternoon, the two ships anchored in the Strait, near two islands which are named in our charts *Darnley*'s and *Murray*'s islands, in latitude 9° 40′ S. Boats being sent from the ships to sound towards one of the islands;

'The natives came down to them and exchanged some bows and arrows for knives and other articles. They were stout men, and somewhat above the common size of Europeans. Except in colour, which was not of so deep a cast, they bore much resemblance to the natives of Port Jackson; and had scars raised upon their bodies in the

the same manner. The men were entirely naked; but the women, who kept at a distance, and appeared small in size, wore an apron of leaves, reaching down to the knee. Many cocoa-nut trees were seen in the lower parts of the island.

'When the boats returned, they were followed by four canoes. One of them went along-side of the Chesterfield; and an Indian ventured on board, on a sailor going into the canoe, as a hostage for him. Most of these people had their ears perforated. The hair was generally cut short; but some few had it flowing loose. It is naturally black; but from being rubbed with something, it had a reddish, or burnt appearance. These Indians, so far as they could be understood, represented their island to abound in refreshments; and it was, therefore, determined to send another boat to make further examination.

'July 3. Mr. Shaw, chief mate of the Chesterfield, Mr. Carter, and Captain Hill of the New-South-Wales corps, who was a passenger, went away armed, with five seamen in a whale boat; and were expected to return on the following day; but the 4th, 5th, and 6th, passed, without any tidings of them; although many signal guns had been fired.

'On the 7th, two boats, manned and armed, under the command of Mr. Dell, chief mate of the Hormuzeer, were sent in search of the whale boat. On reaching the island, Mr. Dell heard conch shells sounding in different parts; and saw eighty or ninety armed natives upon the shore. To the inquiries, by signs, after the missing boat, they answered that she was gone to the westward; but none of them would venture near; nor did they pay attention to a white handkerchief which was held up, and had before been considered a signal of peace.

'As the boats proceeded in their search, round the island, the natives followed along the shore, with increasing numbers. One man, who was rubbed with something blue, and appeared to be a chief, had a small axe in his hand; which was known, from the red helve, to have belonged to Mr. Shaw. On reaching the bay in the north-west side of the island, Mr. Dell remarked that the natives disappeared; all except about thirty, who were very anxious in persuading him to land. They brought down women; and made signs, that the boat and people whom he sought, were a little way up in the island. He, however, rowed onward; when the beach was immediately crowded with people, who had been lying in ambush, expecting him to land.

'After having gone entirely round the island, and seen nothing of the object of his research, Mr. Dell returned to the first cove; where a great concourse of natives, armed with bows, arrows, clubs, and lances, were assembled at the outskirt of the wood. By offering knives and other things, a few were induced to approach the boat; and the coxswain seized one of them by the hair and neck, with the intention of his being taken off to the ships, to give an account of the missing boat and people. A shower of arrows instantly came out of the wood; and a firing was commenced, which killed one Indian, and wounded some others. In the mean time, the

the coxswain found it impossible to keep the man, from his hair and body being greased; and the boat's crew was too much occupied to assist him.

'July 8. The two commanders having heard the report of Mr. Dell, proceeded with the ships, round the northern reefs and sand banks, to the bay on the north-west side of Darnley's Island, which was named *Treacherous Bay*. On the 9th, in the afternoon, they anchored with springs on the cables. — A boat was sent on shore, and returned at sunset, with a few cocoa nuts; but without having seen any of the inhabitants.

'July 10. An armed party of forty-four men landed from the ships, under the command of Mr. Dell. After hoisting the union jack, and taking possession of this, and the neighbouring islands and coast of New Guinea, in the name of his Majesty, they examined the huts, and found the great coats of Captain Hill, Mr. Carter, and Mr. Shaw; with several other things which had belonged to them, and to the boats' crew; so that no doubt was entertained of their having been murdered. In the evening, the party arrived from making the tour of the island; having burnt and destroyed one-hundred-and-thirty-five huts; sixteen canoes, measuring from fifty to seventy feet in length; and various plantations of sugar cane. The natives appeared to have retired to the hills in the centre of the island; as not one of them could be discovered.

'Darnley's Island was judged to be about fifteen miles in circumference. It is variegated with hills and plains; and the richness of the vegetation bespoke it to be very fertile; it appeared, however, to be scantily supplied with fresh water, there being only one small place where it was found near the shore. The plantations of the natives, which were extensive and numerous in the plains, contained yams, sweet potatoes, plantains, and sugar canes, inclosed within neat fences of bamboo; and cocoa-nut trees were very abundant, particularly near the habitations.' — 'In the huts or habitations of these people, usually on the right hand side near the entrance, were suspended two or three human skulls, and several strings of hands, five or six in a string. They were hung round a wooden image of a man rudely carved; and in one hut containing much the greater number of skulls, a kind of gum was found burning before one of these images.'

On the 11th, another armed party landed, from whom the natives fled, though one native, a boy, was made prisoner 'unhurt:' but we are not told what afterward became of him. July the 21st, the ships had made a small advance from *Treacherous Bay*, when two canoes from another island went to the Hormuzeer, and an Indian out of one of them entered the ship without shewing any symptom of fear or apprehension. To inquiries made, he answered by signs that six people were killed. The wonderful part of this adventure remains to be related, and was not known to the people in the Hormuzeer and Chesterfield till after the termination of their voyage. Of the

the eight Englishmen who went from the latter ship in the whale-boat, three escaped the massacre; viz. Mr. Shaw (the mate), Mr. Carter, and a seaman named Ascot, who fled to the boat, cut the grapnel rope, and got clear off from the shore. 'They were without provisions or compass; and it being impossible to reach the ships, which lay five leagues to windward, they bore away to the west, through the Strait, in the hope of reaching Timor. On the tenth day, they made land; which proved to be *Timor-laoet*. They there obtained some relief to their great distress; and went on to an island called by the natives, *Sarrett*; where Mr. Carter died: Messieurs Shaw and Ascot sailed in a prow, for Banda, in the April following.'

Captain Flinders observes that a thorough acquaintance with the navigation through *Torres-Strait* would, on many occasions, be of great convenience, particularly in the saving of time in sailing from the coast of *Peru* or *Chili* to the *East Indies*; and we recollect that M. Bougainville's voyage incurred a prolongation of some months of laborious navigation, because he had not any knowlege of *Torres-Strait*.—In the section which treats of the prior discoveries on the south coast, the author bestows handsome and well merited encomiums on the charts of *Van Diemen's Land* published with the Voyage of Admiral D'Entrecasteaux.

The fourth section of the Introduction contains the discovery made by Mr. George Bass, surgeon of an armed ship on the New South Wales station, (a man of singular enterprise,) and Mr. Flinders, who was then a young midshipman, of the separation of *Van Diemen's Land* from the larger land to the northward, by a *strait* which has been named after Mr. Bass. The account of this discovery is exceedingly curious. Much of the examinations of coast, performed by these adventurous persons, was undertaken in a boat only eight feet in length, which was called Tom Thumb, with a crew composed only of themselves and a boy whose name should have appeared.

We come now to the Voyage of Captain Flinders in the *Investigator*; a north-country-built ship, of 334 tons burthen, provided with ten guns and a complement of 83 men; besides whom, the following men of science were engaged to embark in her to perform the voyage: Mr. Crosley, astronomer; Mr. Brown, naturalist; Mr. Bauer, and Mr. W. Westall, painters of natural history and of landscapes; a gardener, and a miner. In the Admiralty-instructions to Captain Flinders, the name *New Holland* is used in the common course of language and as an established matter of course, to signify the whole of this large land. The instructions say, "It is our intention

that you should proceed in the Investigator to the coast of *New Holland*, for the purpose of making a complete examination and survey of the said coast, on the eastern side of which his Majesty's colony of *New South Wales* is situated." — The fitting-out of this expedition was officially notified to the French Minister in London, and application was made to his Court for a passport; in order that, in the event of a war between this country and France, Captain Flinders's ship might be regarded as neutral. The passport was granted in the name of the First Consul, and specified that "this expedition, being intended for the promotion of science and the extension of human knowlege, should find on the part of the French government all necessary security and protection; and that all ships of war belonging to France, and all public agents in the French colonies, should allow to pass freely and without impediment the corvette *Investigator*, her officers, crew, and their effects, during the continuance of their voyage, in all parts of the world, and should afford them supplies and assistance."

The ship was fitted out at Sheerness, and, towards the end of May 1801, sailed thence for Spithead. In this short passage and early part of the voyage, a very extraordinary circumstance occurred, which, as many vessels are not furnished with the Admiralty-charts, we think we are doing some service in assisting to make public. Captain Flinders observes that this instance, among many others, proves the necessity for a regulation which has since been adopted, of supplying his Majesty's ships with correct charts.

'After leaving the pilot in the Downs,' says the Captain, 'I was under the necessity to trust almost wholly to my chart, which was that of Mr. J. H. Moore. In working up under Dungeness, on the evening of May 28., we made a trip in shore, towards the town of Hythe, as I supposed from the chart. A little after six, the officer of the watch had reported our distance from the land to be near two leagues; and there being from ten to fourteen fathoms marked within two or three miles of it, and no mention of any shoal lying in the way, I intended to stand on half an hour longer; but in ten minutes felt the ship lifting upon a bank. The sails were immediately thrown aback; and the weather being fine and water smooth, the ship was got off without having received any apparent injury.

'This sand is laid down in the Admiralty charts, under the name of the *Roar*; and extends from Dungeness towards Folkstone, at the distance of from two and a half, to four miles from the land. The leadsman, having found no bottom with fifteen fathoms at ten minutes before six, had very culpably quitted the chains when his watch was out, without taking another cast of the lead; and the ship, in going at the rate of two knots and three quarters, was upon the bank at twenty minutes after six; so that it appears to be steep on the east side.

'The bearings given by the azimuth compass, whilst the ship was aground, were as under:

Dungeness light-house,	S. W.
Lidd church,	W. by S. ½ S.
Town of Dim, but taken to be Hythe,	N. W. by N.
Cheriton church, then supposed to be Folkstone,	E. N. E.
Cliffy eastern extreme of the land, near Dover,	E. ½ N.

The distance from the town of Hythe (Dim,) was guessed to be not less than two-and-half, nor more than four miles.

'In consequence of this accident, we went into Portsmouth harbour and into dock on June 10.; and it being ascertained that the ship had received no injury, we returned to Spithead next day.'

In sailing to the Cape of Good Hope, Captain Flinders made search for an island in the south Atlantic named *Saxemberg*, the situation of which has been so badly described as to have rendered its existence doubtful. He did not find this island: but, on arriving at the Cape, he received information that Mr. Long, commanding a sloop named the Columbus, in sailing from Brazil to the Cape of Good Hope, had seen *Saxemberg*, situated in latitude 30° 18′ S., and longitude 28° 20′ W.; 'which situation differs about half a degree in latitude, and almost nine degrees in longitude, from the place assigned to it in the tables and charts.'

At the Cape of Good Hope, Captain Flinders had the misfortune to be deprived of the assistance of Mr. Crosley, the astronomer, who for some time before had been in a bad state of health, and now found it necessary on that account to relinquish the expedition.

December 6., the Investigator came in sight of the coast of New Holland, near *Cape Leeuwin*, the south-west Cape; and from this date to April (1802) the time was occupied in examining and surveying the coast from *Cape Leeuwin* to *Bass's Strait*. Along this range of coast, Captain Flinders has allotted, in the charts of his survey, to the different first discoverers their several portions of coast. While making this examination of the south coast, on April the 8th, the Investigator being about twelve leagues to the east of an island named *Kangaroo Island*, a strange sail was seen; which at first was taken to be a white rock, but proved to be the French national ship *Le Géographe*, commanded by Captain Nicolas Baudin, who was also employed on an expedition of examination and discovery. The ships brought-to, near each other, and Captain Flinders went on board the Géographe, of which visit he gives this account:

'As I did not understand French, Mr. Brown went with me. We were received by an officer who pointed out the commander, and by him were conducted into the cabin. I requested Captain Baudin to shew

shew me his passport from the Admiralty; and when it was found and I had perused it, offered mine from the French marine minister, but he put it back without inspection. He then informed me that he had spent some time in examining the south and east parts of Van Diemen's Land, where his geographical engineer, with the largest boat and a boat's crew, had been left, and probably lost. In Bass' Strait Captain Baudin had encountered a heavy gale, the same we had experienced in a less degree on March 21., in the Investigator's Strait. He was then separated from his consort, *Le Naturaliste;* but having since had fair winds and fine weather, he had explored the south coast from Western Port to the place of our meeting, without finding any river, inlet, or other shelter which afforded anchorage. I inquired concerning a large island, said to lie in the western entrance of Bass' Strait; but he had not seen it, and seemed to doubt much of its existence.

'Captain Baudin was communicative of his discoveries about Van Diemen's Land; as also of his criticisms upon an English chart of Bass' Strait, published in 1800. He found great fault with the north side of the strait, but commended the form given to the south side and to the islands near it. On my pointing out a note upon the chart, explaining that the north side of the strait was seen only in an open boat by Mr. Bass, who had no good means of fixing either latitude or longitude, he appeared surprised, not having before paid attention to it. I told him that some other, and more particular charts of the Strait and its neighbourhood had been since published; and that if he would keep company until next morning, I would bring him a copy, with a small memoir belonging to them. This was agreed to, and I returned with Mr. Brown to the Investigator.

'It somewhat surprised me, that Captain Baudin made no enquiries concerning my business upon this unknown coast, but as he seemed more desirous of communicating information, I was happy to receive it; next morning, however, he had become inquisitive, some of his officers having learned from my boat's crew that our object was also discovery. I then told him, generally, what our operations had been. — At parting, Captain Baudin requested me to take care of his boat and people, in case of meeting with them; and to say to Le Naturaliste, that he should go to Port Jackson so soon as the bad weather set in. On my asking the name of the captain of Le Naturaliste, he bethought himself to ask mine; and finding it to be the same as the author of the chart which he had been criticising, expressed not a little surprise; but had the politeness to congratulate himself on meeting me.'

'I have been particular,' adds Captain Flinders, 'in detailing all that passed at this interview, from a circumstance which it seems proper to explain. Mons. Peron, naturalist in the French expedition, has laid a claim for his nation to the discovery of all the parts between *Western Port* in *Bass' Strait* and *Nuyt's Archipelago;* and this part of *New South Wales*

is called *Terre Napoleon.*' Against this claim, Captain Flinders produces clear evidence of discoveries having been made within that extent of coast by Captain Grant in the brig Lady Nelson, before the French ships *Naturaliste* and *Géographe* sailed from France; and also of the priority of his own discoveries. Indeed, shortly after the meeting of the Investigator and *Le Géographe* at sea, they again met at Port Jackson, where the prior discoveries of the English on the south coast were generally acknowleged by the French officers as well as by others.' 'How, then,' Captain Flinders demands, 'came M. Peron afterward to advance what was so contrary to truth? Was he destitute of principle? My answer is, that I believe his candour to have been equal to his acknowledged abilities; and that what he wrote was from over-ruling authority, and smote him to the heart: he did not live to finish the second volume. The motive for this aggression I do not pretend to explain. It may have originated in the desire to rival the British nation in the honour of completing the discovery of the globe; or be intended as the forerunner of a claim to the possession of the countries so said to have been first discovered by French navigators.'

Rightly did Captain Flinders judge that the act of M. Peron was forced on him by over-ruling authority; and it is to be regretted that the conspiracy to deprive the navigators of this country of their fair claims had not been laid open during the life-time of Captain Flinders, that he might have had the satisfaction of witnessing the exposure of pretensions which, it appears, were made by order of the late Emperor of the French. It must, however, considering the grasping genius of that ruler, be deemed an unusual degree of moderation in him to have required only a part of *New Holland* for a *Terre Napoleon.*—Captain Flinders, however, lived but just long enough to superintend the publication of his voyage; and it is probable that this sedentary employment, which was much increased by the most assiduous application to bestow on his charts (of which we shall speak hereafter) every correction in his power, combined with the hardships encountered in his voyages and in a long captivity to terminate his life at an early age. The detection and exposure, of which we speak, occur in a letter written by M. Malte-Brun, editor of a periodical publication on voyages, and author of other geographical works; which was inserted in the *Journal de Paris* of the 15th of December, with the significant introductory title, "*Sur le Plagiat Impérial, rélatif à la pretendue Terre Napoleon.*" The information communicated by M. Malte-Brun is that M. Peron, who drew up the narrative of the French voyage, and M. Freycinet the first lieutenant of the *Géographe*, to whom was entrusted the construction of

the charts, received directions from the Minister of the Marine as to the manner in which they should advance the pretensions of their voyage to the first discovery of a tract of 250 leagues extent on the south coast of New Holland; and that, in consequence of these instructions, 'The Imperial family, the Institute, the French Admiralty, in a word, the half of the Imperial Court Kalendar, figured upon this coast, to which was also assigned the general name of *Terre Napoleon.*'

It might be sufficient to say that a transaction of this nature is not in the least justified by the circumstance of France being at war with this country. As, however, we have gone thus far into the subject, we are urged to proceed by the consideration that a tract of the south coast of New Holland yet remains, which was first seen by French navigators. Setting aside in the present case all questions respecting the honours attached to discovery, we will attend to the possibility suggested by Captain Flinders, that the aggression of M. Peron might have been designed as the fore-runner of a claim to the possession of the countries said to have been first discovered by the French. This consideration necessarily leads to an inquiry into the rights acquired by the discovery of lands before unknown; and first, to avoid too wide a discussion, we shall briefly reduce the question to the particular points that are applicable to the case before us.

According to moral intelligence, a land found with inhabitants cannot be said to be then first discovered; and all claims, which involve a right of possession advanced on such a pretension, are usurpations. Strictly speaking, only uninhabited lands, and such as were not before known to man, can be first discoveries: but, according to the political maxims as well as the phraseology of Europeans, by the term *First Discoverer* is understood the European who finds a land which before was unknown to Europeans. We do not say this fanatically, or in any spirit of cant; nor do we mean to advance that Europeans are of a more usurping disposition than the rest of mankind: but we would set the matter in its proper light. It is the nature of human existence in this world that knowlege is power, and power will have dominion; and with respect to the New Hollanders, Europeans have few, if any, sins to expiate. It is true that New Holland was found inhabited: but, excepting the northern parts, the number of inhabitants was so small that the land occupied by them cannot be supposed to amount to one thousandth part; and the state in which they were found was so wretched, that benefit, not injury, may reasonably be expected to accrue to them from the settlement of Europeans in their country. The southern parts of New

Holland, or *Terra Australis*, may therefore be considered with respect to any claims of Europeans as uninhabited land.

The Hollanders were the first European discoverers of a great part of the coasts of three sides of this land; and it is consonant both to reason and to custom that an exclusive right of occupancy shall be vested in the first discoverers: but not indefinitely. If neither occupancy nor intention of occupying follows the discovery within a reasonable time, the exclusive right gradually abates, and at length expires; because, otherwise, a large territory might be in perpetuity locked up from the use of mankind. Nearly two centuries had elapsed from the first discovery of the *Terra Australis* by the Hollanders, and a century and a half from their discovery of *Van Diemen's Land*, without any settlement or indication of intention to form a settlement being made by them when Captain Cook discovered the eastern coast; and, subsequently, several years passed, during which the *Terra Australis* was wholly unnoticed as to any scheme or intention of colonization, by the nations of Europe: consequently, it lay open to all.

At length, Great Britain made the first European settlement, on the eastern coast, which she followed with other settlements on the southern coasts, whence has arisen a new order of rights.

In considering a land as unoccupied, and open to the first comer, it might seem that, when possession is taken of a part, the right to the remainder would continue the same as before: but entries into possession are cases of too complex a character for this to be admitted as a general rule. In small territories, and in some of considerable extent, the actual possession of a small part is respected as comprehending a right of possession to the remainder. This extension of right beyond the portion which it may be convenient to occupy is often essential to security, and chiefly on that principle it ought to be regulated: but, when the taking possession of unoccupied land by one people does not affect the security of another, it would be unjust, because unreasonable, to obstruct the entry. On the other hand, it must be held that, when the formation of new settlements would be productive of insecurity to settlements already established, the party threatened with such injury is required to seek and to use means of prevention.

Such appears to be the case with the British settlements in *New South Wales* and on *Van Diemen's Land*; they being so situated that, if any other nation were to form establishments on *Van Diemen's Land*, or on the south coast of *New Holland*, the communication of the British colonies with the mother-country would in a great measure be interrupted, and their supplies

plies cut off, whenever war prevailed between Great Britain and the nation to which the new establishments belonged.

Early in May, 1802, the Investigator reached Port Jackson, where she found at anchor the French ship *Le Naturaliste.* The long boat of the *Géographe* had also arrived in safety at Port Jackson, and shortly afterward that ship likewise anchored there. — A green-house, the frame of which had been prepared in England, was here fitted up on the quarter-deck of the Investigator, for the reception of the plants which might be deemed worthy of a place in his Majesty's botanical garden at Kew. — Captain Flinders remained twelve weeks in this port, at which period his first volume concludes; and here also we shall close the first part of our remarks.

[*To be continued.*]

ART. V. Mr. Dyer's *History of the University and Colleges of Cambridge.*

[*Article concluded from p.* 59.]

WHILE the first of these volumes which we have already noticed treats of the academic body collectively, the second, on which we now enter, gives an account of its constituent parts; the one containing a history of the University as a whole, the other of each college separately; and the latter not only being twice the bulk of the former, but equally exceeding it in interest. This variation is in itself doubtless a trivial matter, but appears in a different light when considered as arising from faults in the plan of the work. Had the author treated more of the literature and the studies of the place in early days, and given a fuller account of them in times more modern, the first volume would have been of more respectable dimensions; while, by another improvement in the plan, which we shall hereafter point out, the second might have been considerably diminished, and thus the volumes have been rendered nearly of an equal size.

Each college forms a separate article, and is the subject of a distinct account; in which are stated, the date of its foundation, short notices of its founder, and of its principal benefactors and most distinguished members, with accounts of any circumstance that is particular in its constitution or administration, of its buildings, library, and grounds. The colleges are introduced according to the order of time; whence Peter-House, as being the most antient, stands first.

This college was founded in 1294, by Hugh de Balsham Bishop of Ely. In the list of distinguished members of this

society, Mr. Dyer places second George Joye, a divine who was also a Fellow, and who had written tracts in favour of the Reformation. Of him Mr. Dyer says, 'he was, I doubt not, a conscientious man; but being summoned to appear (1527) before the Cardinal's court at Westminster, and the Bishop of Lincoln, (for Joye, like Erasmus, did not like burning,) he seemed to think where a man has not a right to demand the truth, and would ruin you on discovering it, that you are free to reply by falsehood, or to mislead by a manœuvre. So, at least, he acted; and under shelter of a fib, he escaped beyond the sea.' The gentle manner in which this conduct is treated by the historian will be considered as bespeaking an enlarged mind: but no one knows better than he does that the Christian doctrine does not permit even the humblest of its disciples to practise this sort of dissimulation; nor will philosophy herself allow it to one who sets up as a reformer.

High in this list stands John Penry, whose morals were less flexible, and whose story is more tragical. He suffered death under Elizabeth in consequence of having been convicted, — wrongfully, as his friends have maintained, — of being the author or one of the authors of Martin Mar-Prelate. In the same list we find the name of Dr. George Baro, whose doctrine of free-will drew on him the displeasure of the University, which was at this period rigidly calvinistic. In this college also were educated Archbishop Whitgift, and Bishop Walton, the conforming nonjuror Sherlock, and his great antagonist South. The controversy between the two latter ecclesiastics merited more notice than it finds in this work; since no event of the same nature has produced more important effects, and nothing has tended so much as this literary contest to emancipate the human mind from a slavish submission to dogmas. We may say this more especially if we connect with it those which followed on the same subject, and which may be considered as having arisen out of it; we mean the controversy between Clarke and Waterland, and that which was carried on in our own times between a celebrated philosopher and a learned and able prelate: which have convinced mankind very generally that points which once set the world in flames, deluged nations in blood, and lighted up the fires of persecution, are (to speak most favourably of them) matters of pure speculation, and of little or no practical importance.—To Peter-House belong also the distinguished names of Garth, Markland, and Gray. Of the great critic we have this short account:

[a] He was born October 29. 1693, and educated in Christ's Hospital: this observation is made, because those who go to college from this school are designed for the church; but Mr. Markland, notwithstanding,

standing, and though he took the degree of M.A. and was a tutor, and senior Fellow of Peter House, could never be prevailed on to take orders. He was not rich; indeed, always poor: but too proud to be querulous; too frugal to be necessitous; or if necessitous, only through being too benevolent. Preferment was offered him in the church, if he would take orders; and he twice refused the Greek professorship, when offered him.'

Into this society Mr. Dyer has admitted the late Duke of Grafton, who was chancellor of the University; and although, in that high office, he was chargeable with intolerable neglect of the learned body, yet his patronage of Gray will not permit us to object to his being thus distinguished: but Mr. Dyer states the following to be his reasons for having thus honoured him:

'The Duke is here introduced as being an author himself. He became zealous, in the latter part of his life, for a reformed liturgy, on the plan of Dr. Samuel Clarke's, which lies in manuscript at the British Museum, and, in reference to that, he published "Hints submitted to the serious Attention of the Clergy and Nobility, newly associated: by a Layman." These went through four or five editions. They were animadverted on by two writers, supposed to be bishops; and defended, in a publication, by the Bishop of Llandaff. In a still more advanced period, the Duke printed an account of the progress of his religious opinions, but only for the use of his friends. This account shews that he was a Unitarian, or Socinian. He also engaged in printing an edition of Griesbach's famous Greek New Testament, containing the various readings in MS., which was accordingly published, at his Grace's sole expence, in 1796; and distributed gratuitously, according to his direction. He died in 1811.

'I should add, that the Duke of Grafton, though a student of this house, and chancellor of the University, was not a graduate. The honorary degree of LL.D. usually conferred on the chancellor, at his creation, he declined, from a dislike to subscribing the articles.'

Circumspect as Mr. Dyer is in all that he says of *Alma Mater*, yet severe observations sometimes escape him; of which an instance occurs in the subsequent passage:

'When we know there were few more serious students at Oxford, than Mr. Gray's friend, West, and at Cambridge, than Gray himself, it is diverting to hear the former talk of "a country inhabited by things called doctors and masters of arts, a country flowing with syllogism and ale," and the latter echoing back the same tune, with only a little change for *mathematics* *. But, really, the dull round of lecturing, the trifling vanities of public disputations, the little bustle of public offices, and gaudy days, in short, all that Gray, in his fas-

'* See the Correspondence of West and Gray, while students at Oxford and Cambridge, in Vol. i. of Mason's Memoirs of the Life and Writings. Edit. 1807.'

tidious

tidious way, called "college impertinences," might naturally enough have no particular charm for men of such high minds and such extraordinary delicacy.'

Four persons are mentioned who were rejected from this college by the Parliament for loyalty, among whom one is styled in the inscription on his tomb, *hæreticorum malleus*. With Dr. John Jebb and several other eminent Nonconformists, we also find Colonel Hutchinson; whose memoirs, written by his lady, were lately given to the public, and excited so much attention.

The antiquaries of Oxford and Cambridge warmly dispute which is the more antient of those Universities, and the question is sometimes made to hinge on the fact whether Merton in the other University or Peter-House in this be the older. Mr. Dyer decides in favour of Merton: but, as he elsewhere says that, among the suppressed colleges, some, as Michael-House, were more antient than this, it follows that his admission in this instance does not conclude the dispute.

Next in antiquity to Peter-House stands Clare-Hall, which was founded by Elizabeth de Burgo, Dame of Clare, widow, who in 1309 procured letters to impower her to erect it. — Among the names which belonged to this society, those best known to fame are Cudworth, Tillotson, Whiston, and the ill-fated Dodd; and that sound and cautious critic Mr. Tyrwhitt insists that Geoffrey Chaucer also belonged to Clare-Hall. — Of the work intitled *Ignoramus*, usually attributed to Mr. Ruggle of this college, Mr. Dyer introduces Mr. Cole as saying "that it is but a translation of an Italian comedy of Baptista Porta, entitled Trapulario, as may be seen by the comedy itself in Clare-Hall library, with Mr. Ruggle's notes and alterations thereof.' To this society also belonged Francis Holcroft; who was ejected, at the Restoration, for nonconformity, who is here stated to have been the founder of many dissenting congregations in and about Cambridge, and who is elsewhere called the father of the Dissenters in Cambridgeshire.

Jesus-College could boast of Archbishop Cranmer; and it would have been highly gratifying if these pages had furnished anecdotes of that famed prelate while at the University: but we meet with scarcely any. We must not, however, regard as immaterial a circumstance relating to him, which we do not recollect to have seen in the earlier historians, and which is here stated on the authority of a modern writer of credit. It is beyond dispute that Cranmer was a persecutor; while on a great occasion, when every consideration urged to constancy, he grievously failed; and, at the time when he was promoting the reformation, he was not unmindful of his private interest.

'It

'It should seem,' says Mr. Dyer, 'that Cranmer acquired great estates under Edward. For, by a history of Nottinghamshire, that principally concerns matters of property, it appears, that for the sum of 429l. 13s. 2d. he obtained numerous grants: the site of the priory of Arslecton, with the lands: the site of Kemsted, with the demesne lands, both in Yorkshire; and the rectory of Whatton and Arslecton, with the advowson of the churches in Nottinghamshire, also the manor of Woodhall, in Radcliffe, in Nottinghamshire; and the advowson, also, of Kingsworth, in Kent.'

Still it cannot be denied that this prelate was not merely indefatigable in making himself master of the principles of that religion, in the reformation of which in South Britain he had a considerable share, but that his situation was so unfavourable for this purpose, that a reforming archbishop even sounds strangely, and seems to be almost a contradiction in terms; yet he was a *bonâ fide* and zealous champion of the Reformation, and disposed to carry it farther than many who were greatly his inferiors in station.

This society was also distinguished by many other celebrated persons; among whom we may mention Flamstead and Jortin. It moreover claims an individual who was as profound a thinker as ever this great seminary produced; we mean David Hartley, the author of the well known theory of the human mind: which has wanted celebrity chiefly, we believe, because it was injudiciously clogged with an abstruse hypothesis of which it stands wholly independent, and because it is set forth in a style which is not the most inviting. His observations on man, in which this theory is developed, are here pronounced to be unintelligible: but to no metaphysical work with which we are acquainted is this epithet less applicable; excepting the part to which we have been referring, namely, the doctrine of vibrations. His theory, detached from the latter, is as intelligible as it is ingenious: but whether it be equally solid, we do not presume to pronounce. It often happens that proficients in belles lettres find metaphysics wholly incomprehensible: but the injustice of Mr. Dyer's sentence may be more satisfactorily explained by the fact of his not having read the work which he condemns, or that of every trace of it having been obliterated from his mind, since he seems to consider it as a disquisition on the nature of the soul, which it neither is nor professes to be.

To the late Gilbert Wakefield, who was of Jesus-College, Mr. Dyer pays a not less warm than just tribute. Mr. Frend was also of this society; a circumstance which brings to our recollection an observation which we have heard made, that this college has never been free from heretical taint, from the days of Cranmer to those of the reformers last named. The present head

head of it, however, seems completely to have escaped the infection; and, from a letter written by him, inserted in Wakefield's Memoirs, it appears that he has no predilection for heresy or heretics, either in religion or in politics.

Pembroke-Hall is here said to have had the honour of being patronized by several popes and kings; and it boasts of an ample list of distinguished members, among whom are mentioned Bishop Ridley and two other martyrs, Lindwood, Edmund Spenser, Bishop Andrews, Joseph Stanley, and the late Mr. Pitt: to which list the name of a noble diplomatist (Lord St. Helen's) now living may be added, who, if we are not misinformed, owes his present high fortune and consideration to the circumstance of having failed in his attempt to be elected a Fellow of this college. Lindwood is here mentioned as having been a fellow-commoner of Gonville-Hall previously to his being entered of Pembroke. How antient is this class, as distinct from others in the University?—We must not omit to observe that, in his account of this college, Mr. Dyer falls into an error by confounding Dr. Benjamin Calamy, (author of the Abridgement of Mr. Baxter's life,) who was a dissenting minister settled in Westminster, with Edmund Calamy, B.D., who had been of Pembroke-Hall, but at the Restoration was ejected for nonconformity; and who, we have understood, was the father of Dr. B. Calamy.

Of Bene't-College, the principal feature, says Mr. Dyer, is its library, which was given to it by Archbishop Parker, who had been master, and which Dr. Fuller styles "the Sun of English Antiquity, before it was eclipsed by that of Sir Robert Cotton." Of this valuable collection an interesting report is subjoined by Mr. D. This college produced a Protestant martyr, Henry Barrowe, who suffered death under Elizabeth, for principles too highly protestant. It is not a little singular, says the historian, that this is the only college in Cambridge of which a printed account exists.

Queen's College boasts of having for its foundress the accomplished Margaret of Anjou, the high-spirited but unfortunate Queen of Henry VI. To this seminary belonged Bishop Fisher; who, by introducing Erasmus to the college, has intitled himself to the gratitude of posterity, as he claims its veneration by nobly laying down his life for his principles.—Of the religious character of this society, Mr. Dyer makes the following report:

'It has appeared to me, on contemplating the state of religious opinion in this society, that none in the University has been so remarkable and prominent for variety, as Queen's. Fisher, and Erasmus, and Bullock, were zealous for free-will, against Luther: Dr. Davenant's

Davenant's works, in King James's reign, were high Calvinism, and left that society Calvinists: Mr. John Smith's lectures, a few years after, brought it back to free-will *. In the time of Dr. Plumptre, the late master, it inclined, with their tutors, to Arianism and Socinianism; and Queen's men were then foremost among the petitioning clergy, who met at Archbishop Tennison's library, for ameliorating the subscription to articles. Now, I understand, it has returned to the doctrine of justification by faith alone, and of the co-equality of the Son and Holy Ghost with God the Father; the doctrines taught by Luther, with some of the other first Reformers, and by the modern Calvinists.'

The anomaly, which King's College forms in the University, is treated by Mr. Dyer with all the tenderness that is characteristic of him in these volumes. Were he one of the most dutiful sons of *Alma Mater*, could he boast of her highest honours, or did he bask in her richest favours, he could not touch on abuses and defects with more gentleness and caution, or appear more anxious not to give offence.—Of that unrivalled specimen of Gothic elegance and magnificence, the chapel of this college, which intitles a Cambridge man to speak of the humble public buildings of his University when the magnificent structures of Oxford are the subject of conversation, Mr. Dyer says;

'It is impossible for any one to approach this building without reverence. The architectural skill of the 15th and 16th centuries is here displayed in its utmost perfection. It appears, from the will of its founder, Henry VI., that it is not built exactly according to his original plan; but the work was continued, though too parsimoniously, by Edward IV. and Richard III.: the chapel, its roof, exterior decorations, turrets, and pinnacles, together with its interior oratories, and the glazing of the windows, were completed by Henry VI. but the finishing hand was given to it by Henry VIII. As it now appears, it would not be sufficient to say, that as an architectural work, it is the pride of Cambridge, and surpasses in magnificence any edifice at Oxford; it is allowed to be superior to every Gothic building in Europe. Without, the prodigious stones of which it consists, the vast buttresses by which it is supported, the loftiness and extent of the building, the fine proportions of the towers and pinnacles; and within, the grand extended view, the admirable arched roof, without the support of any pillars, displaying all the richness of its fine fanwork, and the matchless paintings on its windows, all combine to impress the beholder with emotions, which can be better felt than expressed.'

Christ's College has the honour of having had for its foundress the Lady Margaret, Countess of Derby and Richmond, in 1505; while it boasts of a liberal share of distinguished mem-

'* The famous Arminian, John Goodwin, was also of Queen's.'

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bers. Among them, occur two instances of ecclesiastics who refused preferment, the ingenious Dr. Henry Moore and the admired Joseph Mede; as well as the late Archdeacon Paley, one of our greatest masters of reasoning. For its chief glory, however, it relies on having been the college of Milton; and no visitor of this renowned seat of learning will quit it without taking a turn in the garden, and feasting his eyes on the decayed mulberry-tree which the poet is said to have planted with his own hands.

In the author's account of each subsequent college, (Saint John's, Magdalen, Trinity, Emmanuel, Gonville and Caius, Sidney Sussex, and Downing,) more or less curious matter occurs, to which our limits will permit us but imperfectly to advert.

Although in the present work Mr. Dyer is too complaisant to inveterate abuses and glaring defects, yet, by adverting to the places on which he most fondly dwells, and the persons whom he most panegyrizes, we shall be at no loss to discern the direction of his own partialities. Accordingly, we perceive that his account of Trinity-College is penned with peculiar animation; while it is obvious that, in the sketches which he draws of Dr. Raine, who was of this college, and of another incomparable person who belonged to the same society, the late Mr. Jones, as well as in his memoir of Mr. Wakefield, he is describing congenial minds. Mr. D. thus introduces this great college to our notice:

'The vastness of the subject may be conceived on considering the many houses, out of which this college was originally composed, the extent of the present establishment, the names of the many great men by whom it has been adorned, and the most striking, and, in this country, unparalleled magnificence of its buildings.'—

'Its founders and benefactors have been kings and queens; and whatever else is deemed great in this country; and among its eminent characters is seen a series of the first men in literature, the fathers of science, who have enlightened not only this University, but all Europe; and further, if it possesses many things only in common with other colleges, it can boast many excellences peculiar to itself.'

Alluding to advantages which are peculiar to this foundation, he observes;

'Such are the nature of the fellowships, all being open to competition, unconfined to any county or school. The prizes, too, are numerous, and the examinations strict; circumstances, these, all highly auspicious and favourable to literary improvement. Add to this some motives that predispose to the study of Greek literature, and still more of Hebrew. We accordingly find, that from the time of Joshua Barnes, 1712, to the present time, all the Greek professors, except one, have been of this college, and all the Hebrew from about

the same period. To say nothing of that great constellation of mathematicians, the first in Europe, that shone forth at the same time, holding out a glorious light, and naturally enkindling in students a spirit of laudable emulation, and irresistible ambition.'

After due respect to the great Porson, and an affectionate mention of the late Dr. Raine, Mr. Jones is thus introduced:

'Thomas Jones, Fellow, commenced A.M. 1739; he was not a less distinguished mathematical tutor in this college, than Dr. Raine was a classical, in the Charter-House school.

'Being generally allowed to be one of the most eminent tutors in the University, of his time, I am constrained to follow the same rule in regard to Mr. Jones, that I have towards Dr. Raine, for he also has erected no monument to his fame: the only piece printed of his being a "Sermon on Duelling." He was a man of strict principle, and devoted himself to the conscientious and laborious office of a college tutor. He never held any church preferment: but of one, who so sedulously, conscientiously, and affectionately devoted himself to the improvement of his pupils in the higher sciences, the memory cannot be soon forgotten in the college.

'Fine as the bust is, erected to his memory, on the north side of the chapel, it is not reckoned a good likeness: but every one who recollects the features of Mr. Jones, (ωρος ιδος αυτοφυις ελενας,) may contemplate one in this chapel very near, Mr. Jones's countenance being universally allowed to bear a strong resemblance to that of Sir Isaac Newton.'

For the memory of Dr. Raine, the friends of piety, of liberal sentiments, of solid learning, and of high moral worth, must feel profound veneration: but we think that the turn of the author's compliment does not come up to the ideas which the friends of the late tutor of Trinity entertain of his transcendant merit. Mr. Dyer's statement that Mr. Jones's countenance bore a strong resemblance to the statues and portraits of Sir Isaac Newton is universally allowed; and we know that we do not exceed the feelings of Mr. Jones's friends, when we say that, of all the persons who have ever been educated at this celebrated seminary, no man can be named who was more estimable or more universally esteemed than he was. When Mr. Dyer observes that Mr. Jones never held any church-preferment, he might have added that, a few years before his death, he declined a very desirable and valuable living, which came to his turn as Fellow. Allied in genius and attainments to Newton and Clarke, he was supposed like them to have a taint of heresy; and, though it is understood that he never unbosomed himself on this subject to any person, his refusal of preferment, the line of his connections, and the general tenor of his conduct, strongly corroborate the suspicion.

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In the notice of Professor Porson, Mr. Dyer has omitted two incidents of which Mr. P. himself never spoke but with great emotion; namely, his being passed over at the first vacancy of the Greek professorship, and the failure of his attempt to be elected lay-fellow of his college. He was accustomed to describe with much feeling the forlorn situation in which he was left, at the expiration of his original fellowship.

When it is considered that, in the list of those who have been members of this society are to be found the names of Bacon and Newton, we shall not be expected to add any others: but we request to be allowed to make one exception, in favour of Dr. Conyers Middleton, who was of this college, in order to mention some remarks on two celebrated performances of his pen, which Mr. Dyer's industry has collected, and which appear to us well to deserve the notice of our readers. In his life of Cicero, it is here said, this great writer translated the orator's letters but indifferently; and it is added that, in the same work, he borrowed largely from Bellendenus, without making any acknowlegement; while, in his equally celebrated Letter from Rome, he is strongly suspected of having been under similar obligations to Mr. Delaune, a learned nonconformist divine, who published a work intitled Εικων θηρια. The life of Cicero is charged by Wolfius with three capital faults, namely, exaggerating the character of the Roman orator, laying too great stress on his political and too little on his literary character, and exceeding the bounds of historical truth.

In closing our remarks on the publication of Mr. Dyer, we must repeat our wish that he had dwelt more on the state of literature in early times, and had made a fuller developement of it in more recent years; and we must add the farther wish that he had not encumbered his latter volume with accounts of obscure theologians, and with catalogues of their forgotten works. In order to be intitled to mention in a performance of this kind, it is not sufficient that a person should be a divine, and should have displayed laudable integrity, but he ought also to have deserved well of science or of letters. We would not be understood to exclude from the circle of worthies, who are to be embalmed in these pages, leaders or celebrated advocates of sects, or such as have given signal proofs of their attachment to principle; indeed, the frame of this work would, we think, have been thus made more perfect, while the volumes would have been rendered more equal in size. If against the substance of the publication, however, we have only light faults to allege, this is far from being the case with the manner of it; for seldom has a book passed through our hands which owed so much

much to real merit and so little to finishing. The author does not seem to be in any degree aware of what is due to the dignity of his subject, nor of the decorum which the rules of history prescribe; and the liberties which he takes would be insufferable in a tract of a transitory and miscellaneous nature. Under the most trivial pretences, he incessantly obtrudes himself on his readers, mixes his garrulities with the most grave relations, and makes by far a greater figure in them than the most distinguished sons of *Alma Mater*. Notwithstanding these faults, the volumes abound in curious, instructive, and interesting matter; and the pains which the author must have taken in collecting it, as well as the judgment which he has shewn in its selection, cannot be too highly commended. His style also is simple and unaffected, but too often descends to the low and familiar; and, while the merits which the performance discloses could only be given to it by a well furnished mind, which deems no pains too great to attain its object, its faults are very much those of carelessness and inadvertence. We sincerely wish that the laborious and well informed author would sit down and earnestly endeavour to remove these objections: thus rendering the volumes fair monuments of his own fame, and worthy of the subject which they treat. Still we must add that, while he renders ample justice to the excellence of every kind which distinguishes this noble seminary, we regret that he has been so sparing of censure on the crying vices and defects with which it is chargeable in the opinion of all liberal men. It might surely have been compatible with his undertaking to have observed freely on the present state of our national education; and his remarks, we are convinced, would have been as generally beneficial, as they would have been agreeable to those who desire to see this great University conducted in a manner that befits our enlightened age, the character which the country bears for wisdom, and the pre-eminent rank which she holds among civilized states.

We understand that Mr. Dyer proposes to make some additions and corrections to this history in another work which he is preparing, and which may be considered as forming a supplement to it.

ART. VI. *A General View of the Agriculture of the East-Riding of Yorkshire*; published by Order of the Board of Agriculture. By H. E. Strickland, of Righton, Esq. 8vo. pp. 332. 12s. Boards. Mawman.

WE have so often noticed the county-reports drawn up for the consideration of the Board of Agriculture, that it will only be necessary for us on the present occasion to remark, in reference to the plan of the undertaking before us, that it is made in the usual mould, and scrupulously follows those divisions which have been prescribed to all persons who have been similarly engaged. Mr. Strickland has evidently been assiduous in obtaining information; and had he been assisted by gentlemen and agriculturists to the extent which he might reasonably have expected, considering the public nature of his occupation, he would no doubt have executed his task more to his own satisfaction, and more completely for the Board. We are concerned to state, however, that he regrets not only the scantiness of communications in general, but discloses this melancholy fact, 'that *many* who were individually applied to, from a fear probably of *committing themselves*, have shewn an unwillingness to afford specific information.' In former times, neither respectable land-owners nor land-occupiers had the fear of 'committing themselves' before their eyes; and one strong reason for the abolition of the property-tax is the sad inquisition to which it subjects us in *temporals*. Men are now afraid of telling the truth lest their pockets should suffer by the disclosure, and they look with suspicion on every one who approaches them with a string of questions. Some few gentlemen, however, unalarmed by the interrogatories of the reporter, communicated that knowlege of which he was in search, and for their kind assistance he offers his public thanks. The list indeed is small; and it is not much to the credit of the East-Riding of Yorkshire, which contains a population of more than 130,000 individuals *, that only eight persons are named as contributors to Mr. Strickland in this work. The report, therefore, is not so perfect as it might have been rendered, had all the information been given which was solicited: yet still the author has contrived to bring together a valuable mass of materials, under each of the specified heads of inquiry.

The first department being assigned to the *Geographical State and Circumstances* of the district under examination, we are presented with the following particulars respecting the *Situation*, *Extent*, *Divisions*, *Climate*, *Soil*, *Minerals*, and *Waters*, of this part of Yorkshire:

* The exact number by the returns in 1811 is 130,366.

'The

'The East-Riding of the County of York is situated between 53° 37′ and 54° 14′ 30″ north latitude, and between 7′ east and 1° 8′ west longitude of the meridian of Greenwich. York, the county town, is situated in lat. 53° 57′ 45″ N.—long. 4′ 16″ W. of Greenwich. In shape it is nearly that of an equilateral triangle, bounded on the base toward the south by the rivers Humber and Ouse, toward the north-east by the German Ocean, and toward the north-west, nearly through its whole extent, by the rivers Harford and Derwent. On the N. and N. W. it adjoins upon the North-Riding of Yorkshire; on the west, running up to the walls of York, upon the Ainsty of the City; on the S. W. upon the West-Riding of Yorkshire; and on the S. it is divided by the Humber from the County of Lincoln.

'The longest lines which can be drawn at right angles across the Riding, extend from south-west to north-east 42 miles, and from south-east to north-west 52 miles. It contains about 1280 square miles, or 819,200 acres, of which not more than about 4000 acres can be regarded as uncultivated, or in a state of waste.*

'This Riding is divided into six Wapontakes, viz. Holderness, Dickering, Buckrose, Ouse and Derwent, Howdenshire, and Harthill. But for the more convenient administration of justice, it is subdivided into the Chief Constableries, of Dickering, Buckrose, Holme Beacon, Bainton Beacon, Wilton Beacon, Hunsley Beacon, Ouse and Derwent, Howdenshire, and the North, Middle, and South Bailiwicks of Holderness. Here also may properly be added, as coming within the geographical, though not the civil division of the East-Riding, the jurisdiction of the County of the Town of Kingston-upon-Hull, extending over a few parishes in the neighbourhood of that place. It contains ten market-towns, viz. Bridlington, Driffield, Beverley, Pocklington, Market-Weighton, Howden, South Cave, Kingston-upon-Hull, Hedon, and Pattrington; of which Beverley, Hedon, and Hull, send two members each to parliament. Hornsea, Hunmanby, Frodingham, and Kilham, have also the right to markets; but none have been held in them during many years. The first held its market on Monday, Hunmanby on Tuesday, Frodingham on Thursday, and Kilham on Saturday.

'The natural divisions of this Riding are four, which will be found to distinguish with sufficient, though perhaps not with absolute accuracy, the chief peculiarities of its soil and surface, viz.

'The Wolds, or the chalk lands.

'Holderness, or the clay lands.

'Howdenshire, with Ouse and Derwent, being chiefly sand-land, with some warp-land, clay, and loam.

'The Vale of Derwent, round the north and west foot of the Wolds, consisting of various soils.

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* A somewhat different statement is given at p. 72.:

'The area of the East-Riding of the county of York, (according to the latest authorities,) appears to be 1268 square statute miles, equal to 811,520 statute acres.'

'The above divisions have been formed, as much as possible, with reference to the circumstances of the soil; in which, as well as in the climate and produce, they will be found to vary considerably from each other.

'The climate of the Wolds, in consequence of their great elevation, their general uniformity of surface, and their almost total want of wood and shelter, is severe and variable; the winds, as they sweep over this plain and unbroken surface, being extremely violent and penetrating, and by promoting a rapid evaporation, greatly aggravate the cold of the climate, particularly the south-west wind in the autumn, and the north and north-east winds in the winter and spring. These last frequently continue with little intermission throughout the whole of March, April, and May, and occasionally still longer, retarding all vegetation at this critical period of the year, and dwarfing the hedges and trees subject to their influence. But notwithstanding these apparently unfavourable circumstances, the Wolds are extremely healthy, as is sufficiently demonstrated by the inhabitants being in a great degree exempt from epidemic and local diseases, and by the vigorous longevity to which they frequently attain.—

'The sea-fogs to which the northern and eastern parts of the Wolds are frequently exposed in the summer and autumn, and the great elevation of the district in general, render the Wolds peculiarly unfavourable to the growth of wheat, the crops of which are usually small, and the grain thick-skinned and coarse.

'Holderness, being sheltered by the Wolds on the north and west, having a fertile soil, and the surface undulating in gentle swells, is admirably adapted to the produce of corn on its northern and western extremities, while the flat rich pastures adjoining to the Humber and the sea are equally calculated for grazing; the climate is in general healthy, though in some of the lower parts of it, and in the lately, or yet imperfectly drained tracts on each bank of the river Hull, a stranger is still liable to the ague in the first winters which he passes there. This clay-land district being little elevated above the sea, (no part of it being perhaps more than fifty feet above high water mark,) and being bounded by the sea, for the greater part of its circumference, is not liable to any long continuance of frost or snow; the climate may therefore be pronounced as mild as the latitude will allow of, though exposed necessarily to the severity of the easterly winds in the spring.

'Howdenshire with Ouse and Derwent, in which district is comprehended all the country lying to the south of the Weighton and York road, and west of the Weighton and South-Cave road, being situated far inland, and completely sheltered by the Wolds from the north-east, enjoys an earlier vegetation in proportion to the quality of the soil, and a more temperate climate than the clay-lands, although the frost and snow continue much longer in the winter at this distance from the sea, than in its more immediate vicinity.

'The Vale of Derwent, from its variety of soil and exposure, is proportionally various in its climate. The western part is in all respects healthy, temperate, fruitful, and agreeable; but the northern is exposed alike to the *pining* winds of the east, and the boisterous

gales

gales of the west; is liable to the sea-fogs in summer and autumn, and till of late years (during which an effectual drainage has taken place) was subject to unwholesome exhalations from the bogs on each side of the Derwent at all seasons of the year. —

'From a register, which has been kept with great attention by R. C. Broadley, Esq., at Ferriby, near Hull, for the purpose of ascertaining the quantity of rain, it appears that the annual average at that place for eleven years, ending with the year 1809, is 27.32 inches, which somewhat exceeds the average of the kingdom; but from the vicinity of this place to the Humber, it may probably receive a greater proportion of rain than the more northern parts of the Riding; as the thunder-storms and heavy clouds may be attracted by that great river, and drawn down its course toward the sea.'

Farther to ascertain with accuracy the nature of the climate, two tables are given, containing the results of observations made with the thermometer and barometer at York and at Righton in 1805; the former place being nearly on a level with the flood-tide, and the latter being about 400 feet above it. These tables, on which some judicious remarks are offered, display the effect of the sea in equalizing the temperature of the atmosphere: which, as well as its humidity or dryness, will depend on the direction of the wind. To afford necessary information on this head, it is added that

'From observations also, very accurately taken, of the prevailing winds at York, it appears that they blew from the westerly points, in the year 1805, 230 days, and from the easterly points 135; at Righton from the westerly points 198 days, and from the easterly 167 days; and though these latter observations were not taken as accurately as the former, in consequence of some days being omitted, for which certain allowances were obliged to be made, still there is reason to believe that any error cannot be great, and that they may be taken as a fair approximation, and therefore sufficient to prove the prevalence of the easterly winds on the coast; of winds that probably do not penetrate far inland, and are the principal cause of the milder state of the atmosphere there, in the colder months and times of the year, and the greater coolness of the hotter months and times as before stated; the easterly winds appearing to have prevailed in 1805, thirty-two days on the coast more than at York, and the westerly winds consequently as many days less.'

In the section on *Soil* and *Surface*, we are presented with this general remark, that, though a large portion of England is chalk, it terminates in this Riding, and beyond it northward no chalk is found in the island.

'The chalk (says Mr. S.) is not more than half a mile in breadth where it crosses the river Humber, but expanding as it proceeds northward, it occupies from Flamborough Head, westward, an extent of about 27 miles, and from north to south upward of 30 miles. This district has great uniformity in its general character. The

northern and western fronts are towering and precipitous, from which it gradually and insensibly sinks into the low country of Holderness; the surface of the country everywhere, and the strata generally, of which it is formed, dipping to the S. E. It may in general be said to have a moderately waving surface, intersected with numerous deep, narrow, winding valleys.'—

'The soil of the Wolds is, with little variation, a light, friable, calcareous loam, from three to ten inches in depth, and on the hills covering a chalk rubble of a foot or a foot and a half thick, below which the chalk rock lies to an unknown depth.—

'The soil of Holderness varies from a fertile clayey loam to a stiff, cold, retentive clay, with very little other variety throughout its whole extent, except a narrow tract of gravelly loam extending two or three miles to the north and south of Rise, which is excellent turnip land. On the banks of the Humber, from Paul nearly to Spurn Point, there are thirteen or fourteen thousand acres of warp-land, of a strong clayey loam, the productiveness and fertility of which can hardly be equalled. The sediment forming this warp-land, being brought from the higher country by the numerous rivers and streams which open into this common estuary, is composed of a variety of substances.'—

'The Vale of Derwent, extending along the course of that river and a small branch of it called the Harford, from Filey to Kexby-bridge, has greater varieties in its soil than any other part of the East-Riding. From Muston, along the course of the Harford till it gains the Derwent, and thence to Yedingham-bridge, is a black peat, heretofore unproductive, and covered with water during a great part of the year, which a drainage lately executed has very considerably improved: between the peat and the foot of the Wolds is a sand, so light and fine, that in a strong wind it blows and drifts like snow. Where the sand ends, a fertile loam, equally productive of turnips and wheat, commences and extends to Norton.'

On the subject of *Minerals*, this Riding makes a very bad figure; since it contains no metallic vein of any kind, nor any coal, sand-stone, flag-stone, or lime-stone fit for building, nor slate, though it may boast of some pure marl and gypsum.

Several rivers flow through the East-Riding, as the *Derwent*, the *Ouse*, the *Humber*, and the *Hull*; which, with other streams and navigable waters, so bound and intersect it that no part of it is distant ten miles (as measured on the map, or as the crow flies,) from water-carriage.

Property is stated to be less divided here than in other parts of the kingdom. One estate is reckoned at 15,000l. per annum, and eight or ten others at about 10,000l. Of their management, little that is satisfactory is said. The tenure by which the lands in this district are generally held is free-hold; copy-holds are rare; and only in one manor (Skidby) does the singular tenure of Borough-English exist. A note signed W. S. (designating, we suppose, the author's brother Sir William Strick-

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land, Bart.) points to a circumstance, injurious to the church and the public, which has resulted from the allotment of large tracts of land to the parochial clergy, in lieu of tithes, under acts of inclosure; without a provision having been made to enable incumbents to grant regular leases. No occupier of land, who cannot be secured in the possession of it for a certain term, can be expected to expend money in its improvement.

When Mr. S. proceeds to notice the *Houses of Proprietors*, he speaks with concern of the state of the Riding in this respect: informing us that, of the 74 mansion-houses which were in existence in 1810, forty-one only are now occupied by the owners of the soil; and that, formerly, instead of 74, the Riding contained 124 mansion or manorial houses. He laments also the desertion of the country by the gentry, and charges the administration with pursuing, for a century past, a system by which the commercial has been uniformly preferred to the landed and agricultural interests. We allow him to be angry at seeing merchants more favoured by the Government than the old country-gentry: but surely he ought not to frown if the moderns have found out that upland-countries are more eligible districts for residence than those which are full of marshes, fens, and lakes.

Except on the Wolds, the *Farm-houses* are said, generally, to be good; indeed, in some instances they are so much more than good that Mr. S. cautions landlords against 'overbuilding their farmeries;' by which excess unnecessary expences are entailed on tenants. As to the cottager, also, it is added that 'the habitations of the labouring class are here more comfortable than in many other parts of England.' Aware of the importance of attaching cottagers to agricultural habits, the author speaks in favour of assigning to cottages small portions of land to be cultivated by the spade, on which a cow might be kept; and he subjoins a curious paper on the institution of a village cow-club, the object of which is to aid the cottager to repair his loss in case of the death of his cow.

On the average size and rent of farms, Mr. S. declines to offer any matured report, but he gives the highest and the lowest numbers in both instances. Farms of from 200l. to 300l. per annum are the prevalent size; and, though land in the vicinity of York and Hull lets in small parcels at 6l. or 7l. per acre, the better sort on the Wolds is worth little more than 20s.

When the subject of *Tithes* comes under consideration, the author does not forget to bear his testimony against the impolicy of locking up in mortmain large portions of land lately given to the clergy as equivalents for tithes; and he offers it as his opinion that one of the best modes of commutation is a corn-

rent. His remarks in this part of the work appear to result from an attentive study of the subject. 'In this mode (he says) the public are benefited by the land remaining in the open market; the land-owner, by possessing his landed property undiminished; and the church, by receiving a full equivalent at all times for tithes, and by securing an income constantly and accurately proportioned to the value of land and its produce.' To obtain all these points is desirable; and it is suggested, in a note at the end of the section, that *the very best mode* of regulating the corn-rent, or rather of regulating the demand of the tithe-owner, would be to assess it annually in a given proportion to the rental; in which manner, it is supposed, tithes may be extinguished on the firm basis of impartial justice. The new mode of commutation is as follows:

'It is by the payment for ever of one-sixth of the real rental actually reserved to the landlord, as the commutation for all tithes great and small; the rector, or vicar, having a power to examine the agreement in all cases where he has reason to suspect collusion; and in all cases where the land is held in occupation by the owner, or any near connexion of the owner, the clergyman to have power to demand a valuation to be made every seventh or ninth year, by an able professional land-valuer jointly appointed, or by two such persons, one appointed by each, in which case the two so appointed shall, before they proceed to the discharge of their office, nominate an umpire, in case they should disagree. By this plan the income of the clergyman exactly keeps pace with the progressive increase of the value of his tithes, and the improving value of land, by which he is enabled to meet the increasing expences of the times without subjecting himself to unpleasant and pernicious disputes with his parishioners, or, as in the case of commutation for land, occupying his time and attention with secular matters.'

The progressive advance of *Poor-Rates* is a matter of universal complaint, and the documents here presented relative to this parochial grievance are similar to those which other county-reports afford.

An objection is made to the granting of *Leases*, which does not seem to accord with the observations offered on the allotments of land to the clergy. Mr. S. thinks that the lay-landlord can manage matters with his tenant much better without a lease than with one, and at the same time render the tenure by the latter equally *secure and more permanent* *; and therefore he cautions the landlord against 'selling the freehold of his estate for fourteen or twenty-one years (a great portion of his life) for

* Neither of these epithets can be well applied to such a sort of occupancy as that which is here described.

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an annuity.' Such is the light in which Mr. S. regards a lease; yet, without this temporary selling, how can a tenant be encouraged to expend considerable sums in improvements which cannot repay him till years are elapsed; and does not the reporter himself protest against estates in the possession of the clergy because they cannot by a lease secure the occupation of them to tenants? Mr. Strickland appears to lean, with the prejudices of the old-fashioned gentry, to the system of vassalage, and likes to have all his tenants *under his thumb.*

Though of late years large fortunes have been made by farmers, the author positively maintains that 'the profits of agriculture are certainly not great;' and perhaps, in the ordinary course of things, the assertion is correct. Before the late war, agriculturists obtained a moderate profit; and, after a few years of peace, they may again be placed in the same predicament. The eagerness after farms is already subsiding; and many persons who have taken leases on advanced rents begin to repent of speculations formed in the very fever of the times, and originating in the absurd idea that high prices and high pulses could be of long duration. It may be useful to young men, who are looking out for farms, to know that a capital equal to the amount of five years' rent is necessary to a spirited and advantageous occupation of them.

That portion of these reports which displays the *Implements of Husbandry* is always interesting, and from these chapters one part of the kingdom may by a glance of the eye compare itself with other parts, and, if advisable, copy their example. Plates, as in similar volumes, here accompany the verbal descriptions of the implements used in this Riding; and we recommend the curious farmer to inspect them, even though he should find little that is worth imitation.

A rage for *Inclosing* having pervaded the empire, under the erroneous notion that whatever is inclosed must be improved, Mr. Strickland very properly combats the misapprehensions which have arisen on this subject, and points to facts in the Riding under survey, which prove the folly of planting quick where quick will not grow, or of surrounding with posts and rails that land which will not produce a crop. Referring to an act of this kind, he says, '*many living at the period of the inclosure have made fortunes by it, while the owners of the soil are now left to lament their loss.*' It often pays the farmer better to raise to a superior state of cultivation the land that is already inclosed, than to employ his labour and spread his manure on the uninclosed waste. We recommend this gentleman's remarks on inclosing-acts to general attention; since the errors which he specifies

specifies have to our knowlege been committed, and should in future be avoided.

We shall pass over the section on the making of *Fences* and hanging of *Gates*, because, without the accompanying plates, the explanations would not be fully intelligible. The chapters on *Arable and Grass-land* treat of Tillage, Fallowing, Cropping, Rotation of Crops, Natural Meadows, Artificial Grasses, Hay-making, Feeding, &c. Under the first of these heads, the author reprobates that modern avarice which has ploughed up the old sheep-walks, and, after complete exhaustion by cropping with corn, has converted them from luxuriant pastures into a desert waste.

Green-cropping engages the notice of this reporter; and the mention of the *Vetch* affords him an opportunity for displaying his botanical knowlege:

'All the plants grown in this island under the various names of Gore-Vetch, Winter and Spring-Vetch, Winter-Tare, Spring-Tare, Lentil, and White-Tare, are varieties of the same plant, the *Vicia Sativa*; the appellations, Tare and Lentil, which are frequently given to them by agricultural writers, are erroneous, as implying their relation to the genus *Ervum*, with the characters of which they do not, in any respect, agree.

'That variety which is known in the East-Riding by the name of Lentil, has been long cultivated to a considerable extent on the open fields upon the Wolds, and is still grown upon poor and shallow soils after inclosures have taken place.'

Two coloured plates are given, to exhibit the difference between the lentil and the spring-tare, or vetch.

Gardens and Orchards furnish matter only for a very short chapter: but *Wood-lands* occupy several pages; and the antient wood-lands are distinguished from those which have arisen from modern plantations. Of the former, several are mentioned, and the latter are represented to be of considerable importance.

As the *Waste Lands* in this Riding are of small extent, and stigmatized as incapable of amelioration, we shall not loiter one moment on them, but make the best of our way to the chapter on *Improvements*, which offers more inviting prospects. Here the first objects that catch the eye are the extensive drainages which in late years have been executed in this district; and from which important advantages have resulted to the public, by rendering productive many thousand acres that were previously of little value: though the reporter considers the undertaking, on account of the heavy expences incurred, as unprofitable to the owners of the soil, in like manner as in the inclosure of sandy wastes, and pronounces these jobs to have been most lucrative to the movers and superintendants of them. So far are we from having a disposition to controvert his opinion,

opinion, that we entirely think with him that the agents in these works are much overpaid, and that some plan should be adopted to abridge the expence: but, in all extensive drainages, the occupiers as well as the owners of the soil are materially interested; and the improved *salubrity* must be added to the increased productiveness of the district. The drainage of between 30,000 and 40,000 acres must contribute much to health; to say nothing of under-draining, which we are pleased to find has been prosecuted on a great scale in this Riding: though, as this practice is tolerably well understood, we shall not enter on the details of the operation.—The process of *Paring and Burning*, we are told, is adopted by the best farmers on the Wolds, and recommended for its immediate effect on the breaking up of poor old swarth: but it is lamented that the fertile matter, which so great a stimulus forces up, is seldom returned to the soil, the consequence of which therefore is an ultimate deterioration.—Under the head of *Manure* and *Compost*, nothing particular occurs; excepting a caution against the use of Doncaster, Conisborough, or magnesian lime, as inimical to vegetation, and the recommendation of burnt straw as a manure for *insuring* a crop of turnips.—A persevering attention to *Weeding* is recommended, and a long list of the prevalent weeds is subjoined; and it is a reflection on the farmers in this Riding that they require a lecture on this essential part of good husbandry. On *Irrigation* little is offered that is worthy of notice, and the subject of *Embanking* has been discussed more at large in other places.

Live Stock forms a chapter of some length, but we must dismiss it with rather a brief notice. The Holderness or short-horned cattle are reported universally to prevail; and improvement in the breeding of cattle has rapidly advanced, through the skill and perseverance of Messrs. Collings, the Bakewells of the North. To shew with what spirit this object is extending itself, a catalogue of the sale of the live stock of Mr. Charles Colling, in October 1810, is subjoined in a note. In the list of cows, one fetched at the hammer 410 and another 400 guineas: the first in the list of bulls produced 1000 guineas: one heifer sold as high as 206 guineas; and 47 lots yielded the sum of 6073l. 4s. Respecting Sheep, it is remarked:

'The South-Down breed of sheep was introduced upon the Wolds a few years back, and is gradually extending itself. It is a species admirably calculated for bleak and bare situations, where they have to travel far for a supply of food, and where the bite is short. They are healthy and active, of smaller size than the sheep of the Wolds, less subject to several disorders, and admitting of more numerous stocking, in at least the proportion of one to six. There is

is one flock of upward of five hundred, and four or five other smaller ones.—

'The sheep-breeders of Holderness have derived much advantage from a mixture of Leicester blood in their flocks, as promoting the tendency to fatten. But it is a general opinion amongst them, that the Holderness sheep, with not more than one-fourth of Leicester, is the sort best calculated for their rich pastures, preserving, in a great degree, the size and length of wool of the Holderness, but being lighter in the bone, and better grazers.'

With regard to that noble and useful animal the Horse, the following short extracts must suffice:

'There is probably no other part of the island of the same extent, which did produce so abundant, and still produces so valuable a supply of horses for the coach and the saddle, as the Riding under survey.

'The Yorkshire bays have long been proverbially good, and it would be fortunate for this Riding and Cleveland, where they are chiefly bred, if the breeders would take due care to preserve the race pure and uncontaminated. They are stout, hardy, compact, and well-made animals, and at the same time clean-limbed and active; the stronger ones are admirably calculated for carriage-horses; and the mares, slighter horses, and such as have been crossed with the race-horse, are unequalled for the field, the road, and the army. But it is allowed by all, who are conversant with the subject, that the breed has of late much degenerated; nor is this at all surprising, when it is considered how inattentive the farmers are to its preservation. If a particularly good filly foal is dropped, it may usually be purchased, and the best mares are commonly sold at four years old, such only being kept for breeding as are worth but little money.'—

'One great incitement to horse-breeding is now nearly at an end, the high and increasing rate of taxation on servants, horses, and dogs, with other causes which have driven country gentlemen from their estates, has caused the discontinuance of the greater part of the packs of hounds in the kingdom. In this Riding, where twenty years ago three packs of fox-hounds, and at least twenty packs of harriers, were constantly kept, there now remain only one pack of fox-hounds, and three or four packs of harriers.'

A complaint is made in the chapter on *Rural Economy*, that the price of labour in this Riding is exorbitantly high; that the price of provisions has not advanced in proportion; and that 'therefore, if means are not adopted to relieve the farmers, either by lowering their taxes and the prices of labour, (by building cottages,) or by increasing the value of their produce, (by destroying monopolies, and giving them an open market,) they will shortly be found unable to answer the demands made upon them.'

Roads, *Canals*, *Fairs*, *Markets*, *Commerce*, *Manufactures*, *Poor*, and *Population*, occupy the eight sections into which the

chapter on *Political Economy* is divided, as connected with or affecting agriculture. To the subject of roads, Mr. S. has certainly given much attention, and his ideas ought not to be disregarded in the district to which he belongs. His remark, also, that 'the exemption from toll enjoyed by mail-coaches is an instance of injustice which calls loudly for redress' should be repeated in the House of Commons. As this East-Riding is destitute of coal, and has no rapid currents of water, it is not calculated for manufactures. The amount of its commerce in corn with London, for one year, is stated at 863 quarters of wheat, 229,910 of oats, 1323 of barley, 249 of malt, and 489 of peas and beans.

The discussion of the state of the *Poor* presents several matters of complaint; as the finery and extravagance of that class, arising from the high rate of wages, the multitude of public houses, and the shutting up of the free-schools which were designed for the education of the poor. Mr. S. very justly observes that 'the way to make them act wisely is first to teach them to think correctly.'

As the power of a nation certainly depends on the number and physical strength of its inhabitants, the subject of *Population* is of great importance; and from the tables of the returns made to parliament in 1811, compared with those of 1801,

'It will be seen, that in the course of the last ten years the population of the East-Riding has acquired the astonishing augmentation of 20,963, or nearly one-fifth of its previous amount, if the former returns were accurately taken, which, from some circumstances, there is reason for doubting.

'But though the whole population has increased about one-fifth, the excess of females above the males is nearly doubled, it now amounting to 4136. Taking the excess indeed of male births, as usually estimated at one in twenty-five, there is now a deficiency of males of 9350.'

Suggestions are offered at the end of this volume respecting measures calculated to promote improvement: but we shall here advert only to one circumstance, which we do not recollect to have seen in other reports, though to agriculturists in general it is of no trifling nature; we mean the requisition of a character, from their former masters, of servants employed in husbandry:

'A practice common in Northumberland would be attended with beneficial effects, if generally adopted: it is that of giving a short written character to farming servants on leaving their services, merely stating with whom they have lived, the nature and length of their servitude, and how they have conducted themselves. This would be a great

a great stimulus to good behaviour and activity, and would operate as a considerable check to misconduct. At present a farming servant, however ill he may have behaved, goes to a hiring, and obtains a new situation without any such inquiry being made.'

From our regular survey of this general view of the East-Riding of Yorkshire, it will be seen that, in point of investigation and authorship, Mr. Strickland is intitled to a respectable place among his brother-reporters. If, as we have said, his publication be not so perfect as it might have been rendered, had all the information which he sought been communicated, still it is full of valuable matter; and the observations often attached to the details prove that he combined reflection with examination.

ART. VII. *An Essay on the Prevention and Cure of Insanity;* with Observations on the Rules for the Detection of Pretenders to Madness. By George Nesse Hill, Medical Surgeon, &c. &c. 8vo. pp. 456. 12s. Boards. Longman and Co. 1814.

IN the introduction to this essay, Mr. Hill deeply laments the general want of practical information on the subject of insanity, and complains that we look in vain for it even from those writers who profess to give the result of their experience, such as Arnold, Pinel, and Haslam. He thinks that too much attention has been paid to the moral, and too little to the physical causes of the disease; and he states it as his decided opinion that mental derangement always depends on a physical origin. The contrary doctrine, that insanity is independent of bodily disease, or alteration of organic structure, he conceives to be 'as unfounded in truth, as it is highly prejudicial to the best interests of the human race;' and it is to this erroneous opinion, as he supposes it to be, that we owe our ignorance on the subject, which is very explicitly acknowleged by many of our first writers. In opposition to this prevailing hypothesis, the author lays down two axioms; 'First, that insanity is always a symptomatic disease; and secondly, that it is never a purely mental disease.' He also states the four following facts as 'deductions which the success of the mode of treatment recommended have fully established:'

'I. That insanity has always corporeal disease for its foundation.

'II. It consists of but one species under two forms, viz. the Sthenic and the Asthenic, or *Mania* and *Melancholia*.

'III. It is not a hereditary disease in the vulgar sense of the word as commonly understood.

'IV. It is as generally curable as any of those violent diseases most successfully treated by medicine.'

The first chapter of the essay is designed to shew that 'insanity has always corporeal disease for its foundation:' but the medium of proof adopted by the author consists more in general remarks, drawn from the supposed nature of man, than from any specific facts or new observations. He regards the mind and the body as constituting one whole, no part of which can be affected without that whole suffering from the injury; and he remarks that local diseases always produce general affection, while, on the contrary, general diseases cause local affections, which may remain and exhibit a new train of symptoms after the primary disease is changed or removed. The following paragraph we shall quote, because it contains a new shade of opinion respecting the connection between diseases of the nervous system and mental affections:

'The brain can only be properly considered as the centre of a circle and the terminations of the nerves the circumference, when disease attacks it primarily, now primary affection of the brain producing insanity is generally sufficiently clear to be understood, but not so secondary affection, although there can be no doubt but that the brain may be perfectly sound as to any deranged organic appearances discoverable by dissection, and yet diseases arise from diseased nerves deranging the functions of their origin, as for example, affections of the great sympathetic and the various ganglia, deemed by the modest Winslow subsidiary brains; but it is still a truth exciting regret, that "there are many morbid changes of structure in the body, the corresponding symptoms of which are not ascertained." *Baillie's Morb. Anat. Pref.* p. 17. *second edit.*'

In the latter part of the chapter, Mr. Hill enters on the thorny path of metaphysics, and asks, 'What is the human mind?' He, however, immediately answers part of the query himself, by adding, 'or that part of physical organization on which depend intelligence, force of understanding, energy of thought, and moral sensibility.' According to the usual acceptation of the terms, he seems to have confounded together the mind itself with its seat or organ: but we must in justice remark that, though this appears at first an incidental inaccuracy, it may be an intentional deviation from the ordinary method of viewing the relation between mind and body. Indeed, we suspect this from what follows; for, although we had first imagined Mr. Hill to belong to the sect of materialists, we afterward perceive that he is a decided advocate for the immateriality of the *soul:* but he imagines that, besides a *soul*, the human being possesses what is styled a *mind*, so that man is a compound of body, mind, and soul. It might probably be found very difficult to understand these learned distinctions; but, fortunately, they are of little use in practice,

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and cannot (we apprehend) throw any light on our proceedings in the cure of insanity.

The object of the second chapter is to prove that 'insanity consists of one species under two forms, viz. sthenic and asthenic, or mania and melancholia.' Mr. Hill commences by adopting, without reserve, the doctrine that 'two families of disease comprehend the whole;' and he adds, 'whatever reluctance may exist in the minds of some medical practitioners to allow the justness, truth, and precision of this simple but solid fact; the foundation upon which the statement rests will bear the most accurate examination, by which test alone can the results to which its adoption leads be justly appreciated.' On a point which has been a thousand times positively affirmed, and as often denied with equal confidence, it would be inconsistent with our plan to enter into any long train of argumentation: but we cannot forbear to observe that we should have been glad to see Mr. Hill erect his system of practice on a foundation at least not so much controverted, if not in his estimation more certain. This opinion, however, as far as it respects insanity, is not only positively asserted, but forms the basis of a considerable portion of the practical reasoning which occurs in the subsequent part of the work: 'Insanity affords no exception to this arrangement, every lunatic belongs to the high or low form, although it often happens that through mismanagement or some secret adventitious cause, a change takes place from one to the other. By the terms sthenic and asthenic nothing more is meant than the opposite states of the excitability of the system at large at the period of insane attack.' Besides this distinction, all the other attempts to arrange and classify the different forms of insanity are reprobated as absolutely useless, and even ridiculous. Such attempts, it is said, 'have no one beneficial tendency, being only calculated to encumber science, disguise truth, render rugged and disheartening the paths of enquiry to young minds, and perplex all just propriety of distinction, affording a continued source of impediments to the acquirement of a better understanding of the disease called mental derangement, or that state of the human frame labouring under sthenic or asthenic disease, accompanied with a greater or less degree of aberration of the mental faculties.' We agree with the author in thinking that much fruitless labour has been spent on this subject, and are disposed to place little confidence in any of the nosologies of insanity that have hitherto been proposed: but we must acknowlege that we feel very serious apprehensions lest his own division, simple and obvious as it appears, be only less objectionable because it is less complicated. We believe that, in a majority of cases,

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it would be impossible to refer the symptoms with decision either to the one or the other of the species; and that, in the greatest part of them, the disease assumes different appearances at different periods of its course. This distinction, however, the author adopts as the foundation of his practice, and in course he is anxious to impress on the minds of his readers the characters of the two species. He devotes a section to the description of each of them, in which he proposes to describe their commencement, progress, symptoms, and termination: but we do not observe much that is new, or indeed very striking, in these sections. The principal circumstance that demands our notice, and in which Mr. Hill differs from others who have written on the same subject, is that he lays more stress on the physical alterations in the state of the corporeal functions, and especially in the deranged condition of the stomach and bowels. How far this may be owing to any superior discernment in the author, or to a bias which, it will be confessed, pervades every medical writer in favour of his own doctrine, must be decided by the experience of others, now that the supposition has been brought so fully into view by Mr. Hill. The description of these different states of disease is too long to quote at full length; for it is unfortunately a very striking characteristic of Mr. H.'s manner of writing, that he uses the greatest number of words to convey his ideas. We shall transcribe a few paragraphs relative to the asthenic or low form of insanity, by which our readers will have a specimen of the pathology as well as of the literary taste of the author:

'Sleep is very unequal, sometimes absent for a considerable time altogether in the early stages of the disease, becoming when it returns quite profound, for a short period, and accompanied by horrid and uncommonly singular dreams,

> —— "Should sleep his harrass'd limbs compose,
> And steal him one short moment from his woes,
> Then dreams invade,"

or still more wretched incubus. In this peculiar state of semi sleep the soul is conscious of the inability of the body to move although the will urges it strongly to turn, to rise up or resist and shake off the oppressive incumbrance. The soul is as conscious of the prevailing imbecility as it is of any mental operation whatever, in like manner after an absurd dream which has towards morning been interrupted by a momentary wakefulness, upon the return of sleep, the soul becomes conscious that the mind has been occupied in dreaming, proved by reflecting on its absurdity.'—

'The hepatic region in males and the uterine in females are very common situations of asthenic pain, similar affection of the stomach, heart, intestines and spleen are common to both when transferred to, or originally seated in the head, it is less fixed or acute and more dif-

fused than in the high form. In proportion to its severity and length of residence in the head, the confusion of thought with all the mental phenomena of insanity become increased. When the pelvis is the seat of original pain it is often accompanied by catamenial irregularities, hysteric or leucorrheal affection. When in the liver or stomach with continued depression, but this feeling is combined with intolerable anxiety if the cardiac region is the part referred to by the sufferer when able and willing to communicate his feelings, and when not is discernible by the expressive unerring language of motion.

'Hepatic and splenic uneasiness often alternate with the pain of the stomach; and the yellow tinge of the countenance, sometimes of the whole skin mentioned by Dr. Perfect, will under these circumstances suddenly appear and almost as quickly depart, but is most fugacious in the countenance, more common to the aged and intemperate than those of the middle periods of life, and who have not been guilty of similar excesses.

'Cold clammy skin and feet with transient purple coloured flushings of the face are common to this form. The countenance assumes a precise formal state, the whole features tending to a peculiar cast with a fixed silly appearance of the eyes when permitted to be at rest, but when much acted upon by external objects they roll in every direction, contracting and dilating with a slow emotion never perceived in other situations, and accompanied in these moments by a quick feeble pulse admitting the utmost possible irregularities.'

We now come to three sections on the causes of insanity, divided into the predisposing, proximate, and exciting. The author begins with a definition of predisposition which, we rather fear, will not be found to throw any great light on the subject; viz. 'a state short of that state to which it tends, and incapable of giving that which it has not attained.' The exciting causes of insanity are arranged under three classes:

'First, those which act by influencing the system through the medium of the passions or mechanical violence acting upon predisposition, hence may be termed causes *ab externo*.

'Secondly, those which originate directly from the læsion of some organic function acting upon predisposition, hence may be termed causes *ab interno*.

'Thirdly, those which are manifestly formed by the conjunct action of the two former.'

The operation of these causes is very copiously illustrated: but we do not observe that any very striking circumstance is pointed out with which we were not before sufficiently familiar. The most important observations in this part of the work are on the appearances of the brain, detected after death by dissection; and we must quote some of the paragraphs which refer to this subject:

'The exciting causes of insanity which may be denominated internal, are nearly as numerous as those which have been considered as

more remote or external. The current of common opinion has run in favour of the brain being always the seat of internal exciting cause, or at least when the disease appears in the high form. A question has also arisen respecting the appearances of this organ upon dissection. "*Indiscriminè utrum.*" Are the organic changes of the brain discovered after death, the causes or the effects of the disease? No dependance can be placed on these appearances, nor on the relations afforded by great anatomists, no useful deductions can be made from their nicest scrutinies, even the accurate Morgagni affords little upon which reliance can be founded. Lunatics have expired suffering under extreme violent symptoms connected with both forms where apparently the most evident brainular affection existed, yet the most able hand and keenest eye have made no correspondent demonstrations. And *è contra* considerable local mischief with mental disorder have existed where no approach to actual insanity was ever indicated, even suppuration of the brain as detected by Dr. Home. *Hist. of Epidem. Fever in Flanders.*'—

'Insanity then differs not from other diseases in this respect, although all others are thought to be more clearly understood. In pneumonia for example how often has it happened that the leading characteristic of the disease has appeared to be present, yet dissection when performed by the admirable anatomist just mentioned has contradicted the apparent living evidence. That the converse daily happens dissection with other views daily proves, numbers die of whose sanity no doubts were ever entertained with considerable organic læsion of the brain, perfectly resembling what is occasionally met with in lunatics. But it must never be forgotten that dissection more frequently displays the result than the cause of disease.'

The author then remarks that a very small physical derangement in the brain may produce a great alteration in the state of the intellect; and he insists on the opinion, which he had already advanced in a former part of his work, that 'certain irregularities, in a part or the whole of the nervous system, will effect considerable alterations in the brain; hence dissection discovers ventricular effusion, vascular distension not always to be deemed the cause of apoplexy and death, but the effect of other maladies.'—We think that this doctrine has some plausibility; and, were it established, it would tend to confirm Mr. Hill's idea that insanity has its origin in some corporeal affection. The contrary opinion seemed to be proved by the result of dissection: but the examination has hitherto been almost exclusively confined to the brain, or the parts immediately connected with it.

We have already observed that the author is very sanguine in his hopes of curing insanity; and, in the section on prognosis, he more unequivocally brings forwards the same opinion. He thinks that it is not hazarding too much to say that, under favourable circumstances, '90 patients out of every 100 may most assuredly be recovered.' 'Consequently,' he adds, '90 out of every 100

consigned to perpetual incarceration, it is morally certain, might have been restored to health.' This were a most important truth, could it be proved to be such; and one which must fill us at the same time with dreadful remorse for what is past, and joyful hopes of what is to come! The justice of the following observation cannot be doubted: 'It may be taken as a general rule, that the hope of recovery of a lunatic under either forms is nearly exactly proportionate to the time which has elapsed from the actual commencement of the disease to the time of its being subjected to regular treatment, advancing age always rendering the prognosis more dubious.'—We shall not decide so peremptorily on the merit of all the subsequent prognostics: but for the most part they appear to be judicious:

'Youth and the female sex are favourable to compleat restoration, age and the male sex embrace the extreme of unfavourable cases. In a given number taken from both classes, early recovery and subsequent continuance of sanity has always in my practice been in favour of the young and middle aged females, especially when the malady has been connected as it often is with their pregnancies, parturition and uterine evacuations and obstructions. Puerpural insanity, although often very violent, (being commonly of the maniacal form,) if judiciously managed, admits of a favourable prognosis as to present cure, but it is apparent that an opinion must be judiciously restrained to the present attack, because similarity of situation is of such ready occurrence as to counteract the operation of the most powerful prophylactics. The same observations hold good as to insanity excited by drunkenness, in these and similar situations no clear decisive prognosis as to permanence of cure can be given. Pregnancy in some women appears to act as the exciting cause of mental aberration, in others parturition is followed by the same phenomena, cases of both kinds have happened in this city, (*Case, No.* 17. *Append.*) both descriptions of case afford the most striking proofs of the sources of the disease being corporeal.'

In the third chapter, the question is discussed respecting the hereditary nature of the disease; and the author attempts to establish his position that 'insanity is not an hereditary disease in the vulgar sense of the word as commonly understood.' Mr. H.'s reasoning on this point does not, however, appear to us very convincing; indeed, it seems to amount to nothing more than a determination to use old words in a new sense. When we say that insanity is hereditary, we do not mean to express that every insane parent must necessarily produce insane children, but that the children of insane parents are more predisposed to the disease than others. Mental derangement, Mr. Hill conceives, must depend on the union of some organic lesion with predisposition; the organic lesion may be an incidental affection, entirely independent of any natural constitution: but the predisposition is derived from the parents.

Although

Although we have extended our review to a considerable length, we have yet gone through only half of the volume, while the most important portion of it, *the treatment*, still remains unexamined: but we do not profess to extract all the useful part of it, so as to leave nothing to be gained by perusing the work itself. It has been stated that Mr. Hill regards the disease as usually curable, but the success of the practice depends on circumstances which often do not obtain sufficient attention, and are sometimes entirely neglected or counteracted. He is generally adverse to public asylums, and at all events thinks that patients should not be sent there in the first instance; and he urges that much more discrimination should be exercised in marking out the two varieties of insanity, and in the consequent employment of remedies, as applicable to the sthenic and asthenic species. According to his view of the disease, as frequently arising from some derangement in the stomach and the organs of assimilation, he is much more free in his use of purgatives than most other practitioners, and is proportionably more sparing in the detraction of blood. He seems to place considerable confidence in the topical application of cold to the head, supposes that the insane are often injured for want of a sufficiently nutritive diet, and is on all occasions a strenuous advocate for the greatest mildness in the management of the afflicted. On the whole, we are of opinion that many useful hints may be derived from this part of the work; and that, though it does not contain any absolutely new idea, several important circumstances are brought into view which had not previously been adequately regarded.—Before we conclude, we must say a word respecting the style of the volume; and this we are obliged to remark is extremely objectionable: it is so verbose and intricate, and the punctuation is so bad, that it is no easy task to develope the meaning from the load of words with which it is oppressed. Mr. Hill has also been peculiarly profuse in his quotations, which are made without any selection, and (as far as we can perceive) often without any object, except to shew how many books he has consulted.

ART. VIII. *An Essay on the Philosophy, Study, and Use of Natural History.* By Charles Fothergill. 12mo. pp. 272. 8s. Boards. White and Co. 1813.

IT appears from the preface that this essay owes its birth to a variety of remarks and reflections, that could not be conveniently incorporated in the series of writings which the author is preparing for the press, and designs to publish in three separate works. 'That which is at present in the state of most

forwardness is intitled, "*Memoirs and Illustrations of British Zoology,*" containing the result of personal research into the lives, economy, and uses, of such genera and species of animals as are the best known or understood throughout England, Scotland, and Wales; illustrated by the most accurate representations of many rare subjects, not hitherto figured in any work extant. The second will comprehend a general view of the "*Northern Isles of Britain,*" both as to their natural advantages and political consequence. And the third will contain, "*Collections made towards the Natural and Civil History of Yorkshire.*" — As the more irrelevant passages of these projected publications seemed still of sufficient importance to excite an interest in the higher objects of natural science, they are here thrown together under the titles of twelve short chapters, which compose a pleasing and ingenious little volume.

With regard to the objects and range of Natural History, and its effects on individuals and society, the author well observes that it embraces the consideration of the mineral, vegetable, and animal productions of the globe,—the modes of classing and arranging them,—and, above all, the uses, civil, moral, and religious, which an enlightened study of their various structures and properties is so eminently calculated to suggest. To the mere sensualist, indeed, to the sordid miser, or to the frivolous votary of fashion, the volume of nature is hermetically sealed; while to the virtuous mind it exhibits such displays 'of wisdom, power, and happiness, as can only be exceeded by an emancipation from the shackles and the thick veil of mortality,' &c. The highly beneficial consequences of the study of nature, to society at large, are likewise introduced in a few animated sentences: but, on a theme so extensive and fertile, and so accordant with the title of the work, we could have tolerated a more copious and argumentative pleading; especially as, in some of our seats of learning, a knowlege of the material world, and of the structure and habits of the plants and animals which it sustains, holds a very subordinate rank in the plan of education, or is even treated with real or affected neglect.

Mr. Fothergill justly disclaims all intention of limiting the study of Natural History to that of its nomenclature; and he conceives that those who rest satisfied with such barren information are legitimate objects of satire. Yet we should never forget that this science, like every other, requires its drudges and pioneers; and that, without the expedients of titles and arrangements, its progress would be instantly arrested. In order that valuable observations and discoveries may be generally apprehended, and intelligibly transmitted to posterity, it is fortunate that the bias of some minds inclines to the construction of

of synoptical tables, the collation of references, the exposition of synonyms, and the framing of accurate catalogues. It is surely unnecessary to prove that these preparatory processes are not less available to the historian of nature, than are the services of the grammarian and lexicographer to the writer or the orator. Enlarged views of the science are, beyond all doubt, the most dignified and the most interesting: but that person is little qualified either to conceive or to relish such views, who is ignorant of the elements of which they are composed.

The essayist places his pupil on a fancied eminence, from which he may survey the grand outlines of creation, and scan the important properties and agency of earth, air, water, and fire. From this primary contemplation, he supposes him to descend to the distinctions of the animal, vegetable, and mineral departments. Here dispassionate inquiry will convince him that the other animals are not so much inferior to man, with respect to mental faculties and endowments, as we are too apt to take for granted.

'In a discussion of this nature, the immortal part of man, that which ranks him with the children of light, and promises him celestial inheritance, must be left entirely out of the question. The Christian reasoner has nothing to do with *Brahminical*, or *Pythagorean*, doctrines; and, therefore, he can have no desire to admit an immortal fellowship with inferior creatures, however he may be astonished at the powers of mind they severally display; powers admitting such close comparison with his own faculties, that the distinctions are sometimes so faintly marked as scarcely to be perceptible.'

As far as the doctrines of Revelation alone are concerned, the above qualification may, perhaps, be admitted: but, if there be any weight in one of the most popular arguments for the soul's immortality, deduced from the power of unassisted reason, (namely, that which is founded on the unequal distribution, real or imaginary, of good and evil in this life,) we cannot perceive why it should not apply to every sentient creature that is possessed of mind; or why the acts of inhumanity and oppression, that are so frequently exercised on beasts of burden, should not be compensated to them in another state of existence. By the *immortal part* of man, however, the author is careful to inform us that he means 'his claims to a superior state of existence, and to eternal life; *not any intellectual principle distinct from the physical faculties of what is termed mind.*' If we rightly comprehend this phraseology, man, possessing the physical faculties of mind, has moreover claims to an eternal existence; while the subordinate classes of animals, also possessing the physical faculties of mind, have no such claims. Such

a position may, for aught that we know to the contrary, express a matter of fact, and be regarded as sound theology: but, if so, we are unable to discern the principle of equity or benevolence from which it is deducible.

With considerable originality of thinking, Mr. F. successfully impugns some of the leading sentiments in Buffon's elaborate but fallacious dissertation on the nature of animals; arguing, from a great variety of cases which are perfectly well authenticated, and some of which have fallen under his own personal observation, the existence of the same mental faculties in the inferior animals which are found in man, though in a much reduced and limited degree. He might have even disproved the Count's unqualified assertion that, in man, the brain is proportionally larger than in any other animal; since modern physiologists have discovered various exceptions to the alleged fact, which is at least as old as the days of Aristotle. The peculiarities, which distinguish the brain of the human subject from that of the other mammalia, consist chiefly in the circumstances of its possessing a much greater bulk in proportion to the nerves that arise from it, and in its being much larger when compared with the *cerebellum* and *medulla spinalis*.

In most of his comparisons between mankind and the brute creation, we perfectly agree with this ingenious and ethical writer: but we cannot refrain from remarking that he overlooks two immense benefits accorded to the human condition, namely, those of articulate speech and the art of writing; by which knowlege is communicated and ramified through innumerable channels, and the stock of information is accumulated through successive ages. Still, we apprehend, too much ground exists for the following strictures on our race:

'After what has been remarked; and if such views, and such acquirements, on the part of man, are allowed to be something like a criterion of superiority; it must be confessed, that full two-thirds of the human race, in their present state, are little above the level of, if they are not inferior to, those animals they are at all times so ready to despise, and too often to ill-treat, as below them; but which are, at the same time, quietly and regularly fulfilling the duties allotted to them, and daily exemplifying faculties for which we may in vain look to the human savage; and is it not true that the greater part of men think the business of life fully performed when they are able to eat, drink, sleep, and exist? — Nay, further, that most of their days are employed in acquiring the power of being able to do so, with something like comfort to themselves. — Most other animals eat, drink, sleep, and exist with less trouble, and more pleasure. In the important business of supporting life, therefore, men are equalled, if not excelled, by their despised associates of the animal world.

'Other men, placed above the reach of want, and the necessity of labour, by a variety of fortuitous circumstances, present a more distressing spectacle of human degradation, even than those whom adverse fortune has compelled to work with unremitted toil for a precarious subsistence; since their pleasures are derived from vice and folly of every kind; gratifications which soon corrode, and finally consume, that period of existence which was granted for the noblest purposes, even to prepare the soul for the fulness of knowledge, and the maturity of bliss. If the human mind is capable of the very highest, of God-like, attainments, we should, at the same time, reflect that the societies of no other animal present scenes which bear any resemblance to the profligacy and wickedness that fill the streets and avenues of large cities. These are degrading to a point far lower than the brute can possibly fall; because, it is an attribute of what is termed instinct, or a limited mental capacity, constantly to uphold the possessor to its duty; and, surely, it would be better to have inferior duties to perform, and never, for a moment, to neglect them; than have the highest employments allotted to us, and prove ourselves utterly unworthy and incapable of fulfilling them; and, when disease comes upon him, those maladies from which most other animals are exempted, what weakness is greater than the weakness of man? If he is degraded by ignorance, vice, or folly, the spectacle is still more painful, still more humiliating,' &c.

The question, whether the beasts of the field totally perish in death, is shortly and somewhat ambiguously discussed in the fifth chapter; ambiguously because, in one passage, we are assured that no man can settle this point either in the affirmative or the negative, while in another we are told that 'the term mind is merely given to designate certain qualities of the brain; and all animals having brains, of apparently similar consistence and organization, have mind: and it follows, that if the brain perishes, the mind must be destroyed also.' Then, leaving the brute creation in the lurch, we are admonished to derive comfort against the gloomy doctrine of annihilation from the lights of philosophy and pure religion; and we are duly reminded of our exalted destinies, the folly of a belief in predestination, and the absurdity of atheism. — The author very feelingly deprecates the exercise of all wanton murder and cruelty, without absolving even the naturalist from the unnecessary infliction of pain on sentient beings.

'It may perhaps be said, that a discourse on the iniquity and evil consequences of murder would come with a bad grace from one who was himself a murderer: and so it would: but not if it came from the lips of a repentant murderer. Who can describe that which he has not seen, or give utterance to that which he has not felt? Never shall I forget the remembrance of a little incident which occurred to me during my boyish days — an incident which many will deem trifling and unimportant, but which has been particularly interesting to

to my heart, as giving origin to sentiments, and rules of action, which have since been very dear to me.

'Besides a singular elegance of form and beauty of plumage, the eye of the common *lapwing* is peculiarly soft and expressive: it is large, black, and full of lustre, rolling, at it seems to do, in liquid gems of dew. I had shot a bird of this beautiful species; but, on taking it up, I found that it was not dead. I had wounded its breast; and some big drops of blood stained the pure whiteness of its feathers. As I held the hapless bird in my hand, hundreds of its companions hovered round my head, uttering continued shrieks of distress, and, by their plaintive cries, appeared to bemoan the fate of one to whom they were connected by ties of the most tender and interesting nature; whilst the poor wounded bird continually moaned, with a kind of inward, wailing note, expressive of the keenest anguish; and, ever and anon, it raised its drooping head, and turning towards the wound in its breast, touched it with its bill, and then looked up in my face, with an expression that I have no wish to forget, for it had power to touch my heart, whilst yet a boy, when a thousand dry precepts in the academical closet would have been of no avail.'

In the course of his pleadings, Mr. Fothergill candidly admits that some of the insect-tribes manifest much less sensibility to pain than animals of a more complicated organization; and he adduces some very remarkable exemplifications of the fact. He particularly mentions the case of one dragon-fly, when pinned down in the insect-box, coolly devouring its prey; and of another which, when deprived of its abdomen, and supplied with a false one, consisting of a slender filament taken from a geranium, not only dispatched a fly with great greediness, but, when set at liberty, flew away with as much apparent unconcern as if it had suffered no mutilation. These and similar well-attested anecdotes sufficiently prove, that all animals do not feel the same degrees of pain under similar privations, or modes of torture: but that the intensity of suffering is regulated by the organization of the animal subjected to it, and may in a great measure depend on the 'quality of the blood, the number and fineness of the vessels, and the delicacy of the nerves.'

Chapter vii. commences with a position more flattering, as we conceive, to the pride than to the actual virtue of our species; that 'man has evidentally been created the vicegerent of God upon earth.' Our attention, however, is speedily diverted from the illustration of this high-sounding doctrine, to the consideration of another which is far more level to our apprehensions, and involves that system of checks by which the excessive fecundity of animal-life is kept down to the means of subsistence. On this principle, the author very ingeniously explains the final cause of an apparent anomaly in the arrangements of Providence; we mean, the eagerness with which

which some of the prolific species, as the rat, rabbit, &c. devour their own offspring.

Another sentiment, which spontaneously flows from our notions of the wisdom and goodness of the Deity, is that no species of animal has been created in vain; although our very limited sagacity may not, in every case, be able to discern the usefulness of some of the more noxious families. The superabundant vegetation of hot countries, which might degenerate into a mass of corruption, is checked by the ravages of the locust, which likewise affords food to man; and myriads of tormenting mosquitoes, bred in swamps and marshes, are eminently serviceable in consuming those animal and putrid remains, which would otherwise generate noisome effluvia, pregnant with disease and death. Besides all this, every species probably ministers, directly or indirectly, to the sustenance of others; and it is not for us to calculate the extent of mischief which might ensue from the obliteration of a single link in the chain of creation. The very dreariness of the desert has its appropriate inhabitants, among which the ostrich holds a distinguished station, though its economy has been too inconsiderably appreciated. Mr. Fothergill's comment on a passage in Shaw's travels, relative to the habits of this bird, is worthy of transcription, but too long for our insertion. Our humane readers will likewise concur in his spirited reprehension of the wanton practice of shooting swallows and martins on the wing. The common earth-worm, however much despised, not only affords food to many species of birds, and to some quadrupeds, but promotes in various ways the vegetation of plants.

'The utility of worms, indeed, really consists in fertilizing the earth, though they act also as correctors to our rich soils; a fact that seems to have escaped the notice of the accurate WHITE. By cleansing the surface of the ground they inhabit of those vast quantities of leaves, fibres of plants, and decaying vegetable matter, which, at certain seasons, cover the earth, they make the best possible preparation for reproduction. Poor soils are ameliorated and enriched by their labours, and rank land is rendered more serviceable by having a portion of the fat redundance of vegetable particles removed, which is performed by *earth-worms*, who prey upon the finer parts of rich vegetable mould, as well as upon vegetables themselves: a fact that may be easily proved, by dissecting one of these animals newly taken from fertile ground.

'*Worms* have another important service to perform, which is done by producing a gradual and regular change and admixture of the component parts of the soils they inhabit, which are generally fertile in proportion to the number of *worms* found in them: insomuch, that no animal of this kind was ever found in a strictly barren piece of land. Both farmers and gardeners form very erroneous con-

conclusions on this subject; and are never more blinded by prejudice, than in their persecutions of these useful agents, who convert what would otherwise be unprofitable, into the best materials for a fertile soil; and, as they only draw into their holes what is prostrate upon, or touching, the earth, they cannot injure the strong and healthy plants which grow upright.'

In like manner, the viper and the toad are shewn to exercise their peculiar offices of benefit to mankind: the former, by keeping within bounds the smaller murine species, which would otherwise speedily over-run whole districts; and the latter, by reducing the superfluous multiplication of various insects and worms.

Perhaps the most original, and certainly one of the most pleasing, chapters in this performance is the tenth; in which the author descants, in a lively and feeling strain, on the pleasure which Providence has invariably annexed to the fulfilment of each animal's duties, or destinies, whatever these may be; and the pain which inevitably follows every deviation from such fulfilment, whether that deviation be voluntary or compulsatory. Some fine illustrations of this doctrine are deduced from the delights of parental affection, and from the functions of nestling and incubation: but we have left no room for farther extracts.

The eleventh chapter presents us with some interesting thoughts on that mysterious change of matter which is continually taking place in the animal, vegetable, and mineral kingdoms; and in consequence of which law of nature, though forms are fleeting and evanescent, not an atom in the universe is lost. Animal, vegetable, and mineral reproductions and decompositions assume their appropriate characters and appearances: but the organized and unorganized productions of nature probably result from different modifications of that elementary matter, into which they seem to be alike ultimately resolvable. In the strong language of Shakspeare, "a king may go a progress through the guts of a beggar;" and the dust of an Alexander or a Cæsar may be traced to the stopping of a bung-hole.

"To this complexion we must come at last."

The concluding chapter is intended as a brief recapitulation of the objects and sentiments recommended and illustrated throughout the volume.—The spirit of the whole is obviously dictated by the purest intentions, and cannot fail, we should think, to serve the cause of genuine piety and philosophy: while from the amusing anecdotes relative to the habits of particular species of animals, which are occasionally introduced in these pages,

pages, we may venture to predict that Mr. Fothergill's more extended lucubrations will experience a cordial welcome from the British public.

Art. IX. *The Bees;* a Poem, in Four Books. With Notes, Moral, Political, and Philosophical. By John Evans, M.D. F.R.M.S. Ed. Book III. 4to. pp. 123. 7s. sewed. Longman and Co. 1813.

Of the two preceding books of this poem, we have already stated our unbiassed sentiments *. The present *livraison*, which is inscribed to Lady Eleanor Butler and Miss Ponsonby, commences with an invocation to Sylvanus, the wood-nymphs, and other rustic deities: a stale expedient, which might easily have been spared, without any injury to the general effect. The transition, however, from rural nymphs to the 'fair enthusiasts' of Llangollen's vale, is natural and easy. These recluse ladies, moreover, sedulously cultivated an apiary; and they appear to have had strong claims on the poet's gratitude: since, after having celebrated the history of their retirement, and the mountain-plants that adorn their artificial rock-work, he thus again apostrophizes them:

'Accomplish'd Females! while ye joy to rove
At eve's sweet pensive hour thro' glade or grove,
O'er each moist Dryad haply may ye bend
In sad remembrance of a long-lost Friend,
Beneath † whose fostering care the scions grew,
And o'er his lawn their first green honours threw,
If on that friend your partial plaudits smil'd,
And the lone hours of drooping age beguil'd,
While yet his pencil's fault'ring stroke could trace
In this fair Arcady each sylvan grace;
Fain would the bard that paints your Hybla's round,
(Since poesy is still but pictur'd sound,)
Share in a father's fame, and cheer'd by you,
With zeal redoubled his lov'd theme pursue.'

The theme is pursued, accordingly, at least for a few pages; and the gathering of propolis, one of the first labours of a new settled swarm, suggests the following *version* of a well-known fact:

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* See Rev. N. S. Vol. li. p. 312., and Vol. lviii. p. 23.

† *Beneath.*] A large proportion of the trees and shrubs in this Cambrian Arcadia were reared by the author's father on the banks of the Virnwy, in Shropshire. The affectionate attention paid to him by these ladies during his solitary residence at Wynnstay, after the death of the late baronet, and amidst the increasing infirmities of age, made a deep and lasting impression on his feeling mind: nor shall it ever be erased from the breasts of his grateful family.'

'Nor

'Nor deem, vain boaster, that reserv'd for thee
Hangs all the ripening fruit on reason's tree.
Even these, the tiniest tenants of thy care,
Claim of that reason their apportion'd share;
Witness yon slaughter'd snail, within their door
Tomb'd like the first bold Greek on Ilion's shore.
Slow pacing, while the unwieldy lubbard crawls,
In heedless gaze, nor marks the embattl'd walls,
Wond'ring the warders view his brawny chest,
And eye-tipp'd horns that quiver on his crest;
Horns doom'd no more to paint the pencill'd ray,
Nor with nice sense direct his ready way,
For, soon in fearless ire their wonder lost,
Spring fiercely from the comb th' indignant host,
Lay the pierc'd monster breathless on the ground,
And clap in joy their victor pinions round.
While all in vain concurrent numbers strive
To heave the slime-girt giant from the hive,
Sure not alone by force instinctive sway'd,
But blest with reason's soul-directing aid,
Alike in man or bee, they haste to pour,
Thick hardening as it falls, the flaky shower;
Embalm'd in shroud of glue the mummy lies,
No worms invade, no foul miasmas rise.
A second victim now, in crested state,
Drags his cov'd mansion thro' the fatal gate:
Ah! soon appall'd, he hears the hoarse alarm,
And sees with wild affright the rushing swarm.
In vain, fast-shrinking to his self-built home,
He bars with slime the convoluted dome:
High o'er his head yet clammier cements swell,
And strokes of busy plasterers sound his knell.'

By means of one of his dexterous hooks, Dr. Evans contrives to connect the imprisoned snail with the fossil bones in the rock of Gibraltar, and the universal deluge. From this last sublime catastrophe, he rapidly descends to the preparation of wax, the advantages of Mr. Wildman's glass-hives, the unvarying symmetry of the cells, &c.; and he next illustrates, in eloquent and animated numbers, the fine idea that the structure and habits of an insect as powerfully attest the existence of Deity as the most stupenduous productions of nature or of art. He then commemorates the gathering of honey, farina, and honey-dew, in summer, the loves of the bees, and the massacre of the drones. In alluding to the supposed imperfect vision of the bee, or rather to that insect's indistinct perception of very near objects, (a defect which, it has been alleged, is compensated by the antennæ,) the poet thus feelingly apostrophizes a departed friend, and a brother-bard:

'Thus, O! my Blacklock, when thy morn of light,
Clos'd its young dawn in ever-during night,

Ere

Ere yet could Mem'ry in thy infant brain
Store of bright objects her ideal train,
Kind heaven, in mercy, lent each sister sense
A brisker flow, a ten-fold influence.
Each feeling chord how exquisitely strung!
With tones impressive how the arched ear rung!
Fancy with fairy-pen the landscape drew,
And flash'd all Nature on thy inward view.
E'en on the child shone music's melting power,
While artless numbers sooth'd the boyish hour,
Genius and taste in mingled currents ran,
And stamp'd the poet, ere they own'd the man.
Ah! long to realms of purer bliss remov'd,
That poet hails the harmony he lov'd.'

The closing images are well conceived, and happily pourtrayed: but they would have formed, in our apprehension, a more natural termination of the whole poem, than of any of its separate portions; because they exhibit to us the conclusion of an industrious day, on the part of the bee and of the peasant, the contrasted condition of the honest rustic and the wealthy sensualist, and the far more elevated enjoyments of a cultivated mind; which, contemplating in an evening-landscape the presence of its Divine author, confidently reposes in a future and more perfect state of existence.

Such is a sketch of the design of the present Book, which appears to be rather more correctly finished than either of the other two, while its general physiognomy and features so strongly resemble both as to absolve us from the task of farther criticism. — In profusion and copiousness of explanatory notes, Dr. Evans is perhaps more fashionable than judicious: but, where we find so much to commend, we are unwilling to appear fastidious.

ART. X. *Caledonia:* or, an Account, Historical and Topographic, of North Britain, from the most ancient to the present Times. Vol. II. By George Chalmers, F.R.S. and S.A. 4to. pp. 1007. 3l. 3s. sewed. Cadell and Davies.

WHETHER the literary undertakings of Mr. Chalmers excite any lively sensations in the public, whether their progress be watched with anxiety, and whether their completion be learnt with delight, we do not presume to say: but this is undoubted, that he seldom loses sight of them himself, or is tardy in executing them. We know not any instance except the present in which he has failed in this respect. It will be recollected that, in his former volume, he stated that he should speedily favour the world with another; and the promise has so far been kept, that a volume not less formidable than the first has long made its appearance. It

is

is not, however, what the laborious author had led us to expect. That which he announced to follow his history of Caledonia was a Dictionary chorographical and philological, for the investigation of the various languages which had ever been spoken in that country; and, after the Dictionary, was to come what we have here, namely, a topographical history in 'a sequence of shires.' In the present volume we have only a part of this topographical history, including that of the southern counties; Roxburgh, Berwick, Haddington, Edinburgh, Linlithgow, Peebles, and Selkirk. The account of each shire is given under eight heads; that is to say, its name, situation, extent, natural objects, antiquities, establishment as a shire, civil history, agriculture, manufactures and trade, and ecclesiastical history: preceded by an introductory chapter, in which the author treats of the country in general, its first settlement, original discovery, the names by which it has successively been distinguished, the name of Caledonia, its North British inhabitants, the Scoto-Saxon period, what are here called its degrees, its several judicatories, sheriffwicks, ecclesiastical state, parishes, ministers, stipends, superficial contents, agricultural state, roads, coins, banks, weights and measures, foreign trade, ports, shipping, wealth private and public, moral effects, and its chorography.

The author professes to have taken the whole of this voluminous matter from authentic sources, and acknowleges that he made great use of Robertson's parliamentary record, objectionable as he admits that work in many respects to be.

We are assured that

'There was intended to be prefixed to this volume a new map of Scotland; in which the boundaries of shires are more elaborated than they formerly were; the limits of districts are better ascertained; the location of the churches *are* more discriminated, and the names and places are more appropriated to the history: but the infirmities of the engraver have made it necessary to postpone this map, till the appearance of the following volumes.'

The presumption is strong that those who judge composition to be easy are strangers to the art. To jumble words together, so as to produce an indistinct and obscure meaning, is one thing: but to compose is another. Mr. Chalmers, we suspect, knows not the labour of hunting long for the term which best expresses the idea; and we acquit him of ever having consumed time in arranging his words, or in rendering the junction of his sentences easy and natural. In attempting to be concise, we dare say that he has never found himself becoming obscure; in lopping off redundancies, he has never impaired; nor is he chargeable with wasting time in order to make his periods flow, or to give point to his sentences and illumination to his pages. From him, it would seem, composition calls for little

little else than manual labour: he pens a treatise as he would scrawl a letter, the public and posterity seeming no more in his eyes than a common correspondent; and he discusses the gravest subject as he would talk of a topic of the day.

The subjects in the present volume have not usually been connected with such as are introduced in the preceding. Indeed, it is scarcely consistent that any person, who has been long engaged in setting forth the high topics of history, in developing the plans of statesmen, and in narrating the exploits of the hero, should in one and the same work bring himself to describe antiquities, and to give topographical and statistical details. We did not expect to behold the civil history of a country followed by a detailed account of its subdivisions; and to this departure from usage we are not disposed so far to give our sanction as to apply criticism to it. From the view which we have taken of this immense mass, it does not appear that the usual accuracy of Mr. Chalmers has forsaken him; while, with regard to selection of matter, arrangement, and style, the performance does not rank above the generality of the kind.

MONTHLY CATALOGUE,

FOR FEBRUARY, 1815.

POETRY.

Art. 11. *Don Emanuel*, a Poem, in Three Cantos, with Notes: by Matthew Newport, Esq. A.B. late of Trinity College, Dublin. 4to. 1l. 1s. Boards. Sherwood and Co. 1813.

This hero-*Don* seems to be a kind of non-descript, harmless, walking gentleman, whose history the author very concisely delineates in the few following lines:

> 'Yet e'er the matin organ sound,
> In Lisbon's portals must be found
> An hero known in virtuous fame:
> Emanuel is the hero's name;
> Who, hand in hand, and side by side,
> Must wed with Lusitanian bride,
> And, then with anxious monarch, go
> Far as Brazilian Janeiro,
> Or, should Fate dash a luckless oar,
> Far as Brazilian Salvador.'

This we presume to be a bold use of the figure ὑστέρου πρότερον, Salvador being *usually* placed in the charts at a less distance from Portugal than Rio Janeiro.

Emanuel then sets forth to seek his Lusitanian bride, and very quietly puts up with a rebuke which he receives from his friend

Lorenzo for avoiding the field of battle. The reader will here be reminded of "He who fights," &c. &c.

' " Then only 'midst the warlike *clangs*,
Or only when the scabbard hangs
Contracted, and unarm'd,
The true set heart can feel the flame,
Which binds him to his country's fame,
By patriot virtue warm'd.
O surely those together set,
For consult in the cabinet,
May justly be alarm'd.
Lorenzo, quaint is thy intent,
And quaint indeed thy argument,
'Tis true, we those, with justice call
Patriots, who for Iberia fall
In battle field; but surely they,
Who far from roar of bloody fray,
In Junta's sable robes attir'd,
May with a fellow flame be fir'd." '

The sentiment in this passage seems to keep pace in propriety with the language.—The hero next appears in the facetious character of a *Bouncer*; not that species of *bouncer* which young Wilding so excellently represents, but the following:

' Two coursers tramp the suburb plain,
Emanuel disdains the rein,
And grasping tight the flowing mane,
Across the saddle bounc'd.'

We shall not detail the incoherent tissue of incidents which occur in the course of his journey to Brazil, but shall follow him to the church; where, with his Maria at his side, he appears in all the grandeur of a *bridegroom*. We know not whether it be the custom in Spain for the priests and maidens to sing choruses at the altar, but the description of such singing in this place gives us rather the idea of a sailor's wedding in a farce than of any other ceremony. Moreover, we cannot help pitying the poor Don when this cheering chorus is so unfortunately interrupted by the appearance of a troop of French soldiers, headed by a second Don, (Pedro, by name,) who accosts both bride and bridegroom shortly, yet pithily, in the subjoined verses:

' " O Lady, you must come with me,
And youth, my pris'ner you must be."
Maria faints, Emanuel cries,
" Help! help!" faint echo, help, replies;
" And, chieftain, take the pains to learn,"
Exclaims Emanuel, stout and stern,
" That e'er from me my bride you part,
This dagger's blade shall pierce your heart,
Or if it fail to reek in thine,
It pierces hers, and pierces mine." '

To

To shorten this interesting tale, we have only to record that Don P. disarms Don E., and intrusts his prisoner to the care of a complaisant centinel, who gives him his sword again:

——— 'But with hands
Swordless a second time he stands;'

and here we will leave him:

"*Solventur risu tabulæ:—tu missus abibis.*"

Art. 12. *Cumbrian Legends;* or, Tales of other Times: dedicated to H.R.H. the Princess Charlotte of Wales. By Mrs. Ryves, of Ryves Castle. Crown 8vo. pp. 184. 10s. 6d. Boards. Printed at Edinburgh.

These compositions being inscribed to the Princess Charlotte of Wales, the fair writer invokes "angels bright and fair" to guard her Royal Highness's heart; while "to make assurance doubly sure," she directs Minerva to spread her ægis.—Mrs. Ryves gives little of either variety or animation to her "meek-eyed" saints and ladies: but, to make amends, she sets inanimate nature *hard at work:* the moon bows and smiles (p.40.); the blast shrieks and growls, and at last 'owns a savage howl' (p.41.); the trees thrill with rapture, or weep tears of blood; and, when "tir'd nature" is described as sinking to sleep, she is also made to dream, (p.8.)—After such unwonted performances, those who are not interested by the Cumbrian Legends cannot allege that the fair author's muse is tame, though they may perhaps "hint a fault" of an opposite nature.

Art. 13. *Poetical Effusions,* by Isabella Lickbarrow, Kendal. 8vo. pp. 127. Richardson. 1814.

The introduction to these verses is written with a simplicity and humility which are sufficient to mollify the severest critic; and the compositions, though not brilliant, display much chastened feeling, and a poetical perception of the beauties of nature.

Art. 14. *Mentor and Amander;* or, a Visit to Ackworth School, with descriptive Notes. By a late Teacher. Crown 8vo. 1s. Darton. 1814.

We are disposed to agree with Mentor in his abhorrence of severe corporeal punishment for children; and, for the sake of giving publicity to his mild suggestions, we should be glad to recommend this simple and rather pleasing description of the school at Ackworth, instituted by the Society of Friends.

Art. 15. *Tears of the Novel Writers;* or, Fiction's Urn, a Satirical Poem. Crown 8vo. pp. 61. Souter. 1814.

Fastidious readers will be inclined to refuse this writer's guidance in matters of taste, when they perceive his own ignorance of grammar and poetry in such lines as the following:

'Scribble strange nonsense as the nonsense rise.' P. 2.

'Black letter mania—stupifying rage,
With book-making, have banished taste the age.' P. 18.

'Yet of this wond'rous bard the sadden'd sense
Wept most at purity to give offence.' P. 19.

Even his meaning is unintelligible when he asserts that Sacharissa's

'Lines have power
To warm us in the cause of Poland's chill,
Amusing time without the power to kill.'

Throughout the book, he obliges us to pronounce the word *hour* as if it contained two syllables; and indeed an hour passed in reading his verses will probably appear unusually long: while (p. 7.) he mis-pronounces the name of Thalia, laying the accent on the first syllable; and certainly the comic muse has not been propitious to his invocation. Yet this gentleman's "modesty" is no "candle to his merit;" for he is so well satisfied with his attempt at satire, that, in the dedication to Mr. Matthias, he seems to expect 'an extensive portion of the public' to admire his verses more than the "Pursuits of Literature."

Art. 16. *Familiar Poems,* Moral and Religious. By Susannah Wilson. 12mo. 2s. Boards. Darton and Harvey. 1814.

In the preface to these verses, the writer is stated to be of very humble rank, and we believe that few persons in the same station could equal her compositions: but, to say the truth, we rejoice in this persuasion, since so much maudlin poetry already exists that we deprecate a permission to our domestics to become also servants of the muses.

We are told that Mrs. S. Wilson has read Milton and Young; and Cowper's poems should probably have been added to the list of her studies, since we trace a resemblance between the last stanza of her ode on her mother's death and part of Cowper's beautiful address to his mother's picture, which can scarcely have originated in accident. (See p. 48.)—In the poem called 'The Missionary,' we find, mixed with some nonsense, one good and new idea, p. 93.: but, the writer's piety not being guided by good taste, she is in danger of rendering sacred subjects either ludicrous or revolting; as, for instance, in the dialogue supposed to take place between our Saviour and the author's soul, (p. 126.) which is displeasing from its familiarity; and the description of her mother's imagined entrance into heaven is far too daring for so unskilful a hand.

Art. 17. *The Orphans;* or, the Battle of Nevil's Cross. A metrical Romance, in Five Cantos. 12mo. 7s. 6d. Boards. Cadell and Davies. 1814.

It is not sufficient to say of this writer, *Magnis excidit ausis;* since, as his daring is not justified by his talents, he ought to be reproved for presuming to be an imitator of such a poet as Mr. Walter Scott. He has certainly *failed* in his attempt to *emulate;* (see Advertisement;) and of this failure instances occur in almost every page: but for a proof of it we need only quote the first stanza of Canto ii.:

'Oh! is there happiness below,
May pair that sainted spirits know;
Tranquil—serene—as bliss of heaven?
'Tis surely that to mortal given,

From

From pain, from anguish freed, to rove
Again the meadow and the grove;
Again to dash the diamond dew;
Again the streaky west to view;
Again with extacy to hear
The skylark's carol shrill and clear,
The linnet's lay, the pensive dove
Tone his note of peace and love!
And freedom if so sweet from pain,
How doubly sweet from phrenzy's chain;
From more than reason's eye can fear,
From more than sentient clay can bear!
Who breathes, but at such hour has felt
With love to all his bosom melt!
In gratitude to Him o'erflow,
Who points the pang, who balms the woe!'

Five cantos of such poetry are too much for the most ardent lover of metrical romances.

Art. 18. *Classical Pastime;* in a Set of poetical Enigmas, on the Planets and Zodiacal Signs. By Marianne Curties. 8vo. 5s. Boards. Richardson.

This Classical Pastime requires some introductory explanation, and, when it is explained, we discover that very unnecessary pains are here taken to burden the memory for the sake of enabling it to recollect the names of the planets of our solar system, and of the signs of the zodiac. Antient and modern personages and objects are described and combined in a very confused and unintelligible manner; gods and men, mountains, cities, and rivers, being jumbled together without any ostensible reason: the names of these personages and objects must then be recollected by the pupil, and, finally, by joining their initials, he works out the name of the planet or sign required. The utility of such queer enigmas we cannot perceive. Why, we may ask, (to take the first instance,) must *Saturn*, *Olympus*, and *Latona*, be described, to help a young person to recollect the word *Sol?* What connection have the classical accounts of Saturn, Olympus, and Latona, with the great luminary in the center of our system? The first enigma is marked with the astronomical sign of the sun, (☉) and the opening stanzas are as follow:

'When first this Orb *bowl'd* from th' Almighty hand,
While yet the stamp of innocence it bore,
Each plant spontaneous crown'd the smiling land,
And halcyons swept the sea from shore to shore:

'In these prime golden days, as poets feign'd,
(Earth's virgin bosom yet unstain'd with blood,)
The father of the Gods benignly reign'd;
And all were happy then, for all were good.

'This father name.'—

Thus, when it may be supposed that some description is about to be given of the great source of light and heat, mention is made of an

orb *bowl'd* from the Almighty's hand, as if the Deity had been playing at nine-pins; which orb, however, is meant for *our earth*, and then is subjoined an account of the old god Saturn and his golden days. This father of the gods the pupil must recollect for the sake of the first letter of his name, with the initials of *Olympus*, and *Latona*, subsequently depicted in verse; and then comes what is called the explanation, which still requires the key at the end:

'The initials join'd will instantaneous tell
The world's great eye, exhaustless source of day!
In whose bright beams, life, light, and beauty dwell;
Who glads e'en distant Herschel with his ray.'

This lady has probably compiled her series of acrostic enigmas for the use of some pupils: but in our opinion she has laboured much to little purpose. The names introduced have no connection with the object to be developed. The volume is also very incorrectly printed, even to a greater extent than the list of errata indicates.

Art. 19. *Disappointment;* or, the Hunt after Royalty. A Poem. By John Williams. Crown 8vo. 2s. Darton and Co. 1814.

During the visit of the foreign sovereigns to the British capital, the populace amused themselves by going, as they termed it, '*A King and Emperor-hunting;*" and it appears, by this poem, that Mr. Williams was one of this large hunting party.

'Could I a loit'rer here remain,
Nor mix among the festive train?
When all was hope, and joy, and glee,
Could apathy prevail on me?
'Twas vain the thought; I too must go,
And see the gaudy, glitt'ring show.'

Away then dashes Mr. W. with his dulcinea to Greenwich, to see the royal strangers: but they go and return without accomplishing their object. This is the *Disappointment;* and it is told in such lamentable verse that we hope he has prepared for himself a second disappointment.

POLITICS.

Art. 20. *Political Portraits, in this new Æra;* with Explanatory Notes—Historical and Biographical. By William Playfair, Author of the "Political Atlas," the "Decline and Fall of Nations," and other Works. 8vo. 2 Vols. pp. 952. 1l. 4s. Boards. Chapple. 1813–14.

This is, on the whole, a most singular performance; containing a very unconnected and miscellaneous assemblage of personages, together with a series of observations, which are scarcely less remarkable on some occasions for their excentricity than on others for their insipid and common-place character. In arranging the succession of his portraits, Mr. Playfair has chosen to adopt the alphabetical order, a method which, however proper in a work of great extent, seems wholly unnecessary in the present case; and the consequence of which has been the juxta-position of personages the least likely

to possess any common characteristics or principles of association. We have thus the Emperor Alexander preceded by our unambitious countryman Mr. Adam; the Emperor Francis II. following close on the heels of Mr. Foster; the Duke del Infantado coupled with our East-India-acquaintance, Sir Hugh Inglis; and the warlike Platoff delineated side by side with the legal Sir Thomas Plumer.

In his prefatory remarks, the author makes a rather unusual kind of complaint; viz. of the difficulty of conveying *pleasant* information to the ear of the Prince Regent. By neglecting a proposition which Mr. P. made, (p. 53.) an opportunity was lost, he says, of rendering the Prince the 'idol of the people.' That a minister should not wish kings or regents to be admired is, in this gentleman's opinion, nothing extraordinary: but he can by no means conceive how such a feeling should actuate their private friends. The proposition in question was to send a message to parliament, desiring an inquiry into the high price of flour compared with that of wheat; and no doubt of the possibilty of a great change taking place, in consequence, seems ever to have entered into the mind of the projector. He is equally confident that the misunderstanding with the Princess of Wales might have been easily adjusted: but the *guardians* of Carlton-House appear to have been as insensible to the charms of Mr. P.'s oratory on this as on the equally delicate subject (p. 54.) of a pecuniary claim on the Prince.

The list of portraits begins in due form with his Majesty, and goes round the whole royal circle, who are treated throughout with the most respectful *condescension:* while the indignation and declamatory powers of the author are reserved for the Opposition in this country, and for the more conspicuous adherents of Bonaparte on the Continent. For example, after having launched out into high-flown encomiums on the Princess Charlotte and her once destined spouse, Mr. P. heightens the colouring by a vehement effusion against that arch-renegado, Marshal Davoust. Panegyric, however, may be called the general character of the book; and on some occasions it is rather unluckily applied, as in commending (Vol. i. p. 250.) the *disinterestedness* of Lord Cochrane. When he has finished the delineation of the royal family, the writer introduces Mr. Abbott and a variety of alphabetical successors, whose names we should enumerate, were we not deterred by a desire of avoiding to raise curiosity, when it cannot be gratified: because the reader who, attracted by the interest of the title, expects to find either amusing or useful observations, will bestow his labour in vain, and will travel through a work abounding with such *truisms* as that (p. 487.) 'Lord Wellington is penetrating and clear sighted,' or (p. 498.) the 'Irish are generous and good hearted, but hasty and inconsiderate.' We must add also, that, when this uninviting style becomes occasionally elevated, the opinions or rather allegations of the author are crude and erroneous to an extraordinary degree.—In this, as in his former publications, Mr. P. *keeps up*, with all imaginable consistency, the character of a writer who disdains to seek for truth by the old fashioned path of progressive inquiry; and his talents, as Dr. Johnson said of Junius, certainly do not shine in demonstration.

BIOGRAPHY.

Art. 21. *The Advantages of early Piety displayed in a Memoir of Mr. John Clement, Surgeon, late of Weymouth;* who died in the Twentieth Year of his Age. Compiled from his Letters and Diary; and interspersed with occasional Reflections. By John Hooper, M.A. 8vo. 4s. 6d. Boards. Hatchard. 1814.

Biographies of ordinary characters, written under the strong impulse of private friendship, are liable to swell into unnecessary magnitude, and to become tiresome from an attempt to give them an undue importance. Little things cannot be made great by pompous description; nor can common incidents obtain importance by being minutely detailed. To undertake the delineation of the professional character of a young man who was apprenticed to a country-surgeon at seventeen years of age, and died at twenty, is ludicrous; while, by copying letters and a diary, the writer has extended his account to 190 octavo pages. Mr. Clement seems to have been a good young man: but his friend has told us more of him than it was necessary for us to know; and to speak of a youth of twenty as 'exhibiting a bright constellation of excellences' is to outrage common sense. At his time of life, his character could scarcely be said to have been formed: the blossom had opened well, but the fruit was not formed. Was it requisite to tell the public that the first thing which this young man did as an apothecary's apprentice was 'pounding a little ginger,' or, to use Mr. Hooper's pompous expression, that he thus 'commenced his career?' This trivial circumstance is mentioned in the chapter which treats of young Clement's *professional character*, and is placed on a par with 'the first rude draught of a Raphael, and the first mathematical figure drawn by a Newton!' Mr. Hooper is very ill calculated to discriminate characters, if he cannot distinguish between the promising displays of true genius, and operations which the lowest journeyman can and always does perform.

RELIGIOUS.

Art. 22. *Discourses on Universal Restitution,* delivered to the Society of Protestant Dissenters in Lewin's Mead, Bristol. By John Prior Estlin, LL.D. 8vo. pp. 211. 7s. Boards. Longman and Co. 1813.

The text prefixed to these six discourses is taken from 1 John, iv. 8. *God is Love;* and the object of the venerable, amiable, and intelligent preacher is to exhibit the whole of the Divine Administration in perfect accordance with the Infinite Benevolence of the Deity. His fundamental principle is that, under the government of perfect love, punishment cannot be chosen as *an end*, but as *a means;* or, in other words, that the punishments denounced against the wicked must be considered as *remedial*, and will terminate *in reform*. This subject is discussed with great calmness and ability; while the age and solemnity of the preacher give force to his arguments. He endeavours to prove, both from reason and from Scripture, that the doctrine of the eternity of hell torments, and that of the annihilation of the wicked, are unfounded, and revolting to every idea which we can properly entertain of the Supreme Being as *a God of Love*. After having laboured

laboured to refute these tenets, which he reckons among the corruptions of Christianity, he proceeds to establish the more pleasing faith that the perfections of God, and the declarations of Scripture, assure us that the end of punishment, in the Divine government, is *to reform*, from which final virtue and final happiness will be the glorious result.

The whole of this discussion is highly creditable to Dr. Estlin; and, though we cannot admit much extract, we must copy two short passages as specimens:

'A resurrection to punishment is allowed by all. Now it certainly argues a *greater degree* of *benevolence* in the Governor of the world, *after* the punishment of his creatures, to *restore* them to his favour, than either to preserve them for ever in misery, or to blot them out of existence.

'Permit me to suggest another argument which appears to me conclusive. If there be any of you who have not yet been able to divest your minds of all doubts upon, to you this awful, to me this glorious, subject, I know you will say you *wish* the doctrine of Universal Restitution to be true. *Why* do you wish it? Certainly not from weakness, or from any partial affection, but from the purest, the sublimest benevolence. *Are you more benevolent than your heavenly Father?*'—

'The kingdom which Christ was commissioned by God to oppose, and by opposing to *destroy*, was the kingdom of *error* or of *darkness*, of *sin*, of *misery*, and of *death*: and that the kingdom which he was commissioned by God to establish in the room of the other, and over which he is appointed by God to preside, is the kingdom of *truth*, of *righteousness*, of *happiness*, and of *life*; and that the characters of this kingdom are, it will be *victorious*, it will be *universal*; and it will be *eternal*; or, it will finally lead to, and then be absorbed in, the *kingdom of boundless love*.'

We invite the strenuous advocates for the doctrine of the eternity of hell-torments to a serious consideration of Dr. Estlin's reasoning, and particularly to his explanation of those passages of Scripture which they adduce in its support:

'To a belief in the doctrine of the eternity of hell-torments, I impute more absurdity, more misery, and more unchristian conduct, than to all other false opinions put together. It is impossible that a mind of any benevolence should be able to look round on a race of beings, to whom it is connected by the nearest ties, the greater part of whom are doomed to eternal misery, without feeling existence itself insupportable. The effects of this doctrine, when a person applies it to *himself*, are gloom and despair, often terminating in mental derangement: when he applies it to *others*, pride, cruelty, hatred, and all the worst passions of human nature.'

Art. 23. *Does Faith ensure Good Works?* An Answer in the Negative. By the Rev. James Beresford, Rector of Kibworth, Leicestershire; late Fellow of Merton-College, Oxford. 8vo. pp. 43. Hatchard. 1814.

We have rarely perused a pamphlet on a controverted point of theology that was written with more temper and firmness, with more clearness

clearness of statement and soundness of argument, than that with which Mr. Beresford has indulged us. It possesses also some novelty of view, and is calculated (we should think) to put the question which it discusses for ever at rest, among persons who use words with precision and know how to reason with correctness. The tenet which Mr. B. so ably combats is "that it must be useless to inculcate good works, distinctively, because good works are the unfailing produce of faith; and, consequently, that the faith which fails to produce them is not the true faith." To demonstrate the fallacy of this doctrine, he begins with admitting 'that faith, *in its last and utmost degree of perfection*, (which has never yet been found in man,) might necessarily be inclusive of good works:' but then he contends 'that faith, which is so confidently pronounced to be instantaneously perfect, is gradually progressive;' and he quotes James, ii. 22. to prove that 'faith, so far from being regarded as a self-perfecting principle, is made perfect *by* works.' Mr. B.'s citations from Scripture are decisive as to the point at issue. We quote one of them, with his comments:

'The last passage with relation to faith, which I shall produce from St. Paul, will, I trust, be completely decisive in my favour, so far as *his* authority is concerned. — It is to be found in the 13th chapter of the 1st of Corinthians, at the 13th verse: "And now abideth faith, hope, charity; these three: but the greatest of these is charity." — The greatest of these is charity! — Why then, good works, (with which charity is shown in every word of the chapter to be strictly identical,) good works, then, I say, are, here, deliberately, and without qualification, pronounced by St. Paul himself to be greater even than faith — than that very faith, of which he has been hailed as the leading advocate, throughout the unnatural contest with her own offspring, into which she has been driven. Charity, says St. Paul, is greater than faith. Whoever, therefore, maintains the doctrine, that faith includes charity, — if he determine still to keep his hold upon St. Paul, — must be prepared to assert, that, in St. Paul's opinion, the less includes the greater; or, in other words, that a part *may* be greater than the whole — an imaginary dogma, familiar to all my readers, as a proverbial sarcasm upon contradictory propositions.

'But some, perchance, under the pressure of these difficulties, may deny my premises, and inform us that "charity," in the quoted sentence, is to be understood as something purely spiritual—as a designation of Christian love in the abstract, without any reference to the outward practice of good works. Should any be bold enough to hazard such an experiment upon the word in this place, let him be sent to the chapter from which I have drawn it, and of which charity is the single subject. He will there find, that the charity so exaltedly described by the Apostle, is no speculative, airy sentiment of the mind; but a principle, in action — an energy, stirring in the effective discharge of moral business; indefatigable in the labours of universal love, while self-exposed to the shot of scorn, and self-presented with the bitters of mortification — in fine, a virtue of struggle, and encounter, — painfully working her ascent to glory, against a raging rebellion of passions and desires.'

That

That class of divines, with whom Mr. B. is at issue, ought attentively to peruse this pamphlet: the conclusion of which contains the true rule to be followed by preachers on this subject; 'viz. that faith is to be represented to our hearers, as an influential, but not as a compelling principle — that, as this principle may be theoretically taken into the mind, without terminating in correspondent practices, those practices are, therefore, to be distinctly enforced.'

We have often been surprized that any set of well-meaning men can have an objection to represent faith and virtue as lending mutual assistance to each other; since good practice is not less propitious to good principles, than good principles are to good practice. Our Saviour declares that the *doing of his will* is the best preparative for *knowing his doctrine*; and can those who oppose this rule be intitled to the appellation of *Evangelical Preachers?*

MISCELLANEOUS.

Art. 24. *The Complete Weather-Guide;* a Collection of practical Observations for prognosticating the Weather; drawn from Plants, Animals, inanimate Bodies, and also by Means of philosophical Instruments; including the Shepherd of Banbury's Rules, explained on philosophical Principles. With an Appendix of miscellaneous Observations on Meteorology, a curious botanical Clock, &c. &c. &c. By Joseph Taylor. 12mo. 6s. Boards. Gale and Co.

To Englishmen, who live in a climate extremely changeable, yet are fond of spending much time out of doors, it is of some importance to be *weather-wise;* and a guide to this sort of wisdom is therefore worth their acceptance. It must be said in recommendation of the writer before us, that he has taken no inconsiderable pains in the compilation of his work; and that, if he may not always be implicitly followed in his philosophical attempts at illustration, he has collected a multitude of facts and observations which may be useful in prognosticating the changes that are continually occurring in our atmosphere. His title-page sufficiently specifies the various departments of his undertaking; and it will perhaps be sufficient for us to offer to our readers a few of the rules here given for obtaining a foreknowlege of the weather. In the first part, we are presented with a series of observations by which we may judge of alterations of weather, deduced from the appearances of nature: but some of these observations, resting on no philosophical principle, cannot be fully credited. The chickweed, pimpernel, and other plants, by the opening and shutting of their petals may indicate changes in the atmosphere; and some animals may be so affected by them as to give signs of their approach: but we cannot think that 'oxen by licking their forefeet, or oxen or dogs by lying on their sides, announce rain.' The experiment with the leech (p. 27.) is curious, and more worthy of dependence.

Changes indicated by the clouds merit notice. E. G. 'If clouds appear gradually to diminish, and dissolve into air, so as to become invisible, it is an indication of fine weather.' (P. 31.)

'It

'It not unfrequently happens that two different currents of clouds appear; these are certain signs of rain, particularly if the lower current fly swiftly before the wind.' (P. 31.)

'While rain is falling, if any small space of the sky be observable, it is almost a certain sign that the rain will speedily cease.' (P. 34.)

'If the wind veer about uncertainly to various points of the compass, it is a sure sign of rain.' (P. 37.)

Among the signs deduced from appearances on the earth's surface, we find the following: 'In a morning, if a mist, which hangs over the low lands, draws towards the high lands, it is a sign of an approaching fine day.' (P. 40.)

Respecting the seasons, it is observed that 'a cold and windy May is favourable to corn, — that a damp spring or summer is commonly followed by a fine autumn, and that, if the winter is rainy, the spring will be dry.' (P. 45.) We pass over the observations on the influence of the moon, because we think that they are of little value; and because it is confessed, in one instance, at p. 52., that 'the lunar situations have a very weak effect:' — a remark which may be generally applied.

Part ii., which contains observations on the use of the Barometer and various philosophical instruments, may be perused with advantage by farmers and others: but, when (p. 90.) Mr. Taylor speaks of 'the sinking of Fahrenheit's thermometer fourteen degrees as indicative of the destruction of succulent vegetables,' he must mean to 14 degrees above zero, or 18 degrees below the freezing point; and, when he mentions Reaumur's thermometer as less accurate than that of Fahrenheit, we do not understand him. It is differently graduated, and in one respect is preferable, because it makes the freezing point zero. What reason can be assigned for marking it 32?

From the Banbury Shepherd's rules, we take two or three short specimens: 'If, in the morning, some parts of the sky appear *green* between the clouds, while the sky is *blue* above, stormy weather is at hand.' (P. 98.);—'*If small clouds increase*—much rain; *if large clouds decrease*—fair weather.' (P. 101.) On these signs dependance may be placed. — In the Appendix, the *direction* of the winds, on an average of ten years, is given from the register kept by the Royal Society: but the precise years are not stated:

'*Winds.*	*Days.*
South-west	112
North-east	58
North-west	50
West	53
South-east	32
East	26
South	18
North	12' (P. 145.)

North-east winds seem of late years to have been more prevalent than this account indicates. — The engraving which fronts the title, called Flora's Dial, is explained at p. 156.

From the few specimens which we have given, it will be seen that Mr. Taylor's Guide to a knowlege of the weather, if not complete,

may be very useful; and we hope that he will be encouraged to render it a still more valuable directory.

Art. 25. *The Lamentations of the Children of Israel*, respecting the Hardships they suffer from the Penal Laws, and praying that, if they are repealed, so as to exempt the Catholics and Dissenters from their Influence, the Jews may also enjoy the Benefit of this Indulgence, in common with the rest of his Majesty's Subjects. In a Letter to a dignified Clergyman of the Church of England. By Abraham, Isaac, and Jacob, Moses, Aaron, and Levi, David, Bathsheba, Solomon, 1000 Wives and Concubines, Daniel Belteshazzar, Manasseh Ben Israel, of the House of David. 8vo. pp. 72. Souter.

We suspect that some arch rogue, who would be found, on an examination by a jury of Jews, not to have the hall-mark of the synagogue on him, here assumes the guise of a circumcised Israelite, and in this character addresses a Christian bishop, for the purpose of placing certain facts and doctrines in a point of view from which they are rarely contemplated by the members of Christian communities. So entirely does this writer keep up to his character, that he very strenuously advocates the cause of the Jews, and pleads for their admission to the full privileges of citizenship: but he discovers more knowlege of the New Testament, and of the circumstances of Christian churches, than the children of Israel ever give themselves the trouble to attain. Some humorous and at the same time embarrassing *argumenta ad hominem* are also directed to the dignified clergyman. It is in this style that the letter-writer proceeds:

'You have converted our moiety of the Bible to your own use, and have utterly prohibited us from making any advantage of the New Testament, which might satisfy us for our loss of the old.

'You have violently seized upon Moses and Aaron, and the Ten Commandments, which were our natural property, and have placed them over your communion tables; yet make this pretence of Christian communion a reason for excluding us from all advantages as members of the commonwealth: so that our law and our prophets can afford us no protection, though you have exalted them to the first places of worship.'—

'We are not in the case of Catholics or Dissenters, who are said to have injured you: we never turned you out of your churches; we never set up chapter-lands to sale, nor pulled down your hierarchy; but, on the contrary, it is to us that you owe your mitres and your revenues, your privileges and pre-eminences. If any one asks, whence you derive your priesthood, you know in your consciences that Christ himself was a layman; you fetch your pedigree from the house of Aaron, and make more profit to your order of the five books of Moses, than of all the four Evangelists.'

This pseudo Jew glances at the doctrine of the Trinity as an insuperable obstacle to the conversion of the followers of Moses. 'The picture of the Christianity of the present day offers no incitement to the Jews to join issue [*to concur*] with it. Before you attempt to convert

convert us, be first agreed amongst yourselves, what it is you would have us to believe.'

An apology is attempted for those Jews who put our Saviour to death, by pleading in their excuse that they were the mere dupes of *priestly imposture, ambition*, and *cruelty;* and to shew that the same causes have led to similar effects in subsequent periods, and that Christianity, with all its high pretensions, has not relieved the world from these scourges, the writer jogs the bishop's memory on the subject of Christian persecution:

'I shall just mention a few historical facts. Pope Julius in seven years was the occasion of the slaughter of two hundred thousand Christians. The massacre in France cut off one hundred thousand in three months. P. Perionius avers, that in the persecution of the Albigenses and Waldenses, one million lost their lives. From the beginning of the Jesuits till 1580, that is, in about forty years, nine hundred thousand perished, saith Balduinus. The Duke of Alva, by the hangman, put thirty-six thousand to death. Vergerius affirms, that the Inquisition in thirty years destroyed one hundred and fifty thousand. To all this I may add the Irish rebellion, in which three hundred thousand were destroyed, as the Lord Orrery reports, in a paper printed in the reign of Charles II. Besides all these, vast numbers have been destroyed in the subsequent persecutions in France and Piedmont, in the Palatinate and Hungary. Can this be the religion of Jesus Christ, the humble messenger of glad tidings, — Peace on earth, and good will towards men?'

Though playfully ironical or wittily satirical in some parts of his letter, in others the author so gravely pleads the cause and so highly extols the moral character of the Jews, as a body, that we could almost believe him to be "a Hebrew of the Hebrews."

'The Jews have been alternately persecuted and degraded, as a punishment for their faithful adherence to the religion of their fathers; they ceased to be considered as men, in proportion as they wished to remain Jews. Mixed among civilized nations, they would have proved useful citizens, had they not been prevented by a barbarous policy. In fact, humiliation and misfortune did often really degrade us. To these baneful causes is to be attributed the degraded state in which many of our brethren still languish in some countries.' —

'To accelerate the moral regeneration of the Jews, we must remove those prejudices so long prevailing in Europe, and perpetuated by blind hatred, or lawless cupidity. It is equally the duty and the interest of every government, to give all the Jews residing in their territories, the rank and rights of citizens, as a means to induce them to devote themselves to the service of the country.'

It must be said of this representation that, whether it proceeds from a real or a pretended Jew, it has the merit of being correct. The writer of these Lamentations, however, leaves us in no doubt of his real character, when, in taking leave of the Christian bishop, he offers him the first cut of the paschal lamb and the chief seat in the synagogue.

SINGLE

SINGLE SERMONS.

Art. 26. *Civil Establishment:* —— preached in the Cathedral Church of St. Peter, York, before the Honourable Sir Simon Le Blanc, Knight, One of the Justices of the Court of King's Bench, March 20. 1814. By the Rev. Francis Wrangham, M.A. F.R.S., of Trinity College, Cambridge. Published at the Request of the High Sheriff, and the Grand Jury. 4to. 2s. 6d. Baldwin.

Though this able preacher professes to exhibit no novelty of remark on the subject which he has here chosen for an assize-sermon, he displays much eloquence and strength of language in his mode of elucidating it. The necessity of social union, and in course of subordination, of government, and of law, to create and to perpetuate the blessings resulting from that union, are stated in a luminous manner; while his sketch of our municipal code, and of its great feature the *trial by jury*, must have given pleasure to all who heard him. Excellent, however, as is our civil code in general, the preacher does not suppose it to be without defects, and mentions the subject of capital punishment as requiring more deliberation than it has yet received. In support of this opinion, he adduces several respectable names, to which list he should have added that of Bentham.

Art. 27. *Religious Establishment:* —— preached in the Cathedral Church of St. Peter, York, before the Honourable Sir John Bayley, Knight, One of the Justices of the Court of King's Bench, and Mr. Serjeant Marshall, Judges of Assize, July 24. 1814. By the Rev. Francis Wrangham. Published at the Request of the High Sheriff and the Grand Jury. 4to. 2s. 6d. Baldwin.

After the *State*, Mr. Wrangham proceeds to the *Church*, which he reserves as a *bonne bouche*. Here he professionally advocates the cause of our religious Establishment against all its opposers; and here, while he argues with much energy, he suffers not his eloquence (which too often happens on these occasions) to be *oxygenized* by illiberality*. So far is he from denying the right of private judgment, and of actual dissent from the established doctrines and forms, that he admits this right in its full legitimate extent, and even truly represents the English church as 'herself founded on the principles of conscientious dissent from an existing and reverenced establishment.' Yet, while he speaks respectfully of many of the ministers of the church dissenting from that which is by law established, and enumerates Leland, Lardner, Chandler, Watts, and Doddridge, as *burning and shining lights*, he contends for the necessity of a national worship, with its accompanying institutions; asserts the advantages of a liturgy over extemporaneous devotion; pleads the cause of episco-

* Perhaps the charge (at p. 15.) of 'positive hypocrisy of recitation,' on those who pray without a written form, is an exception to the general liberality which pervades this discourse.

pacy;

pacy; and states the vast number of small livings * as a full reply to those who declaim on 'the opulence of the church.'—This discourse is uniformly ingenious, if not always convincing. On the advantages of forms and of free prayer, much may be said on both sides.

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* The number of small livings is an evidence that the property of the church is unequally divided, but is no proof that she is not opulent; though Mr. W. calls 'the opulence of the church a misnomer.' The church has more *good things* in its gift than any other profession; and these good things, to which the poorest curate is looking up, constitute its opulence. The Judges of Assize could have told this eloquent preacher that many young barristers attend Westminster-hall, for a length of time, without obtaining money enough to pay for the powder in their wigs: but no one will contend that the profession of the law, in this country, is not lucrative. Yet what are the places of the judges, in point of profit, compared with those of the bishops, who dwell in palaces, are lords of Parliament, and have a vast patronage? If Mr. W. *looks about him*, in the north of England, he will find several livings which yield from 2000l. to 4000l. per annum.

CORRESPONDENCE.

A Constant Reader, at Oxford, is informed that the delays to which he refers have been occasioned by particular circumstances attending an individual, but that our arrears in this respect will very speedily be paid off.

To A. G. W. it may suffice to say that we intended to have given an account of Mr. Scott's new poem, *the Lord of the Isles*, in the present Number, but that our Collector failed in obtaining a copy of the work immediately on its appearance, and that none have since been to be procured, the whole impression having been speedily sold.

S. S. H. may expect in our next Number the article which he is desirous of seeing.

*** The APPENDIX to the last Vol. of the Review was published on the 1st of February with the Number for January, and contains a variety of articles in FOREIGN LITERATURE, as usual, with the *General Title*, *Table of Contents*, and *Index*, for the Volume.

☞ In the last Review, p. 80. line 8. from bottom, for '*dismal*' read *divine*.

THE MONTHLY REVIEW,

For MARCH, 1815.

ART. I. *Roderick, the last of the Goths.* By Robert Southey, Esq., Poet-Laureate, and Member of the Royal Spanish Academy. 4to. pp. 340., and Notes, 137. 2l. 2s. Boards. Longman and Co. 1814.

IN this "best" but at the same time oddest "of all possible worlds," it is never safe to indulge in the spirit of prophecying, especially in political prophecies; and the events of the last two or three years have been of so extraordinary a nature, that we might reasonably expect them to stop the ravings of our oracular dispensers of futurity, at least for some months, or weeks, to come. We would by no means, however, be understood to imply that the whole course of these events, especially the campaign in Russia, was not pre-ordained at one of Lord Liverpool's cabinet-dinners; and we apprehend it is totally unnecessary to assure our readers how far we are from denying that the Poet-Laureate's own brains were the storehouse of all the ice and snow that intercepted the French army at Moscow, and consequently effected the deliverance of the "Western Peninsula." It was shameful stupidity in the Lords Grey and Grenville not to have been aware of the existence of those resources; and not to have better estimated the prodigious effects which they were capable of producing. Still, as (to adopt a style of expression now in vogue at the court-end of the town) this obtuseness of their Lordships can subject them *only* to the imputation of "a *mere* error in judgment," it is rather unhandsome of the Poet-Laureate, justly as he may pride himself on the wonderful results of his physical experiments, to stigmatise their ignorance with a severity of indignation equal to that which the most loyal of Attorneys-general ever indulged against the most execrable of traitors. That passage in the Laureate's voluminous works, or reputed works, to which we more particularly refer, is, however, in other respects so replete with fine poetical imagery, and so strongly marked by that oriental sublimity which is the most striking feature of his genius, that we cannot introduce the present article in a more

appropriate manner than by exhibiting it as "a Portrait in little" of that mind, one of whose latest and most vigorous productions we are now about to examine. It occurs in p. 319. Vol. v. of a fine Heroi-Comico-Political Romance, in blank verse, intitled "History of Europe," and comprizing a certain proportion of a publication known to some of our readers under the title of "The Edinburgh Annual Register." The whole is, however, much too long for quotation. Suffice it to say that it is a most animated representation of what the Laureate (judging, probably, as our Lake-Poets are much in the habit of doing, from the moods of his own mind,) supposes to have been the feelings which actuated the breasts of the Opposition-leaders, on being first apprized of one of the most signal successes achieved by the British arms in the Peninsula; and, after much splendid imagery of the same nature, it concludes in the following strain:

——— "They * disavow'd all sympathy
With the generous feelings of the nation:
They cared not for the triumphs of our armies;
The unfading wreathes which had been won were purchased
At too great an expence;" &c. &c.

——— "they were
Busy in uttering from their obscene temples
Th' oracles of Despair, *when all their hopes*
Were dissipated by th' intelligence
Of th' battle of Salamanca."

We shall but once more slightly advert to the degree of propriety with which these treasonable and wicked sentiments are attributed to some of the most eminent and respected characters in the nation, *only* because they have the misfortune of *merely* differing in opinion from the political creed *lately* embraced by the Laureate; and we shall then proceed to remark on the style of versification, of which it is difficult to say whether the mellifluous cadence or the Miltonic energy is most to be admired. It reminds us forcibly of the "Botany-Bay Eclogues," and is in complete unison with a very large proportion of 'Roderick, the last of the Goths.'

Let us not, however, be unjust, nor visit on Mr. Southey's *Muse* the sins of his *Laureateship*. To leave, then, "this profane jesting," and to speak of *Roderick* with all the seriousness that befits our high office, we have no scruple in declaring our opinion that this production will contribute to the advancement of the author's legitimate fame more largely than any of his former poems. Its principal faults are that it is too long

* The Opposition-leaders.

by

by half, too declamatory, and consequently often cold and spiritless where it ought to be most impassioned, and that it is incumbered by a pervading affectation of scriptural phraseology:— but these defects are counterbalanced by a well chosen subject, happily suited to the prevailing enthusiasm of the author's mind in favour of Spanish liberty, by a deep tone of moral and religious feeling, by an exalted spirit of patriotism, by fine touches of character, by animated descriptions of natural scenery, (the effect of which is often injured, however, by a too great minuteness of detail,) and by an *occasional* excellence of versification worthy of the best and purest age of English poetry. We are sorry to be obliged to qualify this praise by repeating that it applies to the work before us only in part, the remainder being mere prose, divided off into feet, and not unfrequently by a very blundering measure.

The poem opens with the Invasion of the Moors, who are led into Spain by Count Julian in vengeance for the ravishment of his daughter by Roderick, and with the fatal battle in which the Gothic empire was overthrown. A mystery is cast by contemporary annals over the fate of the monarch, similar to that which in more modern times hung round the fate of Sebastian King of Portugal after the battle of Alcazar: but the legends of superstition and of romance have pretended to supply the void of history, and with a degree of *poetical* probability fully sufficient to justify the use which is here made of them.

> 'On the banks
> Of Chrysus, Roderick's royal car was found;
> His battle-horse Orelio, and that helm
> Whose horns, amid the thickest of the fray
> Eminent, had mark'd his presence. Did the stream
> Receive him with the undistinguish'd dead,
> Christian and Moor, who clogg'd its course that day?
> So thought the Conqueror, and from that day forth,
> Memorial of his perfect victory,
> He bade the river bear the name of joy.
> So thought the Goths; they said no prayer for him,
> For him no service sung, nor mourning made,
> But charged their crimes upon his head, and curst
> His memory.
>
> Bravely in that eight days' fight
> The King had striven, . . for victory first, while hope
> Remain'd, then desperately in search of death.
> The arrows past him by to right and left,
> The spear-point pierced him not, the scymitar
> Glanced from his helmet. Is the shield of Heaven,
> Wretch that I am, extended over me?
> Cried Roderick; and he dropt Orelio's reins,

And threw his hands aloft in frantic prayer, . .
Death is the only mercy that I crave,
Death soon and short, death and forgetfulness!
Aloud he cried; but in his inmost heart
There answered him a secret voice, that spake
Of righteousness and judgment after death,
And God's redeeming love, which fain would save
The guilty soul alive. 'Twas agony,
And yet 'twas hope; . . a momentary light,
That flash'd through utter darkness on the Cross
To point salvation, then left all within
Dark as before. Fear, never felt till then,
Sudden and irresistible as stroke
Of lightning, smote him. From his horse he dropt,
Whether with human impulse, or by Heaven
Struck down, he knew not; loosen'd from his wrist
The sword-chain, and let fall the sword, whose hilt
Clung to his palm a moment ere it fell,
Glued there with Moorish gore. His royal robe,
His horned helmet and enamell'd mail,
He cast aside, and taking from the dead
A peasant's garment, in those weeds involved,
Stole, like a thief in darkness, from the field.'

Favoured by the shades of night, and afterward by the general persuasion of his death, the remorse-stricken sinner reaches an antient monastery in the neighbourhood of Merida, whence all its inmates have fled, except one aged monk, who remains waiting in enthusiastic expectation for the crown of martyrdom. Here the wretched fugitive throws himself at the foot of the cross, and gives vent to the agony of his soul in a torrent of tears:

'He had not wept till now, and at the gush
Of these first tears, it seem'd as if his heart,
From a long winter's icy thrall let loose,
Had open'd to the genial influences
Of Heaven. In attitude, but not in act
Of prayer he lay: an agony of tears
Was all his soul could offer.'

His discovery of himself to the monk is in a high degree grand and impressive:

'Then Roderick knelt
Before the holy man and strove to speak.
Thou seest, he cried, . . thou seest, . . but memory
And suffocating thoughts repress the word,
And shudderings, like an ague fit, from head
To foot convulsed him; till at length, subduing
His nature to the effort, he exclaim'd,
Spreading his hands and lifting up his face,

As

As if resolved in penitence to bear
A human eye upon his shame, . . Thou seest
Roderick the Goth! That name would have sufficed
To tell the whole abhorred history:
He not the less pursued, . . the ravisher,
The cause of all this ruin! Having said,
In the same posture motionless he knelt,
Arms straightened down, and hands outspread, and eyes
Raised to the Monk, like one who from his voice
Expected life or death.'

The monk having devoted himself to the pious task of rescuing from despair the soul of his royal penitent, they leave the monastery together, and, after a painful pilgrimage, reach the shores of the western ocean, where they fix their habitation in an old deserted hermitage. Here in acts of devotion, in deep humiliation and austere penance, the Gothic monarch wears away "many a long lingering year," and pays the last offices to his antient companion; after whose dissolution he seems to have taken an eternal farewell of human society. In this state of solitude, he exists till existence becomes absolutely insupportable, and he prays for a vision of the departed, or at least that he may be permitted in a dream to hear his voice.

——— 'He had pray'd to hear a voice
Of consolation, and in dreams a voice
Of consolation came. Roderick, it said, . .
Roderick, my poor, unhappy, sinful child,
Jesus have mercy on thee! . . . Not if Heaven
Had open'd, and Romano, visible
In his beatitude, had breath'd that prayer; . .
Not if the Grave had spoken, had it pierced
So deeply in his soul, nor wrung his heart
With such compunctious visitings, nor given
So quick, so keen a pang. It was that voice
Which sung his fretful infancy to sleep
So patiently; which sooth'd his childish griefs;
Counsell'd, with anguish and prophetic tears,
His headstrong youth. And lo! his Mother stood
Before him in the vision.'

Again,

——— 'In his dream,
Groaning he knelt before her to beseech
Her blessing, and she rais'd her hands to lay
A benediction on him. But those hands
Were chain'd, and casting a wild look around,
With thrilling voice she cried, Will no one break
These shameful fetters? Pedro, Theudemir,
Athanagild, where are ye? Roderick's arm

Is withered, . . Chiefs of Spain, but where are ye?
And thou, Pelayo, thou our surest hope,
Dost thou too sleep? . . Awake, Pelayo! . . up! . .
Why tarriest thou? Deliverer? . . But with that
She broke her bonds, and lo! her form was changed!
Radiant in arms she stood! a bloody Cross
Gleam'd on her breast-plate, in her shield display'd
Erect a Lion ramp'd; her helmed head
Rose like the Berecynthian Goddess crown'd
With towers, and in her dreadful hand the sword
Red as a fire-brand blazed. Anon the tramp
Of horsemen, and the din of multitudes
Moving to mortal conflict, rung around;
The battle-song, the clang of sword and shield,
War-cries and tumult, strife and hate and rage,
Blasphemous prayers, confusion, agony,
Rout and pursuit and death; and over all
The shout of Victory . . . Spain and Victory!
Roderick, as the strong vision master'd him,
Rush'd to the fight rejoicing: starting then,
As his own effort burst the charm of sleep,
He found himself upon that lonely grave
In moonlight and in silence. But the dream
Wrought in him still; for still he felt his heart
Pant, and his wither'd arm was trembling still;
And still that voice was in his ear which call'd
On Jesus for his sake.'

Roused by this prophetic vision; as by a certain call from heaven, Roderick once more "girds his loins," and sets forwards with a sort of undefined hope of beholding again his mother, and obtaining her blessing and forgiveness; and with a yet more indistinct idea of becoming the avenger of those national miseries of which he still reflected on himself as the cause. Nothing can be more finely conceived than the various conflicting emotions by which he is represented as agitated on revisiting the habitations of men.

——— 'The sound, the sight
Of turban, girdle, robe, and scymitar,
And tawny skins, awoke contending thoughts
Of anger, shame, and anguish in the Goth;
The unaccustom'd face of human-kind
Confused him now, and through the streets he went
With hagged mien, and countenance like one
Crazed or bewilder'd. All who met him turn'd,
And wonder'd as he past. One stopt him short,
Put alms into his hand, and then desired,
In broken Gothic speech, the moon-struck man
To bless him. With a look of vacancy
Roderick received the alms; his wandering eye

Fell

Fell on the money, and the fallen King,
Seeing his own royal impress on the piece,
Broke out into a quick convulsive voice,
That seem'd like laughter first, but ended soon
In hollow groans supprest: the Mussleman
Shrunk at the ghastly sound, and magnified
The name of Allah as he hasten'd on.
A Christian woman spinning at her door
Beheld him, and with sudden pity touch'd
She laid her spindle by, and running in
Took bread, and following after call'd him back,
And placing in his passive hands the loaf,
She said, Christ Jesus for his Mother's sake
Have mercy on thee! With a look that seem'd
Like idiotcy he heard her, and stood still,
Staring a while; then bursting into tears
Wept like a child, and thus relieved his heart,
Full even to bursting else with swelling thoughts.'

After long wandering, he arrives

——— 'where Minho rolls its ampler stream
By Auria's * ancient walls.'

Those walls have been razed to the ground, and the late populous city is converted into a heap of ruins, among which are still lying the bodies of its recently slaughtered inhabitants. Roderick's exclamations of horror and detestation, mingled with patriotic ardour, draw to his side a female, the only survivor of the massacre; who, reserved to satisfy the lust of the Moorish captain, had (like another Judith) avenged her country by his extermination, and now stood before Roderick to animate his enthusiasm by making it partake the inspiration of her own. In his presence she kneels, and dedicates her life to the work of Spain's deliverance. Motionless at first from admiration and awe, his spirit at last bursts forth with a similar impulse:

——— 'Kneeling then,
And placing as he spake his hands in hers,
As thou hast sworn, the royal Goth pursued,
Even so I swear: my soul hath found at length
Her rest and refuge; in the invader's blood
She must efface her stains of mortal sin,
And in redeeming this lost land, work out
Redemption for herself. Herein I place
My penance for the past, my hope to come,
My faith and my good works; here offer up
All thoughts and passions of mine inmost heart,
My days and nights, . . this flesh, this blood, this life,

* Now *Orense* in Gallicia.

Yea this whole being, I devote it here
For Spain. Receive the vow, all Saints in Heaven,
And prosper its good end! . . . Clap now your wings,
The Goth with louder utterance as he rose
Exclaim'd, . . clap now your wings exultingly,
Ye ravenous fowl of Heaven; and in your dens
Set up, ye wolves of Spain, a yell of joy;
For lo! a nation hath this day been sworn
To furnish forth your banquet; for a strife
Hath been commenced, the which from this day forth
Permits no breathing-time, and knows no end,
Till in this land the last invader bow
His neck beneath the exterminating sword.'

Directed by Adosinda's counsels, he now pursues his pilgrimage to a monastery on the Asturian border; where he unfolds to the venerable abbot Odoar, and Urban, the antient archbishop of Toledo, the wonders which he had seen at Auria, and proceeds to animate them with a portion of his newly-infused spirit:

——— 'What walls or towers
Or battlements are like these fastnesses,
These rocks and glens and everlasting hills?
Give but that Aurian spirit, and the Moors
Will spend their force as idly on these holds,
As round the rocky girdle of the land
The wild Cantabrian billows waste their rage.'

To their inquiries respecting himself, he returns only a short and mysterious answer; starting off to question them,

'Whom shall we rouse to take upon his head
The crown of Spain?'———

Then, recounting the names of the Gothic chieftains of his own antient court, he excites yet more and more the astonishment of his hearers:

'Odoar and Urban eyed him while he spake,
As if they wonder'd whose the tongue might be
Familiar thus with Chiefs and thoughts of state.
They scann'd his countenance, but not a trace
Betrayed the royal Goth: sunk was that eye
Of sovereignty; and on the emaciate cheek
Had penitence and anguish deeply drawn
Their furrows premature, . . forestalling time,
And shedding upon thirty's brow more snows
Than threescore winters in their natural course
Might else have sprinkled there.'

They give him at length the information which he seeks; that Pelayo, 'the only hope of Spain,' is detained a hostage at the Moorish court. There Roderick vows to seek him out,

and exhort him to the enterprize of Spain's deliverance. Urban proposes to consecrate him a priest for this solemn mission:

'Me! Roderick cried;
Me? sinner that I am! and while he spake
His wither'd cheek grew paler, and his limbs shook.'

He kneels, however, at the feet of the Primate, receives the imposition of hands, and, thus sent forth, commences the execution of his commission.

"Entering an inn," not far from the city of Cordoba, (which had been chosen by Abdalaziz for the seat of the Moorish government,) Roderick listens to the conversation of some travellers assembled there, who are discoursing on the calamities of the times. The daughter of one had renounced her religion for the love of a Mussulman:

'His was the heaviest grief of all, he said;
And clenching as he spake his hoary locks,
He cursed King Roderick's soul.
O curse him not!
Roderick exclaim'd, all shuddering as he spake.
Oh, for the love of Jesus, curse him not!
Sufficient is the dreadful load of guilt
Which lies upon his miserable soul!
O brother, do not curse that sinful soul,
Which Jesus suffered on the cross to save!

'But then an old man, who had sate thus long
A silent listener, from his seat arose,
And moving round to Roderick took his hand;
Christ bless thee, brother, for that Christian speech!
He said; and shame on me that any tongue
Readier than mine was found to utter it!
His own emotion fill'd him while he spake,
So that he did not feel how Roderick's hand
Shook like a palsied limb; and none could see
How at his well-known voice, the countenance
Of that poor traveller suddenly was changed,
And sunk with deadlier paleness; for the flame
Was spent, and from behind him, on the wall
High hung, the lamp with feeble glimmering play'd.'

This unexpected champion of Roderick's fame proves to be his antient foster-father, Siverian; and a fine dramatic passage follows, in which the King tremblingly inquires the fate of his mother:

——— 'With that he bent
Over the embers, and with head half-raised
Aslant, and shadow'd by his hand, he said,
Where is King Roderick's mother? lives she still?
'God

'God hath upheld her, the old man replied;
She bears this last and heaviest of her griefs,
Not as she bore her husband's wrongs, when hope
And her indignant heart supported her;
But patiently, like one who finds from Heaven
A comfort which the world can neither give
Nor take away.... Roderick enquired no more;
He breathed a silent prayer in gratitude,
Then wrapt his cloak around him, and lay down
Where he might weep unseen.'

The next morning, Roderick pursues his way towards Cordoba, slowly, in hope of being overtaken by Siverian; and, meeting on the road a Mussulman, who insults him, he slays the offender, as Moses killed the Midianite. Siverian comes up just as the fatal act is committed, and assists in removing the body from the light of day. From this circumstance, Roderick takes occasion to unfold to his friend the object of his mission, and to bind him as a partner in the holy league.

Without the walls of Cordoba, stood a chapel built by Theodofred the father of Roderick, inclosing the sepulchre of that monarch. Siverian moves out of the road to pay his adorations at that sacred shrine; and Roderick, who else

——'had not dared
To turn his face towards those walls,'

follows his steps. The sight of the venerable fabrick awakens recollections of past events in the old man; who, retracing the proud promises of Roderick's youth, is made by the poet to produce an effect by contrast, which would perhaps have been stronger had it been accompanied by less of detail and of historical allusion. At length they enter the holy place, and Roderick prostrates himself on his father's grave:

'Thus as they lay, an awful voice in tones
Severe address'd them. Who are ye, it said,
That with your passion thus, and on this night
Disturb my prayers?.. Starting they rose: there stood
A man before them of majestic form
And stature, clad in sackloth, bare of foot,
Pale, and in tears, with ashes on his head.'

This vision is no other than the hero, soon to become the deliverer, of Spain, Pelayo; and to him, after some introductory explanation, Roderick, as the missionary sent by Odoar and Urban in the name of all true Spaniards, makes offer of the Gothic crown, in an oration full of patriotic vehemence:

'When Roderick ceased, the princely mountaineer
Gazed on the passionate orator awhile,

With

With eyes intently fix'd, and thoughtful brow;
Then turning to the altar, he let fall
The sackcloth robe, which late with folded arms
Against his heart was prest; and stretching forth
His hands toward the crucifix, exclaim'd,
My God and my Redeemer! where but here,
Before thy awful presence, in this garb,
With penitential ashes thus bestrewn,
Could I so fitly answer to the call
Of Spain; and for her sake, and in thy name,
Accept the crown of thorns she proffers me!

'And where but here, said Roderick in his heart,
Could I so properly, with humbled knee
And willing soul, confirm my forfeiture?..
The action follow'd on that secret thought:
He knelt, and took Pelayo's hand, and cried,
First of the Spaniards let me with this kiss
Do homage to thee here, my Lord and King!..
With voice unchanged and steady countenance
He spake; but when Siverian follow'd him,
The old man trembled as his lips pronounced
The faltering vow; and rising he exclaim'd,
God grant thee, O my Prince, a better fate
Than thy poor kinsman's, who in happier days
Received thy homage here!.. Grief choak'd his speech,
And, bursting into tears, he sobb'd aloud.
Tears too adown Pelayo's manly cheek
Roll'd silently. Roderick alone appear'd
Unmoved and calm; for now the Royal Goth
Had offer'd his accepted sacrifice,
And therefore in his soul he felt that peace
Which follows painful duty well perform'd,..
Perfect and heavenly peace,.. the peace of God.'

The injured daughter of Count Julian, who forms another of the *dramatis personæ*, is shortly afterward introduced, very theatrically, to our notice:

'There sate a woman, like a supplicant,
Muffled and cloak'd, before Pelayo's gate
Awaiting when he should return that morn.'

On his arrival, she throws herself in his way, asking "a boon," in the name of Roderick; and, to the inquiry which this extraordinary demand excites,

'She bared her face, and, looking up, replied,
Florinda!... shrinking then, with both her hands
She hid herself, and bow'd her head abased
Upon her knee,... as one, who, if the grave
Had oped beneath her, would have thrown herself,
Even like a lover, in the arms of Death.'

On

On Pelayo's compassionate assurance of aid and comfort,

> ——— 'a feeble smile
> Past slowly over her pale countenance,
> Like moonlight on a marble statue.'

She claims his promise of protection from an apostate renegade to whom her father is about to sacrifice her in marriage; and it is settled that she shall accompany the party of patriots who, under Roderick's guidance, are preparing to seek refuge and restoration among the mountains of Asturia. On the evening of their first day's journey, the request of Florinda to confess herself to their holy conductor, and obtain absolution from him, gives rise to what must be considered as one of the most interesting and important situations of the whole poem. The manner of its execution, however, cannot be judged by partial extracts, and our limits will not admit of extended quotation. Indeed, we have designedly dwelt so long on the earlier parts of the poem, as to leave ourselves space only for a very imperfect statement of the remainder; because we thought that the nature of the interest excited, and the general mode of treatment observed, would be best represented by such an introduction.

The noble fugitives reach the rocky confines of the Asturias, just at the time when Count Pedro, one of the few remaining faithful, has assembled together the vassals of his extensive domain, to resist the inroad with which they are threatened by the neighbouring Moorish army. The most languid part of the poem is to be found in the several cantos, or divisions, which intervene between this junction of Pelayo with his friends in arms and the glorious conflict of Covadonga; though this comparatively inactive space is not uninterrupted by many scenes of exquisite picturesque description, and some of considerable tragic power.

Roderick, in his priestly character, pronounces a solemn benediction on the patriot-band assembled in arms before him:

> 'Ne'er in his happiest hours had Roderick
> With such commanding majesty dispensed
> His princely gifts, as dignified him now,
> When with slow movement, solemnly upraised,
> Toward the kneeling troop he spread his arms,
> As if the expanded soul diffused itself,
> And carried to all spirits with the act
> Its effluent inspiration. Silently
> The people knelt, and when they rose, such awe
> Held them in silence, that the eagle's cry,
> Who far above them, at her highest flight
> A speck scarce visible, wheel'd round and round,

Was

Was heard distinctly; and the mountain stream,
Which from the distant glen sent forth its sound
Wafted upon the wind, was audible
In that deep hush of feeling, like the voice
Of waters in the stillness of the night.'

The effect, on the devoted mind of Roderick, produced by the ceremony of Pelayo's inauguration, in which he nobly sustains a principal part, is also conceived in a fine strain of heroic feeling:

'Roderick, in front of all the assembled troops,
Held the broad buckler, following to the end
That steady purpose to the which his zeal
Had this day wrought the chiefs. Tall as himself,
Erect it stood beside him, and his hands
Hung resting on the rim. This was an hour
That sweeten'd life, repaid and recompensed
All losses; and although it could not heal
All griefs, yet laid them for awhile to rest.
The active agitating joy that fill'd
The vale, that with contagious influence spread
Through all the exulting mountaineers, that gave
New ardour to all spirits, to all breasts
Inspired fresh impulse of excited hope,
Moved every tongue, and strengthen'd every limb,
That joy which every man reflected saw
From every face of all the multitude,
And heard in every voice, and every sound,
Reach'd not the King. Aloof from sympathy,
He from the solitude of his own soul
Beheld the busy scene. None shared or knew
His deep and incommunicable joy;
None but that Heavenly Father, who alone
Beholds the struggles of the heart, alone
Knows and rewards the secret sacrifice.'

On the other hand, the meeting of Roderick with his mother, and his discovery of himself to her, to which the vision at the beginning seems to point as a very leading if not the principal action of the poem, is at first so uselessly delayed, and afterward so spun out by long oratorical speeches, that it absolutely falls "flat as a flounder" to the ground. Perhaps it is an inherent defect of the subject, that it necessarily involves so frequent a repetition of *interesting* developements, as finally to make them productive of no interest whatever.

Not so the meeting between Julian and Roderick, which we think is decidedly the finest part of the poem, and is wrought, by the combination of attendant circumstances, to a height of dramatic effect which we have rarely seen equalled, never perhaps

perhaps surpassed. We here mean to take into the account the whole narrative, from the moment at which Florinda brings her unknown confessor into the apostate's tent, to that of his death. The reason, however, which restrained us from dwelling on a former passage of the work, operates with still greater force in the present instance; and, as an act of justice to the author, we divulge no farther the secrets of his prison-house.

The battle in the concluding canto is in the highest degree romantic and spirited; although of a character so totally the opposite to that of Walter Scott's equally spirited and romantic descriptions of similar scenes, that it would be well worth a separate treatise to point out the causes and effects of the striking contrast between them.

We have now noticed the principal characters and incidents of the poem, as far as we have found it practicable consistently with the design of not anticipating the reader's curiosity, and of stimulating rather than satiating his interest. Still, we have by no means done complete justice either to the poet or to our own feelings; since, in our anxiety to discover as much of the plan and dramatic tendency of the poem as our purpose required, we have passed over innumerable beauties of sentiment and description with which we were charmed in the perusal. The night-journey of the travellers from Cordoba over the mountains, the picture of Cordoba itself, the moonlight-scene at the opening of the fifteenth book, and the laboured and highly wrought landscape of the vale of Coradonga, are all fine specimens of the picturesque in poetry; and that strain of moral tenderness, in which Mr. Southey has often before shewn himself pre-eminently successful, he has again indulged with all its usual harmony of tone and colouring in the description of Pelayo in the bosom of his family. For our last quotation, however, we select a passage of a very different character:

——— 'taking from the Primate's hand
That oaken cross which at the sacring rites
Had served for crozier, at the cavern's mouth
Pelayo lifted it and gave the word.
From voice to voice on either side it past
With rapid repetition, . . In the name
Of God! for Spain and vengeance! and forthwith
On either side along the whole defile
The Asturians shouting in the name of God,
Set the whole ruin loose; huge trunks and stones,
And loosen'd crags, down, down they roll'd with rush
And bound, and thundering force. Such was the fall
As when some city by the labouring earth
Heaved from its strong foundations is cast down,
And all its dwellings, towers, and palaces

In one wide desolation prostrated.
From end to end of that long straight, the crash
Was heard continuous, and commixt with sounds
More dreadful, shrieks of horror and despair,
And death, . . the wild and agonizing cry
Of that whole host in one destruction whelm'd.
Vain was all valour there, all martial skill;
The valiant arm is helpless now; the feet
Swift in the race avail not now to save;
They perish, all their thousands perish there . .
Horsemen and infantry they perish all, . .
The outward armour and the bones within
Broken and bruised and crush'd. Echo prolong'd
The long uproar; a silence then ensued,
Through which the sound of Devas stream was heard,
A lonely voice of waters, wild and sweet:
The lingering groan, the faintly-utter'd prayer,
The louder curses of despairing death,
Ascended not so high. Down from the cave
Pelayo hastes, the Asturians hasten down,
Fierce and immitigable down they speed
On all sides, and along the vale of blood
The avenging sword did mercy's work that hour.'

To the prevailing defects of the work, having once pointed them out, we gladly refrain from recurring; and the quotations which we have made will afford but few specimens of them. We had much rather leave it to our readers, by a personal inspection, to confirm or reject our opinion on this part of the subject. To the plan of the poem, however, we have still something to object. The minor personages are too frequently introduced, and made too prominent, considering the very little diversity that is thrown into their characters and circumstances. Alphonso, for instance, is an ardent young soldier, with nothing to distinguish him from that very numerous tribe, and he conduces no more to the interest of the drama than any one individual patriot in the whole host of Pelayo's adherents; yet he is brought almost as much forward on the canvas as Pelayo himself. Roderick's mother also acts a very poor though a long part, considering the importance attached to her by the leading incident to which we have already alluded; — it would have been much better to have killed her before the period of Roderick's emigration from his cell. The nature of Roderick's crime renders the subject peculiarly difficult to manage, with a view to the interest which it is necessary to attach to his character; and yet almost any deviation from the generally received historical fact is certain of being attended with a greater or less degree of incongruity. We do not think that Mr. Southey's plan of representing it as the

the effect of a vehement (though in its origin a virtuous) passion, returned with the most devoted affection by the unfortunate object of it, but wrought to a temporary delirium by the force of conflicting circumstances, is by any means exempt from this charge; and, whatever effect may in some respects be thus obtained, it is at least attended with this faulty consequence, that the despair and penitence of Roderick, almost unexampled in severity and duration, are thus made to bear no proportion to an offence in which, extenuated as it now appears, the will can scarcely be said to have had any part. It also makes the vengeance of Julian for a fault not only in great measure reparable, but which the perpetrator had the most ardent wish to repair as far as it was possible, little less than diabolical, and the conduct of the lady, by her outrageous virtue actuating that vengeance, much more than mischievously perverse. In short, according to our way of contemplating it, Mr. Southey has sacrificed all the moral, as well as the actual, probability of the story to the design of extenuating the fault of his hero, when in fact the strength of the subject consists in the very enormity of the crime.

Notwithstanding these concluding animadversions, we trust that we have sufficiently evinced our high respect for Mr. Southey's poetical character; and that, if we stepped a little out of our way, at the beginning of this article, in reference to his politics, we did it because enthusiasm, however exalted in its objects, cannot justify intemperance, and we feel mortified when genius degrades itself to the low level of a party-railer. This is not the fit occupation of a poet; — no, not even of a Poet-Laureate.

ART. II. *Voyages and Travels in various Parts of the World*, during the Years 1803, 1804, 1805, 1806, and 1807, by G. H. Von Langsdorff, Aulic Counsellor to his Majesty the Emperor of Russia, &c. &c. Illustrated by Engravings from Original Drawings. In two Parts. 4to. 2l. 12s. 6d., and 1l. 17s. 6d. Boards. Colburn. 1813 and 1814.

THE histories of the Russian voyage from the European sea to Japan and Kamtschatka, which had already been published by the commanders, justly appeared to the author of the work before us to render necessary some explanation of the motives which induced him to commit to the press another relation of the same voyage. In fairness to the public taste, it may be observed that the genuine narrative of a voyager or traveller has never been regarded as an undue obtrusion, though his fellow-voyagers or travellers may have had the start of

of him in printing; and indeed their anticipation can only be partial, because, though they have the same facts to relate and the same objects to describe, both the one and the other are almost always susceptible of different representations within the bounds of truth, and many travellers have habits of observation and modes of reflection peculiarly their own.

M. Von Langsdorff sailed in Captain Krusenstern's ship*, the Nadeshda, in quality of assistant naturalist; and, he says, 'as a medical man and a naturalist, my attention was necessarily directed to objects different from those by which Captain Krusenstern was principally occupied.' Consonantly with this acknowlegement, the author has not aimed at giving nautical information, but his observations and descriptions are for the most part employed on the productions of the countries visited, and on the manners and customs of the inhabitants. As we have noticed at some length the prior accounts of the Russian circum-navigation, it will suffice for us to give a general view of the contents of the present volumes, with the addition of some remarks on such particulars as have principally attracted our attention.

In their outward passage through the Atlantic, the two Russian ships stopped at Teneriffe: but the uncertainty of their stay deterred the author from ascending the Peak. He has, however, given an account of a journey which a short time before had been taken to its summit by M. Cordier, a Frenchman, the result of whose observations makes the height of the Peak 1901 French toises, which is but a small difference from former measurements. The next place at which the ships touched was the island *Santa Katalina*, or, as we call it, Saint Katharine, on the coast of Brasil; where, the writer remarks, 'the aspect of the country was decked with a drapery of the most beautiful green, ornamented with flowers of a thousand hues.' — Leaving this terrestrial paradise for the dreary navigation round Cape Horne, the author brings us to the South-Sea; and here we immediately meet with a cause of some complaint against him. The Neva, commanded by Captain Lisiansky, had been separated from Captain Krusenstern; and the first appointed place of rendezvous was Easter-Island: but the winds were so adverse to the Nadeshda in approaching that island, that, after some time expended in the attempt, it was relinquished, and the island was passed without being seen. Yet M. Von Langsdorff enters both into description and into discussion concerning Easter-Island; which is certainly a work

* See our account of Captain K.'s narrative, Reviews for June and July last.

of supererogation, and demanded in its excuse more acquaintance with the subject than the writer appears to have possessed. He gives the discovery to the Dutch navigator Roggewein, without making any mention of the Buccaneer Chief, Edward Davis; and he describes the inhabitants by quotations from the early published accounts of Roggewein's voyage, and from George Forster, whose name appears rather ludicrously with the title of Captain.

M. Von L. enters more copiously, and with unquestionable right, into a description of the natives of the Marquesas, among which islands the ship remained twelve days. The European navigators, both of early and of late date, who have visited the Marquesas, have borne testimony to the beauty of the natives, and in terms so earnest that it cannot be doubted that those islanders form one of the most handsome race of people in the world. The present author agrees with former voyagers in giving this character to the men, but makes it a question much to the prejudice of the more beauteous sex. At Nukahiwa, (which is an island of the same groupe with the Marquesas,) his attention was attracted by a young man who was named Mufau Taputakava from his extraordinary height, vast strength, and the admirable proportion of his limbs and muscles.

'He was now twenty years old, and was six feet two inches high, Paris measure*; and Counsellor Tilesius, who unites the eye of a connoisseur and an artist, said, he never saw any one so perfectly proportioned. He took the trouble of measuring every part of this man with the utmost exactness, and after our return to Europe imparted his observations to Counsellor Blumenbach, of Gottingen, who has studied so assiduously the natural history of man. This latter compared these proportions with the Apollo of Belvedere, and found that those of that master-piece of the finest ages of Grecian art, in which is combined every possible integer in the composition of manly beauty, corresponded exactly with our Mufau, an inhabitant of the island of Nukahiwa. We were told that the chief of a neighbouring island, by name Upoa, with equally exact proportions as Mufau, was a head taller, so at least Roberts and Cabri both assured us; if they were correct, this man must be nearly seven Paris feet high.'

After such an account of the men, "old as we are," we feel no small disappointment at the description given of the women of Nukahiwa, and can scarcely yield our belief to so great an anomaly as that of beauty in the male and ugliness in the female being the common characterestics of the same race of the human kind. We think that it must have been fancy, or some prejudice, rather than clear judgment, which has made

'* A French foot measures thirteen inches, or one foot one inch English measure.—Translator.'

the

the author deliver the following sentiment: 'I must confess that in my opinion both the form and countenance of a well-made negress are more pleasing and interesting, according to our European ideas of beauty, than those of the women in these islands. We certainly found in Nukahiwa an Apollo of Belvedere; but it may as certainly be made a question, whether a nice observer would not sooner find the original of the Medicean Venus upon the coast of Africa than in the South-Sea.' We must not, however, suppress the admission which precedes this remark: 'It is highly probable that we saw a very few only of the really fine and handsome women, and that most of those who fell under our observation were the ladies of pleasure of the island.' The meretricious conduct of these women is represented in this work in the same light in which Captain Von Krusenstern delineated it.

The author has been very full and circumstantial in his account of the people of the northern Marquesas, or, as they are sometimes called, Washington's Islands. He has also inserted a specimen of their music, with some remarks by Dr. Tilesius, who sailed in the same voyage as naturalist. The sample given is a song, the melody of which, however, must be imperfectly expressed in our European notation, because it consisted much of quarter tones. The whole song is above fifty bars in length, yet the extent of scale occupied does not exceed the compass of a fourth, and consequently it must possess considerable monotony.

The voyagers next touched at the Sandwich islands; where the most remarkable circumstance noticed is that the natives are so familiarized to intercourse with Europeans, as to engage themselves to serve on board American vessels for the regular pay of seamen. It is consequently observed by the author that, as these islands produce sugar-canes and many other useful articles, the time may not be far distant when Kamtschatka and the Russian settlements at the Aleutian isles may be indebted to them for valuable supplies. — From the Sandwich islands, the Nadeshda sailed to Kamtschatka; and, having recruited and repaired, in September (1804) she departed thence for Japan. October 8th, she cast anchor in Nangasaki harbour, the eventful theatre of Japanese intercourse with the Christian world.

The history here given of this Russian embassy to Japan is the most interesting and important part of the book, and will probably stamp it with a lasting value. The circumstances which led to the embassy being sent are thus explained. A merchant of Japan, named Kodai, with others of the same nation, had been shipwrecked on one of the Kurili islands,

whence they were sent, or found means of getting conveyed, to the continent; and they had lived some years in Siberia before the fact came to the knowlege of the Russian court. This happened in the time of the Empress Katharine.

'No sooner was she informed that a merchant of *Japan* was living in *Siberia*, than she eagerly embraced the opportunity of shewing him the utmost hospitality. She invited Kodai to St. Petersbugh, and, after displaying to him all the pomp and splendour of her then brilliant court; after heaping upon him every possible token of respect and kindness, gave him a vessel to return to his native country. Upon this he repaired to Ochotsk, and in 1792 was conveyed by a sea officer, Lieutenant Adam Laxmann, son of the celebrated naturalist, to Atkis, a harbour in Matmai, on the north-east coast of Japan. The Governor-General of Siberia sent a letter by Laxmann to the Emperor of Japan, in which, in the name of his imperial mistress, he made known the motive of the voyage, and proposed, in order to promote a closer friendship and union between the two nations, to establish a regular intercourse of trade. Some presents, not of very great value, were also sent in her majesty's name, to the Emperor of Japan, at his capital city of Jedo.'

Two causes of umbrage were inadvertently given by this proceeding; the one, in sending a ship to another port than Nangasaki; the other, in the letter being written in the name of the governor of Siberia to the Emperor of Japan. After having coasted during some months, Lieutenant Laxmann received, instead of a direct answer to the letter which he had brought, a written paper, being a kind of manifesto from the Japanese government or ministers; which, however, contained certain instructions to the Lieutenant, according to which he was at liberty to proceed. It attributed his coming to a harbour of Matmai, instead of going to Nangasaki, to the Russians not being informed of the Japanese law on that head; and the bringing back to their country the shipwrecked subjects of the Japanese empire was acknowleged as an act of kindness. The paper then proceeds:

'"As Japan has never hitherto entered into any friendly intercourse with Russia, and consequently is ignorant of the degree of dignity at which the Russian empire is arrived; and as it is impossible by means of a letter to judge of its greater or less extent, or to know what customs and usages prevail in the country, no means are therefore presented of judging how far the two countries are agreed in their ideas with regard to respect or contempt being shewn by certain actions.

'"On this ground, and on account of this imperfect knowledge, no answer can be sent to the letter from Russia.—

'"As to what concerns future ties of friendship, no treaty upon the subject can be carried on in the harbour of Atkis; and as little can

can any permission be given for foreigners to come to the capital city of Jedo. Merchants of other nations, after the establishment of friendly relations, can only come to the places pointed out to them.

'"For the rest, it is a law to treat all ships of war, let them come to what harbour or landing-place they will, with the utmost strictness, not to enter into any intercourse with them, or receive any excuses they may offer."

'As the last point of instruction, the paper concluded with saying, "You, Laxmann, have leave to come to the harbour of Nangasaki, on producing our permission here remitted to you; but, without producing it, you are not permitted to enter even there."

'The permission ran nearly in the following terms: "Entrance to the harbour of Nangasaki is permitted to a ship of the great Russian empire; but, as we have already declared, it is strictly forbidden to foreign vessels to land in any other place. We also repeat that the Christian religion cannot be permitted in our kingdom; and we therefore make it a condition that during their stay no act of religious worship is to be performed; and in case any agreement should be entered into in future, that nothing shall be done contrary to our laws as laid down in the above schedule. As our authority for coming on these conditions, we give this our act to Adam Laxmann."'

Owing to the death of the Empress Katharine, and the capricious disposition of her successor, this permission remained unused till the reign of Alexander, the present emperor. In the mean time, (*i. e.* in 1796,) another large Japanese ship was driven on territory under the dominion of the Russians, being wrecked on one of the Aleutian islands; 'and a fresh reason for the voyage was therefore furnished, to carry back to their native country the unfortunate sufferers who had been rescued from this disaster. These Japanese, who lived for some years at Irkutsk, were, at the time when this expedition was in preparation, sent for to St. Petersburgh, and received there with great hospitality. After they had been presented with money, clothes, and watches, all those who had not embraced the Christian religion were declared to be at full liberty to stay in Russia, or to return to their native country, according to their own free choice. Out of fifteen, five only chose to return; the rest went voluntarily back to Irkutsk. One of them, by name Nicolaus Kolotichin, is now professor of the Japanese language at the Gymnasium there, and has six or eight pupils under his instruction. It was under these circumstances that the Count Von Resanoff was appointed to this embassy, for which he was provided with very rich and expensive presents of objects of European arts and manufactures of various kinds.'

It was about an hour after noon when the Nadeshda arrived at the entrance of the port of Nangasaki. The Japanese boats,

which she had passed along the coast the day before, had all, with one clandestine exception, avoided coming near her, or entering into any conversation with the Russians: but now, as she drew near the harbour,

'At a signal given, a little boat came out carrying a white flag with a blue cross, and a number of Japanese characters upon it. Two officers, who were in this boat, seemed inclined to come on board, but they first made a number of very minute inquiries concerning us of our Japanese, descending into the most trivial circumstances. They had frank, open countenances, and appeared to receive us with great friendship and politeness. They inquired who we were? Whence we came? What were our views in coming? Whether the embassy was directed solely to Japan? Whether we were armed, and how many guns we carried? How long we had been upon our voyage, and from what port we came last? Under what flag we sailed?—with a variety of other things of a similar kind. They required to see our permission; and copying it over, asked, why, having had it twelve years, we now for the first time availed ourselves of it? As it had been made known, they said, over the whole kingdom of Japan, that such a permission had been given, for four years after a vessel from Russia was constantly expected; even now, as they assured us, one of the Japanese, who had been brought back by Laxmann, was living at Nangasaki, with the intention of serving as interpreter at the arrival of the Russians.

'But the principal end of all the inquiries seemed to be the desire of ascertaining whether we really were Russians: with this view, they requested at their departure to have a billet written in the Russian language, the contents of which might give satisfaction on this point.'

If any of the Japanese who were brought home by Laxmann from Siberia were then living at Nangasaki, they were designedly kept out of sight of the Russians; and all the communications, which passed between the Russians and Japanese in the course of this embassy, were made through the medium of Dutch interpreters, or rather the interpreters to the Dutch factory; for it was one of the cautious regulations of the Japanese government that none except the natives of Japan should be trusted to interpret between them and the Christians.

The ceremonials of respect and civility are prescribed with greater attention to minute circumstances, and appear to be more strictly observed, in the east, especially in China and the Japanese islands, than in other parts of the world. Respect to seniors and superiors, and civility of manners to all, harmonize with and are essential to the peace and happiness of society; prescribed forms, also, acknowleging superiority in rank, are useful to subordination and order: but, when forms servile and degrading are exacted from inferiors through all the grades of society, (and nothing can be more so than the ceremonials esta-

blished in Japan,) they tend to debase the spirit of a nation; an evil which cannot be counterbalanced by any advantage resulting from the politeness of manners which such lowly customs may produce. We find, in this Russian visit to Japan, a remarkable proof of the immutability of Japanese regulations in this particular. Mynheer Doeff, the chief of the Dutch factory, obtained permission from the governor of Nangasaki to go on board the Russian ship, to pay a visit of respect to the ambassador: but the time and manner were so arranged that it should take place in the presence of a Japanese magistrate, who was distinguished by the title of Opper-banjos.

'As Mynheer Doeff entered the cabin, he was immediately turning to the ambassador to pay him the proper salutation: but the interpreters took him politely by the arm, turned him aside gently, and said that he must first make a compliment to the *Great Men*. This was done in a very demeaning manner, according to our ideas, as he stood for some time before them with his head bent downwards, and his arms hanging perpendicularly by his sides, not daring on any account to raise his head. As, however, he thought, after a while, he had kept it in this position long enough, he turned it half round on one side, and asked the interpreter, *Kan ik wederom opstaan?* May I raise it up again? A like compliment must also be paid to the secretary and the Banjos; and then he was permitted to pay his respects to the ambassador.

'Towards eleven o'clock, the treasurer and secretary took their leave; but before their departure the Dutchmen were again required to pay a compliment to the *Great Men*. Baron Pabst, who before did not seem to think this attitude of submission altogether consistent with the Dutch character, wanted to have stolen unseen out of the cabin, and escaped the compliment; but the vigilant interpreters called after him, "Sir! Mynheer Pabst! you cannot go till you have made the *Great Men* a compliment." He was therefore obliged to return, and submit to the humiliating custom.'

The first visit of the Russians to Japan was in the year 1739, by Captain Spangberg, in a ship from Kamtschatka. He anchored at a place on the east coast of Japan, in 38½° north latitude; and the history of his voyage relates that, "before he left that place, a great boat came to the ship in which sat four men (besides the mariners) who from their embroidered apparel appeared to be people of condition. The Captain invited them to his cabin; at going in, they bowed down to the ground, held up their hands folded over their heads, and kneeled, till the Captain desired them to rise."

It deserves to be acknowleged that the civilities of the Japanese are accompanied by the most obliging manners. On occasion of some visit or audience, several of the Russian ambassador's retinue were conveyed by water in a boat provided by the Japanese; and the author, who was of this party,

relates that 'a very heavy shower had fallen accompanied by thunder; but the barge was so well sheltered that we felt no inconvenience from it: we very tranquilly partook of the tea and pipes which had been prepared for us. The captain of the barge was extremely polite and courteous. He wrote down the names of his guests, to keep them, he said, as a lasting memorial in his family of the honour he had received.' — Nothing could be more courteous and polite than the giving such a turn to an act which was evidently one of Japanese police. — The author proceeds:

'We were not less observant of every thing around than the Japanese were of us, and remarked, among other things, a man who concealed himself behind some of his countrymen, and seemed occupied in drawing. We endeavoured to inspire him with confidence, and entreated him to shew us, without fear or diffidence, the interesting objects on which he was employed. He ventured upon this to exhibit his works, and we were not a little surprised at the talents displayed in them. He had in a short time taken a sketch of every thing remarkable which he saw about him; as, for instance, the three-cornered hat with feathers, worn by the ambassador, his star, and the ribband of his order, with the different insignia about the uniforms of the officers; their sabres, their swords, and the scabbards; their buttons, scarfs, and keys of office as chamberlains, their watch-strings and seals. The celerity and address with which he sketched, almost at a glance, so many objects entirely new to him, was beyond the talents of most European artists; for they were done with Indian ink, on the fine Chinese silk-paper, as it is called; and what steadiness in the strokes, what lightness of pencil must be required, to give the proper expression in drawing with such materials! The time that we were detained here must have been of the greatest value to this man.'

M. Von Langsdorff gives some expectation that the Japanese are becoming sensible of the injurious effects of their seclusion from the rest of the world. What, indeed, can be of worse consequence to a people gifted with good powers of comprehension, with ingenuity of mind, and who are of a magnanimous spirit, than to remain in a stagnant state, while other nations are making rapid advances in knowlege! 'Our interpreter spoke freely on this subject. He considered the strict regulations of the Japanese government with respect to foreigners as ridiculous in the extreme. He lamented that he was a Japanese, and wished much that he could travel and see foreign countries.' It is exceedingly probable that the court and the people of Japan are differently inclined respecting foreign intercourse: the Russians having come in contact with the Japanese at the Kurili islands, in a manner which has created in the Emperor of Japan's court a considerable jealousy and

and some apprehension of the Russian power; and this appears not less evident in the terms used by the Japanese in their rejection of the embassy, than in their refusal to allow the Russians to have in future any intercourse with Japan. Whether the Russian ambassador had all the self-possession, patience, and mildness of manners, which are requisite for treating with the Japanese, we will not pretend to say. After he had remained some months in expectation of going to Jedo, to have an audience of the Kubo, it was announced to him that a great lord was coming from the court to Nangasaki, to hear and answer the business of the embassy; — in fact, to dismiss him. At the second audience with this minister, a roll of paper was produced, which the interpreters explained to the Russian ambassador, and which is thus given by M. Von Langsdorff:

'"In former times, ships of all nations were allowed to come freely to Japan, and the Japanese were in the habit of visiting foreign countries with equal freedom. A hundred and fifty years ago, however, an emperor had strictly enjoined his successors never to let the Japanese quit the country, and only to permit the Chinese, the Dutch, and the inhabitants of the island Riukiu, with the Coreans, to come to Japan. For many years the trade with the latter had been broken off, and only that with the Chinese and Dutch had been kept up. Since that epoch several foreign nations had, at various times, endeavoured to establish an intercourse of friendship and commerce with Japan; they were always, however, repulsed, in consequence of the long-established prohibition, and because it was held dangerous to form ties of friendship with an unknown foreign power, which could not be founded on any basis of equality."

'The interpreters here made a pause, and then proceeded. "Friendship," they said, "is like a chain, which, when destined to some particular end, must consist of a determined number of links. If one member, however, be particularly strong, and the others disproportionally weak, the latter must of necessity, by use, be soon broken. The chain of friendship can never, therefore, be otherwise than disadvantageous to the weak members included in it.

'"Thirteen years before," they continued, "a Russian ship, with Lieutenant Laxmann, came to Japan, and a second was now arrived with an ambassador from the great Russian Emperor. That the one should be received with forbearance, and the other with friendship, could be permitted, and the Emperor of Japan would gladly do whatever was in his power, consistently with adhering to the laws; he could and would, therefore, consider the arrival of the second Russian ship as a proof of the great friendship borne him by the Emperor of Russia.

'"This powerful monarch had sent him an ambassador with a number of costly presents. If they were accepted, the Emperor of Japan must, according to the customs of the country, which are considered as laws, send an ambassador with presents of equal value

to

to the Emperor of Russia. But as there is a strict prohibition against either the inhabitants or the ships quitting the country, and Japan is, besides so poor, that it is impossible to return presents to any thing like an equivalent, it is wholly out of the Emperor's power to receive either the ambassador or the presents.

'"Japan has no *great* wants, and has therefore little occasion for foreign productions: her few *real* wants, as well as those that she has contracted by custom, are richly supplied by the Dutch and Chinese, and luxuries are things she does not wish to see introduced. It would besides be very difficult to establish an extensive trade, since that must, almost of necessity, occasion frequent intercourse between the common people and the foreign sailors; and this is a thing strictly prohibited."'

This singular production of this singular nation might afford room for considerable remark *: but we must at present waive any reflections on it, and continue our report of the volume before us.

We are pleased with the engravings with which M. Von Langsdorff has accompanied the Japanese part of his journal, as they have the merit both of being picturesque and of giving information; and we should dwell longer on this account of the Russian embassy, but for the consideration that to *satisfy* the curiosity of our readers might be of disservice to an author whose work we mean to recommend to their perusal.

The remainder of the first volume contains an account of the navigation of the Nadeshda from Japan back to Kamtschatka. Captain Krusenstern anchored near the N. W. part of Jesso, and the author's details respecting the inhabitants agrees well with the interesting description of them in the voyage of the Dutch ships Kastrikom and Breskes, in 1643. Their language differed from the Japanese. 'Some brandy being given to them, they drank it without hesitation, emptying the last drop into the palms of their hands, which they raised towards heaven, and then stroked their long beards.' A few Japanese were met here, whose behaviour plainly evinced that they were not sorry to be free from the controul of their magistrates.

'Scarcely had the boats, by which we had been visited, landed on the eastern shore of the bay, when another very large boat, not much unlike the Japanese ones, came out from the western side, and made

* Of the extraordinary ignorance in which the people of Japan are kept by the government, the author states a curious instance when he says that he was told by the Japanese interpreters that even the name of the reigning Emperor was a profound secret; and that the subjects never knew, till his death, how the person who had reigned over them was called. (P. 241.)

towards

towards our ship. In fact, there were four Japanese on board, who, to judge by their external appearance, were of the very lowest class of the people, probably fishermen.

'They were extremely free and sociable in their behaviour, inquiring who we were, and telling us the names of the islands and country round. Shortly after came a better dressed Japanese in another boat: he was no less frank in his intercourse with us; and after what we had experienced at Nangasaki, this surprised us very much. He gave us to understand that he was a merchant, and offered us several Japanese things for sale, or rather for barter; among them were lackered wooden drinking cups, razors, tobacco-pipes, books with wooden cuts, which the Japanese are forbidden, on pain of death, to sell to strangers, but which are tolerably well known in Europe under the name of Chinese Bibles.'

The Russians afterward stopped at other parts, where they had communication with the inhabitants.—On the 5th of June 1805, they anchored in the harbour of St. Peter and St. Paul.

[*To be continued.*]

ART. III. *Philosophical Transactions of the Royal Society of London, for the Year 1814. Part II.*

[*Article concluded from p. 49.*]

MATHEMATICS AND ASTRONOMY.

ON a new Principle of constructing his Majesty's Ships of War. By Robert Seppings, *Esq., one of the Surveyors of his Majesty's Navy.*

Remarks on the Employment of Oblique Riders, and on other Alterations in the Construction of Ships. By Thomas Young, *M.D., For. Sec. R.S.*—We have placed these two interesting memoirs together in consequence of their intimate connection; the latter being the substance of a report presented to the Board of Admiralty, relative to the advantages of the new principle of construction detailed in the former, with additional demonstrations and illustrations founded on correct mathematical investigations. Even if we were not disposed to admit to the full extent the position of Mr. Seppings, 'that our very existence as a nation depends on our naval superiority,' we must at least be fully convinced that improvements in the construction, and economy in the building, of our ships of war are subjects of the highest importance to this country; and that, 'notwithstanding the rapid improvement in almost every other branch of the arts and sciences, within the last century, little or no advancement has been made during that period in naval architecture,

tecture, so far at least as relates to the disposition of the materials which compose the fabric of a ship, whereby alone strength and *fixedness* of the parts can be obtained.'

The advantages which Mr. Seppings hopes to gain from his new principles are these: 1st, To give a greater unity to all the parts of a ship; and thus to remedy, or at least greatly to obviate that tendency which all heavy ships have to arching, or, as it is technically called, *hogging*, in her upper works, arising from the want of a continued succession of support from the centre to the extremities.

'This tendency shews itself in a ship from the moment of her launching; from whence some idea may be formed to what extent it will be carried in a troubled sea, when in the act of pitching she is borne up by the fluid only in her central part, while the head and stern are forsaken and therefore unsupported by the water.

'If a straight line be drawn from the head to the stern of a ship, whilst on the slip, or in the dock, no sooner has she entered her own element than each end of this line will be found to have dropped from two to five or six inches, in consequence of the weakness of the fabric, and the two extremes wanting the quantum of support which the fluid gives to the central part.'

2dly, To obtain a greater durability, by preventing the decay of the timbers; and, as connected with this object, to preserve the health of the crew from the effects of the impure air arising from the filth which collects in certain parts of a ship constructed on the old principle, and which accelerates its decay.

3dly, The saving of a great quantity of valuable timber, which is estimated as amounting, in a ship of 74 guns, to upwards of one hundred and eighty oak trees of a load each, or fifty feet rough measure.

These are each important improvements, and when taken in the aggregate, together with other collateral and dependant advantages, highly deserve the serious attention of the Admiralty.—We learn that three ships of 74 guns are already at sea, repaired or built on this principle, and the favourable report that has been received of them has induced the Government to direct the building of several others on the same plan.

In order the better to illustrate the nature and advantages of the new construction, we shall give an outline of the old principle, which may be stated as follows:

1st, The frame of a 74 guns ship is formed of more than eight hundred different timbers placed at right angles to the keel: these timbers are called ribs, and are about fourteen inches in thickness; the breadth of the spaces between them being from one to five inches.

2dly, The whole exterior frame is covered with planks of different thicknesses, the inside of it being also almost entirely lined with planks: within which is another partial range, as it were, of interior ribs, at a considerable distance from each other, called *riders*.

'3dly, Across this frame are pieces of timber called beams, united together so as to be of sufficient length to reach from one side of the ship to the other.

'The use of these beams is to secure the sides of the ship, so as to prevent her upper works from spreading, and to keep that part which is under water from being compressed by the fluid. They are also the supports or bearers of the decks, (or what we call in houses the girders for the floors,) and must therefore be of such strength as to endure the weight of the cannon, and whatever else is to be placed upon them. The usual mode of fastening these to the sides has, generally speaking, been merely local, by two angular pieces of timber or iron (called knees) bolted to each beam, and also to the sides of the ship, by which means they were only partially held to the side, and there was wanting that continuity of materials, and consequently of strength, which the new system gives.

'Between the beams and at right angles with them are placed pieces of wood called carlings, and at right angles with these (consequently parallel to the beams) ledges, which correspond with joists in a house. The planks or flat of the deck (flooring) is laid nearly in parallel lines from head to stern, upon and at right angles with the beams, and is fastened to them and to the carlings and ledges by bolts, nails, or wooden pins, called treenails. From this statement it will appear evident, that the decks, according to the old construction, are in nowise connected with the sides of the ship.'

Mr. Seppings's improvements may now be shortly described thus. Instead of placing the interior ribs, or riders, as in the old construction, at right angles to the keel, he places them obliquely, forming with it an angle of about 45°; a position which is obviously much better calculated for preventing the arching above, of which we have already spoken. The carlings and planking of the decks are also made to form about the same angle with the ship's sides, instead of running as formerly fore and aft. This is considered by Dr. Young as the least obvious advantage attributable to the new construction: but we may observe that it is not necessary to the new mode, and therefore may be omitted if it should be found from experience to be either useless or injurious.

These and some other alterations, in knees and fastenings, are certainly well calculated to obviate the arching of the ship; and, in order to make a fair experiment of the principle, the Tremendous, a 74, rebuilt by Mr. Seppings, was left for three

three days on fourteen shores only; which trial it bore without sustaining the least injury. With regard to the second advantage, that of cleanliness and the prevention of decay, it consists in filling up the openings between the frame with pieces of timber, instead of the inside planking; which is done without any expenditure of useful timber, because one fourth of the produce of slab, now sold as fathom-wood, will furnish a sufficient supply for the consumption of the whole navy.

'The advantages obtained by filling in the openings are these: — To add to the strength and durability of the fabric, to preserve the health of the crew from the effects of the impure air arising from the filth which soon collects in these openings, to render the ship less liable to leakage, as well as to facilitate the stoppage of any leak, and lastly, to increase, as it may be said, the thickness of the bottom from four or four and a half (the usual thickness of the plank) to about sixteen inches, thereby lessening very considerably the danger to be apprehended from getting on shore, or foundering at sea.'

Lastly, the saving of timber arises from using the offal and slabs for filling up, instead of the inside planking, as practised on the old principle, above described. The diminution of timber, and consequently of the expence of building, Mr. Seppings regards as the least important of his improvements: but we think that the saving of timber thus introduced, when combined with that which results from the late ingenious invention of Mr. Hookey, for bending the ribs and other timbers instead of forming them of three or more pieces, must be an object of great moment, particularly as the navy cannot be kept up without a supply of foreign timber. The latter invention, we suspect, has not yet received that attention which it deserves: it undoubtedly increases the strength of the vessel, and saves an immense portion of manual labour, as well as a great quantity of useful timber; we believe, fully as much as that which arises from Mr. Seppings's construction.

We have at present said very little of Dr. Young's elaborate report; and in fact we have room only to state his conclusion, which has been drawn from a mathematical investigation of the different natures of the pressures and strains to which a ship is subject, and the stress and strength of timber according to its various portions and combinations:

'It is by no means impossible, that experience may suggest some better substantiated objections to these innovations, than have hitherto occurred: but none of those objections, which have yet been advanced, appear to be sufficiently valid to warrant a discontinuance of the cautious and experimental introduction of Mr. Seppings's arrangements, which has been commenced by orders of the Board of Admiralty.

ralty. The filling in seems to be wholly unexceptionable: the braces between the ports appear to be decidedly more beneficial than the planks for which they are substituted; and the coakings seem to be very judiciously employed in various parts of the structure: but something more may possibly be hereafter effected for the further improvement of the decks, and for the more complete provision of a substitute for the thick stuff of the cieling, in addition to the diagonal riders, if experience should prove that there is any deficiency in the resistance of these parts. But it must be remembered, in forming conclusions from such experience, that when an arrangement of any kind has nearly attained the maximum of its perfection, it may demonstrably be varied in a considerable degree, without a proportional alteration of its effect; so that the most correct knowledge of scientific principles, and the minutest accuracy in their application, must become indispensably necessary, in order to secure us from the introduction of material errors, derived from the latent operation of accidental causes, foreign to the immediate subjects of investigation.'

We are apprehensive that not much of that scientific knowlege, which Dr. Young considers as so indispensable, is to be found at present in our dock-yards; and therefore we cannot too highly applaud the plan of the institution lately established at Portsmouth, for the instruction of a certain number of young men in the true principles of naval architecture. A mathematical education under an able professor, combined with all the practical knowlege that the dock-yard affords in a course of study during six years, and one year at sea, could not fail, under any mode of appointment, to produce many valuable naval architects: but, on the present plan of admission, which allows any youth of the proper age to offer himself as a candidate, with a *certainty* of being appointed if he distinguishes himself above his competitors, it gives the country every advantage that can be derived from such an institution, with regard both to talent and to education. We are aware that this scale of appointment is too liberal and disinterested to please some subordinate persons in the navy-establishment; and that suggestions have been offered that the spirit of the order in council, which gave the institution its present form, may be evaded. It is to be hoped, however, that those who laid the foundation of a system which promises to be so great a benefit to the country will keep a watchful eye over its future progress, and disappoint the narrow views of selfish individuals.

Some further Observations on Atmospherical Refraction. *By* Stephen Groombridge, *Esq.*, *F.R.S.* — In the Philosophical Transactions for 1810, (Review for March 1811. p. 230.) Mr. Groombridge published an interesting memoir on the subject of astronomical refraction, from which he deduced the general formula, $r = \tan.\ (z - 3.3625\, r) \times 58''.1192$: but he considered

dered the few observations made below 80° zenith distance as not sufficiently worthy of reliance for the computation of a general formula of refraction; and he therefore used *η Ursæ Majoris* as the lowest star for that purpose, whose zenith distance is 78° 10′. Having, however, since applied the computed refraction from the above formula to observations of stars below 80° zenith distance, he found that such stars, so corrected, appeared to be farther from the zenith below the pole, than they ought to have been from the observations above the pole, and therefore that the refraction was less at those distances from the zenith than he had assumed. These circumstances induced Mr. G. to institute a course of observations of stars below the pole at more than 80° zenith distance, and as near the horizon as the situation of his observatory would admit. By means of these observations, he has been able to correct his formula before published; and he now proposes, instead of it, $r = \text{tan.}\,(z - 3.6342956\,r) \times 58''.132967$, which he conceives will answer for any star to 87° zenith distance; below which r is reduced .00462 for each minute. It is observed, however, that this might not be found to apply in low situations, where the height of the vapours would form a greater angle with the horizon. The factors for the thermometrical correction are also now given as follows: 'Putting $h°$ for the degree of the scale; then for the thermometer within $(49° - h°) \times .0023$, when below the mean; $(49° - h°) \times .0022$ when above the mean; and for the thermometer without, $(45° - h°) \times .0020$ will produce the respective factors. When $h°$ is less than the mean, these will be positive, and when greater than the mean, negative.' The paper is concluded by a valuable table of mean refraction, computed from the corrected formula; with an additional table of the factors for the barometrical correction from 28.60 inches to 30.58 inches, and for Fahrenheit's thermometer from 21.5 to 76.0, both within and without.

Propositions containing some Properties of Tangents to Circles; and of Trapeziums inscribed in Circles and non-inscribed. Together with Propositions on the Elliptic Representation of Circles, upon a plane Surface, by Perspective. *By* Richard Hey, *LL.D. &c.*—The whole of the propositions included in this long memoir are so connected with diagrams and geometrical lines contained in two plates subjoined to it, that we find it impossible to convey to the reader any explication of them without the same aid, which the nature of a review will not admit. We can therefore only observe that they display considerable geometrical knowlege, and a certain degree of novelty which will repay the reader for an attentive perusal of them.

On

On new Properties of Light exhibited in the optical Phenomena of Mother-of-Pearl, and other Bodies to which the superficial Structure of that Substance can be communicated. By David Brewster, *LL.D., F.R.S. Edin., &c. &c.* — We have lately had several occasions for calling the attention of our readers to the experiments of Dr. Brewster relative to the optical phænomena of different bodies: but we know not one of his discoveries connected with this branch of science that is more calculated to excite the notice of philosophers than the present, on account of the novelty and singularity of the facts, and their opposition to almost all our notions of the action of bodies on luminous rays. In short, a new series of interesting facts is disclosed in this memoir; which, as the author observes, are calculated to produce some great change in the fundamental principles of physical optics.

Dr. Brewster was led to the discovery of these apparent anomalies while prosecuting his experiments on polarized light; in the course of which he was under the necessity of grinding and polishing, with the utmost care, various plates of mother-of-pearl. In these operations, he was struck with the successive developement and extinction of colours; which appeared to be connected with some unknown and extraordinary cause that called for his particular and minute attention; and the result of which he has detailed in a very conspicuous manner in the article now under consideration. It is divided into four distinct heads, viz.

'I. On the optical properties peculiar to mother-of-pearl.
'II. On the communication of these properties to other bodies.
'III. On the causes by which these phenomena are produced.
'IV. On a new species of polarisation peculiar to mother-of-pearl.'

Under the first head, the properties peculiar to mother-of-pearl are thus stated.

If a plate of mother of pearl, not polished, but having its two surfaces ground perfectly smooth, either on a blue hone or on a plate of glass, with the powder of schistus, be then laid in a horizontal position, so as to receive the incident ray of a candle, the image of it will be reflected according to the ordinary law, and the angle of incidence be equal to the angle of reflection: but, if the eye be placed very close to the mother-of-pearl, so as to receive the reflected rays, it will discern the common reflected image of the candle, but not very bright, in consequence of the roughness of the reflecting surface. Below this image, at the distance of some degrees, will also be seen a highly coloured image of the candle formed by

rays reflected in a directly opposite course. In this spectrum, the blue rays are nearest to the common image, and the colour is so great that it requires a prism of flint-glass with a refracting angle of 65° to correct it: a large secondary spectrum being left, having the uncorrected green towards the vertex of the prism. If the candle be now left in its position, and the plate of mother-of-pearl be turned round on its centre 180°, so as to bring that end of it nearest to the candle which was before most remote, the coloured image will be found to have a motion of rotation about the natural image, and will in this position be at the same distance from it as before, only as much above it as it was then below. If now the ends of the plate be still made to preserve the new direction, but the other surface of the plate be exposed to the candle, the extraordinary image will be found again at the same distance below the natural image; and, if the plate be again turned about its centre, the same rotation of the coloured spectrum will be observed, and its position again be found above that of the natural reflected image. Hence it follows that the two surfaces of mother-of-pearl have always their poles of extraordinary reflection in opposite directions; except in specimens in which a change of structure takes place, a case which is not intended to be considered in this memoir, those which are here introduced being regularly formed, and nearly colourless in day-light.

That the reader may better comprehend the results in the following extract, we will observe that the line joining the two extremities of the plate, which we have supposed to be alternately presented to the candle, is called the *axis of extraordinary reflection*; the angle formed between a perpendicular to the surface and the coloured ray, the *angle of extraordinary reflection*; and the angle formed by the ordinary and extraordinary reflected rays, the *angle of aberration*. These circumstances being premised, the nature of the results comprehended in the subsequent table will be readily understood:

‘ The first column contains the angle of incidence; the second, the complement of that angle; the third, the angle of aberration as determined by experiment; and the fourth, formed by adding the second and third columns, contains the complement of the angle of extraordinary reflection.

Angle

Angle of incidence.	Complement of the angle of incidence.	Observed angle of aberration.	Complement of the angle of extraordinary reflection.	Calculated angle of aberration.
86°— 40′	3°— 20′	9°— 14′	12°— 34′	9°— 26′
85	5	8 — 46	13 — 46	8 — 38
82 — 30	7 — 30	7 — 58	15 — 28	7 — 41
80	10	7 — 12	17 — 12	6 — 55
75	15	5 — 50	20 — 50	5 — 52
70	20	5 — 0	25 — 0	4 — 56
65	25	4 — 9	29 — 9	4 — 17
60	30	3 — 45	33 — 45	3 — 44
55	35	3 — 25	38 — 25	3 — 20
50	40	3 — 9	43 — 9	3 — 1
45	45	2 — 53	47 — 53	2 — 48
40	50	2 — 35	52 — 35	2 — 37
35	55	2 — 30	57 — 30	2 — 28
30	60	2 — 25	62 — 25	2 — 21
25	65	2 — 17	67 — 17	2 — 15
20	70	2 — 13	72 — 13	2 — 9
12	78	2 — 7	80 — 7	2 — 7
$RrC = SrC$	$A = SrB = RrA$	$\varkappa = srS$	$A + \varkappa = srB$	$\varkappa$

'If we now compare the angles of aberration in the third column with the angles of extraordinary reflection in the fourth column, and make

'$A = RrA = SrB$ the complement of the angle of incidence or ordinary reflection,

'$\varkappa = srS$ the angle of aberration,

'$A + \varkappa srB$ the complement of the angle of extraordinary reflection, it will be found that

$$\text{sin. } \varkappa : \text{sin. } \varkappa' = \text{sin. } \overline{A' + \varkappa'} : \text{sin. } \overline{A + \varkappa}$$

That is, the sines of the angles of aberration are to one another inversely, as the sines of the complements of the angles of extraordinary reflection.'

If the plate be now turned so as to present its opposite surface to the candle, then similar observations will be found to give similar results: viz. sin. $\varkappa$: sin. $\varkappa'$: : sin. $A' - \varkappa'$: sin. $A - \varkappa$, which indicates the same relation as before, except that here we have the differences instead of the sums; arising from the change in the relative position of the two images, as before stated.

We cannot enter farther on this part of the present memoir, but must proceed to the second head, in which the author details his experiments relative to the communication of the properties of mother-of-pearl to other bodies.

'In order to measure the angles contained in the preceding tables, I had occasion to fix the mother-of-pearl to a goniometer by a hard cement. Upon removing it from the cement, the plate left a clean impression of its own surface, and I was surprised to observe that the cement had by this means received the property of producing the colours which were exhibited by the mother-of-pearl. This strange result I at first attributed to a thin film detached from the plate, but subsequent experiments soon convinced me that this was a mistake, and that the mother-of-pearl really communicated to the cement the properties which it possessed.

'I have also succeeded in imparting the same faculty of producing colour to black and red wax, balsam of Tolu, gum Arabic, gold leaf placed upon wax, tinfoil, the fusible metal composed of bismuth and mercury, and to lead by hard pressure, or by the blow of a hammer. When the impression is first made upon the fusible metal, the play of colours is singularly fine, but the action of the air corrodes the metal, and speedily destroys the configuration, as well as the polish of its surface. The same effect was produced when the metal was immersed in oil.'

This power of communicating its properties to other bodies is, as far as we know at present, peculiar to mother-of-pearl, and is perhaps one of the most remarkable facts relating to optical phænomena that has yet been discoverd.

With regard to the Causes of the Phænomena of Mother-of-Pearl, which form the third part of the present memoir, the author observes;

'From a careful examination of the preceding facts, we must now be prepared to infer, that all the peculiar phenomena of mother-of-pearl, as seen by reflection and transmission, are *owing to a particular configuration of surface; that the communication of these properties to other bodies is the necessary consequence of the communication of its superficial structure; and that none of the light, which is concerned in the production of these phenomena, has penetrated the surface of the mother-of-pearl.*'

Pursuing these reflections, Dr. Brewster was led to examine the surface of the mother-of-pearl with a microscope; and, though he anticipated no assistance from this source, yet with powers of from 200 to 400 he discovered a peculiarity in the structure of its surface, to which we may doubtless attribute all the phænomena above stated. We learn that he found, in almost every specimen of mother-of-pearl, an elementary grooved surface, which no polishing can either remove or modify, resembling the delicate texture at the end of an infant's finger; or those fine lines parallel to the coast on a map, by which the engraver marks the limit of the sea and the land. This peculiarity of superficial structure Dr. Brewster very naturally considers as the cause of the various phænomena detailed in this

interesting memoir; the remainder of which is occupied in investigating the laws before discovered by observation. Our limits will not, however, allow us to accompany him any farther into his new world of lights and shades.

An improved Method of dividing Astronomical Circles and other Instruments. By Captain Henry Kater. — Any remains of inaccuracy in astronomical observations cannot but be considered as a matter of important interest to astronomers, and deserving of their utmost and unwearied attention. Astronomy, as it is the noblest, is also the most perfect of any of the philosophical sciences, and displays the mental powers and persevering genius of man in the highest and most favourable point of view. Yet some trifling defects and inaccuracies still occur in observations, which it would be well if we could avoid: but which, as they may arise from different causes, it is extremely difficult to obviate, or even to estimate with due precision. Among others, we must in course include every trifling aberration in the division of instruments; which operation has therefore always been deemed one of great importance, and has consequently stimulated the exertions of the most eminent artists. The method of division, which until very lately was in general use, was that which was practised so successfully by the late Mr. Bird: but the laborious and delicate operation by the scale and beam-compasses has recently been superseded by the invention of Mr. Troughton, of the excellency of which the mural circle at the Royal Observatory at Greenwich affords a noble proof. This method, however, Captain Kater thinks, still admits of improvement with regard to simplicity and facility of operation; the manner of effecting which forms the subject of the present memoir. Without the aid of the necessary figures and diagrams, we cannot undertake to explain the principles on which the paper rests: but we must observe that it has all the appearance of answering the intended purpose, though to give a decided opinion on the subject requires a greater practical knowlege of the divisional operations than we possess.

Results of some recent Experiments on the Properties impressed upon Light by the Action of Glass raised to different Temperatures, and cooled under different Circumstances. By David Brewster, *LL.D., &c.*—We have here a few other facts connected with the subject of the polarization of light; the result of which is 'that glass brought to a certain temperature forms two images, and polarizes them in an opposite manner, like all double refracting crystals, the one image being coincident with the other.'

Consideration of various Points of Analysis. By John F. W. Herschel, *Esq. F.R.S.*—We could have wished to have given

our readers an intelligible abstract of this ingenious memoir: but, when we inform them that the first three or four pages of it are occupied in defending and illustrating the notation employed in the subsequent part, they will readily perceive that within our limits such an abstract is wholy impossible. The object of the paper is to shew the application of the theory of generating functions to several curious and interesting results, derived originally from other principles, but which the author manifests to flow with the utmost facility from the first elements of this calculus. Mr. Herschel seems to think that analysis in its present state is already adequate to every purpose to which we can reasonably hope to see it applied; and that all which we can now expect is a generalization of it, and a reduction of it to one universal and comprehensive principle: but we much question whether the first article of the author's analytical creed will be readily subscribed by mathematicians in general. Analysis has certainly, within the last half-century, been in a state of successive and continual improvement, and has been employed in the solution of problems that Newton himself perhaps considered as totally beyond its powers. These improvements were proceeding till the last days of Lagrange, of which his "Theory of the Variation of the Elements of the Planets," one of his latest productions, is a sufficient proof; and, though the sciences have lost this able master, we have still a Laplace, a Legendre, a Poisson, and an Ivory. Let us not, therefore, suppose that analysis has yet reached its *ne plus ultra* of perfection, or that nothing is now left to effect but generalization.

ART. IV. *The Lord of the Isles,* a Poem. By Walter Scott, Esq. 4to. 2l. 2s. Boards. Constable and Co., Edinburgh. Longman and Co., London. 1815.

IN order to avoid needless and tiresome repetition, we must refer the reader to our former critiques on the poems of Mr. Scott, for all preliminary observation on the character and costume of his well-known compositions, and at once enter into an account of the story, the beauties, and the defects, of 'The Lord of the Isles.'

The materials of this tale are very simple. Its time is the commencement of the 14th century. Lord Ronald, the Lord of the Isles, is betrothed to Edith, daughter of the Earl of Lorn: but his real affections are fixed on Isabel, sister of "The Bruce." Preparations for his nuptials with Edith are made in the first canto; and the approach of Lord Ronald's fleet, 'streamer'd with silk,' is descried by Edith and Moray (her foster-mother,—a tie most sacred in the Highlands,) from

Artornish tower. They also see a small vessel, the sport of the winds and waves, which with difficulty reaches the castle, and from which, after some parley with the Warder, are landed two noble persons, and a female under their care. With their reception in Artornish the canto concludes; and, except, perhaps, the scene on their arrival, and a few slight sketches of the situation and feelings of Edith, this part contains but little that is worthy of selection. The description of the bridal feast, in the second canto, has several animated lines: but the real power and poetry of this author do not appear to us to be called out until the occasion of the Highland quarrel which follows the feast. While the company is yet waiting for the 'Holy Man' to celebrate the nuptials, (an arrival which Ronald does not anticipate with much impatience,) it is discovered that the strangers are "The Bruce," Edward, his brother, and the lady Isabel. The Earl of Lorn, stung with revengeful feelings for the death of the Red Comyn, who had been killed, as his country's enemy, by "The Bruce," rises in fierce defiance against him; and the picture of the Bridal-hall turned into the arena of an approaching battle is fine and original. Lord Ronald has in vain interfered to protect the strangers, and to save the rights of hospitality from violation:

'"Talk not to me," fierce Lorn replied,
"Of odds or match!—when Comyn died,
Three daggers clash'd within his side!
Talk not to me of sheltering hall,
The church of God saw Comyn fall!
On God's own altar stream'd his blood,
While o'er my prostrate kinsman stood
The ruthless murderer—e'en as now—
With armed hand and scornful brow.—
Up, all who love me! blow on blow!
And lay the outlaw'd felons low!"

'Then up sprung many a mainland lord,
Obedient to their chieftain's word.
Barcaldine's arm is high in air,
And Kinloch-Alline's blade is bare,
Black Murthok's dirk has left its sheath,
And clench'd is Dermid's hand of death.
Their mutter'd threats of vengeance swell
Into a wild and warlike yell;
Onward they press with weapons high,
The affrighted females shriek and fly,
And, Scotland, then thy brightest ray
Had darken'd ere its noon of day,
But every chief of birth and fame,
That from the Isles of Ocean came,

At Ronald's side that hour withstood
Fierce Lorn's relentless thirst for blood.

'Brave Torquil from Dunvegan high,
Lord of the misty hills of Skye,
Mac-Niel, wild Bara's ancient thane,
Duart, of bold Clan Gillian's strain,
Fergus, of Canna's castled bay,
Mac-Duffith, Lord of Colonsay,
Soon as they saw the broad-swords glance,
With ready weapons rose at once,
More prompt, that many an ancient feud,
Full oft suppress'd, full oft renew'd,
Glow'd twixt the chieftains of Argyle,
And many a lord of ocean's isle.
Wild was the scene—each sword was bare,
Back stream'd each chieftain's shaggy hair,
In gloomy opposition set,
Eyes, hands, and brandish'd weapons met;
Blue gleaming o'er the social board,
Flash'd to the torches many a sword;
And soon those bridal lights may shine
On purple blood for rosy wine.

'While thus for blows and death prepared,
Each heart was up, each weapon bared,
Each foot advanced,—a surly pause
Still reverenced hospitable laws.
All menaced violence, but alike
Reluctant each the first to strike,
(For aye accursed in minstrel line
Is he who brawls 'mid song and wine,
And, match'd in numbers and in might,
Doubtful and desperate seem'd the fight.)
Thus threat and murmur died away,
Till on the crowded hall there lay
Such silence, as the deadly still,
Ere bursts the thunder on the hill.'

We pass over the alarm of the ladies, the arrival of the Abbot, his accusation of "The Bruce" for the murder of Comyn, the calm and dignified answer of the King, and proceed as follows:

'Like man by prodigy amazed,
Upon the King the Abbot gazed;
Then o'er his pallid features glance
Convulsions of extatic trance.
His breathing came more thick and fast,
And from his pale blue eyes were cast
Strange rays of wild and wandering light;
Uprise his locks of silver white,

Flush'd

Flush'd is his brow, through every vein
In azure tide the currents strain,
And undistinguish'd accents broke
The awful silence ere he spoke.

" De Bruce! I rose with purpose dread
To speak my curse upon thy head,
And give thee as an outcast o'er
To him who burns to shed thy gore;—
But, like the Midianite of old,
Who stood on Zophim, heaven-controul'd,
I feel within mine aged breast
A power that will not be repress'd.
It prompts my voice, it swells my veins,
It burns, it maddens, it constrains!—
De Bruce, thy sacrilegious blow
Hath at God's altar slain thy foe:
O'er-master'd yet by high behest,
I bless thee, and thou shalt be bless'd!"—
He spoke, and o'er the astonish'd throng
Was silence, awful, deep, and long.

Again that light has fired his eye,
Again his form swells bold and high,
The broken voice of age is gone,
'Tis vigorous manhood's lofty tone:—
" Thrice vanquish'd on the battle-plain,
Thy followers slaughter'd, fled, or ta'en,
A hunted wanderer on the wild,
On foreign shores a man exiled,
Disown'd, deserted, and distress'd,
I bless thee, and thou shalt be bless'd;
Bless'd in the hall and in the field,
Under the mantle as the shield.
Avenger of thy country's shame,
Restorer of her injured fame,
Bless'd in thy sceptre and thy sword,
De Bruce, fair Scotland's rightful lord,
Bless'd in thy deeds and in thy fame,
What lengthen'd honours wait thy name!
In distant ages, sire to son
Shall tell thy tale of freedom won,
And teach his infants, in the use
Of earliest speech, to faulter Bruce.
Go, then, triumphant! sweep along
Thy course, the theme of many a song!
The Power, whose dictates swell my breast,
Hath bless'd thee, and thou shalt be bless'd!—
Enough—my short-lived strength decays,
And sinks the momentary blaze.—
Heaven hath our destined purpose broke,
Not here must nuptial vow be spoke;

Brethren,

Brethren, our errand here is o'er,
Our task discharged. — Unmoor, unmoor!"
His priests received the exhausted monk,
As breathless in their arms he sunk.
Punctual his orders to obey,
The train refused all longer stay,
Embark'd, raised sail, and bore away.'

In the third canto, we have the flight of Edith from Artornish, the dismissal of Edward Bruce with the lady Isabel to Ireland, and the approach of the King and Lord Ronald to the Hebrides. Here are some vivid and (we have no doubt) exact descriptions of scenery:

('St. Mary! what a *scene* is here!' Page 97.)

but we meet with little action or interest in the conduct of the poem until we arrive at the cave of some Highlanders, who, as usual, turn out to be banditti, or rather hired assassins. In the corner of their savage abode, sits a melancholy and speechless boy, their prisoner by chance of war, by whose warning signal the King is awakened in time to save his own life, although not that of Allan, his faithful page; and the dreams of the different individuals are well contrasted, previously to the fearful catastrophe which we have mentioned. In the conflict, (where, as throughout the poem, the personal strength of King Robert is faithfully recorded from the traditions of the day,) the mute and captive youth is actively instrumental in assisting Bruce and the Lord of the Isles, and, after the ruffians have been dispatched, seems by the confession of the chieftains themselves, to have well deserved his deliverance:

'——— resting on his bloody blade,
The valiant Bruce to Ronald said,
"Now shame upon us both!—that boy
Lifts his mute face to heaven,
And clasps his hands, to testify
His gratitude to God on high,
For strange deliverance given.
His speechless gesture thanks hath paid,
Which our free tongues have left unsaid!"—
He raised the youth with kindly word,
But mark'd him shudder at the sword;
He cleansed it from its hue of death,
And plunged the weapon in its sheath.
"Alas, poor child! unfitting part
Fate doom'd, when with so soft a heart,
And form so slight as thine,
She made thee first a pirate's slave,
Then, in his stead, a patron gave
Of wayward lot like mine;

A land-

A landless prince, whose wandering life
Is but one scene of blood and strife —
Yet scant of friends the Bruce shall be
But he'll find resting-place for thee.—
Come, noble Ronald! o'er the dead
Enough thy generous grief is paid,
And well has Allan's fate been wroke;—
Come, wend we hence—the day has broke.
Seek we our bark — I trust the tale
Was false, that she had hoisted sail."—

'Yet, ere they left that charnel-cell,
The island lord bade sad farewell
To Allan: — "Who shall tell this tale,"
He said, "in halls of Donagaile!
Oh, who his widow'd mother tell,
That, ere his bloom, her fairest fell! —
Rest, thee, poor youth! and trust my care,
For mass and knell and funeral prayer;
While o'er those caitiffs, where they lie,
The wolf shall snarl, the raven cry!" —
And now the eastern mountain's head
On the dark lake threw lustre red;
Bright gleams of gold and purple streak
Ravine and precipice and peak —
(So earthly power at distance shows;
Reveals his splendour, hides his woes.)
O'er sheets of granite dark and broad,
Rent and unequal, lay the road.
In sad discourse the warriors wind,
And the mute page moves slow behind.'

We scarcely know whether we could have selected a passage from the poem that will more fairly illustrate its general merits and pervading blemishes, than the one which we have just quoted. The same happy mixture of moral remark and vivid painting of dramatic situations frequently occurs, and is as frequently debased by prosaic expressions and couplets, and by every variety of ungrammatical licence, or even barbarism. Our readers, in short, will immediately here discover the powerful hand that has so often presented them with descriptions calculated at once to exalt and animate their thoughts, and to lower and deaden the language which is their vehicle:—but, as we have before observed, again and again we believe, Mr. Scott is inaccessible even to the mildest and the most just reproof on this subject. We really believe that he *cannot* write correct English; and we therefore dismiss him as an *incurable*, with unfeigned compassion for this one fault, and with the highest admiration of his many redeeming virtues. — Our critical vengeance will much better be wreaked ('wroke,' if Mr. Scott

Mr. Scott pleases,) on those who without his power dare to follow his transgressions. His "*exemplar vitiis imitabile*" has indeed largely contributed to humble and to corrupt our national taste in poetry.

The noble little party proceed on their wanderings in the fourth canto; and in their voyage among the western * islands they touch on all (and many more than all) of the scenes that have been illustrated by the faithful *pen* of Martin, or the less accurate but inimitably energetic *graver* of Johnson. We select the *sketch* of Staffa:

'The shores of Mull on the eastward lay †,
And Ulva dark and Colonsay,
And all the group of islets gay
That guard famed Staffa round.
Then all unknown its columns rose,
Where dark and undisturb'd repose
The cormorant had found,
And the shy seal had quiet home,
And welter'd in that wond'rous dome,
Where, as to shame the temples deck'd
By skill of earthly architect,
Nature herself, it seem'd, would raise
A minster to her Maker's praise!
Not for a meaner use ascend
Her columns, or her arches bend;
Nor of a theme less solemn tells
That mighty surge that ebbs and swells,
And still between each awful pause,
From the high vault an answer draws,
In varied tone prolong'd and high,
That mocks the organ's melody.
Nor doth its entrance front in vain
To old Iona's holy fane,
That Nature's voice might seem to say,
"Well hast thou done, frail child of clay!
Thy humble powers that stately shrine
Task'd high and hard—but witness mine!"—
'Merrily, merrily goes the bark,'—

and so also "merrily, merrily goes the *bard*," in a succession of *merriment*, which, like Dogberry's tediousness, he finds it in

* Much of the materials for this voyage seem to have been gleaned from the author's own excursions in that direction; which, in the shape of extracts from a MS. journal, contribute greatly to enliven the notes.

† Apropos of this species of lame and halt versification, which abounds in 'The Lord of the Isles:' — it is transplanted from the "Wallace" of Miss Holford, and had better have been left among the weeds of its native flower-garden.

his

his heart to bestow wholly and entirely on us, through page after page or wave after wave of his voyage. We could almost be tempted to believe that he was on his return from Skye when he wrote this portion of his poem;—from Skye, the depositary of the 'mighty cup of royal Somerled,' as well as of 'Rorie More's' comparatively modern 'horn;'—and that, as he says himself of a minstrel who celebrated the hospitalities of Dunvegan-castle in that island, 'it is pretty plain, that when *this* tribute of poetical praise was bestowed, the horn of Rorie More had not been inactive.' (See notes to canto second, p. 38.)

In the corresponding note to the poetical picture of Staffa in the text, the author disclaims any intention of dwelling 'upon a wonder so often described, and yet so incapable of being understood by description:' but he proceeds to give a brief outline of the prodigy; and we confess that, to our apprehension, he has *clearly* made out his case, by proving, if this be a specimen of the descriptions of Staffa, that they are indeed utterly unintelligible. Our readers may be gifted with keener penetration: they will find the passage at the 98th page of the notes; which notes have much entertaining and curious matter in them, but are sadly overloaded with extracts from Barbour's Metrical History of "The Bruce;" and with other stuff, "perilous stuff" we must call it, of which we heartily wish our tuneful antiquary would "purge his cleansed bosom." We particularly allude to a long and dull quotation from Rymer's Fœdera; and to a *modernization* of a good-for-nothing discovery of the 'indefatigable' Mr. Ritson, in the shape of an old ballad. Not one reader in a thousand is interested, we believe, in such republications; and we deem the case of that one so truly lamentable, that we regard with a species of compassionate amazement the measures which are here taken to minister to his unhappy distemper.

We have, however, "tarried all too long" in our digression from 'The Lord of the Isles.' Yet that lord himself, *selon les règles* of Mr. Scott's compositions, *being* the hero, is *not* the first person in the poem. The attendant here is always in white muslin, and Tilburina herself in white linen. Still, among the *Deutero-proti* (or *second best*) of the author, Lord Ronald holds a respectable rank. He is not so mere a magic-lanthorn figure, once seen in bower and once in field, as Lord Cranstoun; he far exceeds that tame rabbit boiled to rags, without onion or other sauce, De Wilton; and, although he certainly falls infinitely short of that accomplished swimmer, Malcolm Græme, yet he rises proportionably above the red-haired Redmond. Lord Ronald, indeed, *bating* his intended marriage with one woman while he loves another, is a very noble fellow; and, were he not so totally eclipsed by "The Bruce," he would

would have served very well to give a title to *any* octosyllabic epic, were it even as vigorous and poetical as the present. Nevertheless, it would have been just as proper to call Virgil's divine poem "The *Anchiseid*," as it is to call this 'The Lord of the Isles:' to all intents and purposes the aforesaid quarto *is*, and ought to *be*, "The Bruce." Moreover, we do not see any reason that should prevent us from entering a protest, while we notice Mr. Scott's inferior heroes, against his *secondary* heroines. In the first place, we totally condemn the practice of ladies in male attire *trudging about* with gentlemen; and, to be serious on a serious subject, we must earnestly expostulate with a writer of so much genius for countenancing with the dangerous lustre of talent so "low-thoughted" a notion as that of a woman not only fully returning with affection the scorn which she experiences from any man, but following that man in a masculine and degraded dress, till his slowly awakened tenderness deigns to give her the fruits of compassion or of repentance rather than of love. We hasten from so odious a subject; hoping that what we have said may be felt (as we are sure it ought to be) in every interested quarter.

Not only is the Edith of this story greatly inferior to the lady Isabel in moral dignity, and in force and feeling of character, but it will be recollected that the reader of "Marmion" was strongly and in spite of himself engaged by pity and every softening sensation in favour of the guilty Constance: a tribute this, assuredly, to the poetical energy of the writer, of no common value: but whether of equal value to the taste and tone of his compositions on ethical points of the highest consequence may admit of a doubt. It is not here our business to recur to the violent and atrocious characters on whom he has generally chosen to fix our chief interest, in his popular and therefore important works: but the situation and circumstances of the *heroine* of his present poem demanded reprehension; particularly as we cannot help entertaining a sort of undefinable notion that this is almost the latest opportunity which we shall have for pointing out the luminous or the dark passages of the first as well as the last of the minstrels.—We must return for a moment

> 'To Scarba's isle, whose *tortured* shore *
> Still rings to Corrievreken's roar,
> And lonely Colonsay;
> —Scenes sung by him who sings no more!
> His bright and brief career is o'er,
> And mute his tuneful strains;

* 'Tortured' shore is a catachresis of no trifling magnitude: but it would be vain to attempt a specification of all these *violences* of expression.

Quench'd

Quench'd is his lamp of varied lore,
That loved the light of song to pour;
A distant and a deadly shore
Has Leyden's cold remains!';—

and now we must proceed rapidly with our voyagers.

'*Ever the breeze blows merrily,*
But the galley ploughs no more the sea:'

they land on a wild and mountainous coast, which they could not indeed well avoid doing in these regions; and, after some parley concerning their poor mute companion, (in discovering whom to be Edith, we assure our readers we have betrayed no secret that is kept by the poet himself,) Bruce blows his horn, and the following animated scene is introduced from the historical tradition:

'To land King Robert lightly sprung,
And thrice aloud his bugle rung
With note prolong'd and varied strain,
Till bold Ben-ghoil replied again.
Good Douglas then, and De la Haye,
Had in a glen a hart at bay,
And Lennox cheer'd the laggard hounds,
When waked that horn the green-wood bounds.
"It is the foe!" cried Boyd, who came
In breathless haste with eye on flame,—
"It is the foe!—Each valiant lord
Fling by his bow, and grasp his sword!"—
"Not so," replied the good Lord James,
"That blast no English bugle claims.
Oft have I heard it fire the fight,
Cheer the pursuit, or stop the flight.
Dead were my heart, and deaf mine ear,
If Bruce should call, nor Douglas hear!
Each to Loch-Ranza's margin spring;
That blast was winded by the King!"—

'Fast to their mates the tidings spread,
And fast to shore the warriors sped.
Bursting from glen and green-wood tree,
High waked their loyal jubilee!
Around the royal Bruce they crowd,
And clasp'd his hands, and wept aloud.
Veterans of early fields were there,
Whose helmets press'd their hoary hair,
Whose swords and axes bore a stain
From life-blood of the red-hair'd Dane;
And boys, whose hands scarce brook'd to wield
The heavy sword or bossy shield.
Men too were there, that bore the scars
Impress'd in Albyn's woeful wars,

At

At Falkirk's fierce and fatal fight,
Teyndrum's dread rout and Methven's flight;
The might of Douglas there was seen,
There Lennox with his graceful mien;
Kirkpatrick, Closeburn's dreaded knight;
The Lindsay, fiery, fierce, and light;
The heir of murder'd De la Haye,
And Boyd the grave, and Seton gay.
Around their King regain'd they press'd,
Wept, shouted, clasp'd him to their breast,
And young and old, and serf and lord,
And he who ne'er unsheath'd a sword,
And he in many a peril tried,
Alike resolved the brunt to bide,
And live or die by Bruce's side!

'Oh, War! thou hast thy fierce delight,
Thy gleams of joy, intensely bright!
Such gleams, as from thy polish'd shield
Fly dazzling o'er thy battle-field!
Such transports wake, severe and high,
Amid the pealing conquest-cry;
Scarce less, when after battle lost,
Muster the remnants of a host,
And as each comrade's name they tell,
Who in the well-fought conflict fell,
Knitting stern brow o'er flashing eye,
Vow to avenge them or to die!—
Warriors!—and where are warriors found,
If not on martial Britain's ground?
And who, when waked with note of fire,
Love more than they the British lyre?—
Know ye not,—hearts to honour dear!
That joy, deep-thrilling, stern, severe,
At which the heart-strings vibrate high,
And wake the fountains of the eye?
And blame ye, then, the Bruce, if trace
Of tear is on his manly face,
When, scanty reliques of the train
That hail'd at Scone his early reign,
This patriot band around him hung,
And to his knees and bosom clung?—
Blame ye the Bruce?—his brother blamed,
But shared the weakness, while ashamed,
With haughty laugh his head he turn'd,
And dash'd away the tear he scorn'd.

'Tis morning and the convent bell
Long time had ceased its matin knell,
Within thy walls, Saint Bride!
An aged sister sought the cell
Assign'd to Lady Isabel,
And hurriedly she cried,
"Haste, gentle Lady! haste.—"'

Here

Here we *must* close our extracts, with the exception of one or two noble passages that refuse to be excluded from the battle of Bannockburn, in the last canto.

It is clear, from the lines just quoted, and from the numerous allusions throughout the volume to the high deeds of the ancestors of many existing noble families in Scotland, that in that country at least 'The Lord of the Isles,'—provided, indeed, that party-feeling does not even yet, with *all* the author's caution, impede his popularity in some *districts*,—will be the most popular of Mr. Scott's works. *This*, we think, must be allowed to be a truly national poem: but, amusing as it may be to some of our readers, it is nevertheless dully true that we have heard *all* the other poems of Mr. Scott accused of want of nationality! That such complainers were among those who would have "cried fire!, in the deluge," is equally certain: but such is the fact. Now, we think, *all* Caledonia must be satisfied; if *all* of any country can be satisfied with any thing. Whether *all* Britannia, or the public in general, will be as well pleased, is another point, which we shall briefly discuss at the conclusion of this article.

We grieve that we are absolutely forbidden by our limits to insert any of the conference which ensues between "The Bruce" and the noble Isabel:

> 'This answer be to Ronald given . . .
> The heart he asks is fixed on Heaven!'

Such is the strain of this exalted lady, and we anxiously recommend her to the acquaintance of our fair readers, in preference to her more feeble but (we fear) more attractive associate Edith. We should also be glad to have room for some account of poor Edith's adventures: *how* she was lodged in the convent of St. Bride with the lady Isabel, but fled from it very shortly after her arrival, leaving a letter that revealed her unhappy secret: *how* she joined the little mountain-army of loyalists, and was sent by the heedless Edward Bruce on a dangerous embassy,

> 'To bear a written mandate o'er
> To Cuthbert on the Carrick shore:'—

how she accomplished her errand most successfully, but was left

> 'In Sylvan lodging close bestowed,'

in safety, as the King erroneously thought, but really to be made prisoner by Clifford: *how* she was rescued from the enemy by Lord Ronald, when "The Bruce" overthrows that enemy and his host in a skirmish most glowingly depictured; *and how*, as follows, the reader is desired to

'Believe, his father's castle won,
And his bold enterprise begun,
That Bruce's earliest cares restore
The speechless page to Arran's shore;
Nor think that long the quaint disguise
Conceal'd her from a sister's eyes *;
And sister-like in love they dwell
In that lone convent's silent cell.'

The rest of the story of Edith may be concisely narrated. While Isabel prefers the veil, she prefers Lord Ronald; and, after some really delicate and some rather coquettish delays, (which afford room for poetry that we rate infinitely above the subject,) and after the grand battle, to which we impatiently advance, she becomes in due form the bride of a LOVER who would have deserved her even less than he does, had she herself deserved better of female dignity.

Although the battle in "Marmion" has been admired as one of the most *Homeric* pictures ever produced, (not that we deem the precise comparison very happy which is implied in that lofty epithet,) we are of opinion that the present conflict will be successfully opposed to it; and we are at all events certain that it shews Mr. Scott to possess a *variety* of resources, for which we confess we did not give him credit. The prevailing sin of his style is *monotony*. When we have read one of his works, what remains of novelty in the rest, but the reproduction of old characters, scenes, and circumstances, in a somewhat altered attire, but an attire made precisely of the same materials? Or, if this be over-stating the question, is not Mr. Scott a great *mannerist?* — a *mannerist*, we mean, to a vicious excess; for to a certain degree even *mannerism* is not only inseparable from, but is essential to, genius. Now, however, although he retains that necessary and characteristic portion of his peculiar and well-known manner, he is free, we think, from any faulty self-imitation; and the battle of Bannockburn will remain for ever as a monument of the fertile poetical powers of a writer, who had before so greatly excelled in this species of description.

'It was a night of lovely June,
High rode in cloudless blue the moon,
Demayet smiled beneath her ray;
Old Stirling's towers arose in light,
And, twined in links of silver bright,
Her winding river lay.

* How should it? when this is the 6th canto, and Edith had revealed herself to Isabel in the 5th?

Ah,

Ah, gentle planet! other sight
Shall greet thee, next returning night,
Of broken arms and banners tore,
And marshes dark with human gore,
And piles of slaughter'd men and horse,
And Forth that floats the frequent corse,
And many a wounded wretch to plain
Beneath thy silver light in vain!
But now, from England's host, the cry
Thou hear'st of wassail revelry,
While from the Scottish legions pass
The murmur'd prayer, the early mass! —
Here, numbers had presumption given;
There, bands o'er-match'd sought aid from heaven.'

The detached extracts, which we are forced to make from this fine canto, cannot, as our readers must be aware, give an adequate idea of its beauties; which, as we have intimated, (with the exception of Edith's station on the hill overlooking the fight, taken entirely from that of Clara in Marmion,) are as original as they are striking. What we can do, however, we will perform; although the length of our critique already is another fetter on our endeavours to render justice to the poet at parting.

The English archers are attacked in their turn by Edward Bruce, at the head of Scotland's chivalry:

'Then spurs were dash'd in chargers' flanks,
They rush'd among the archer-ranks.
No spears were there the shock to let,
No stakes to turn the charge were set,
And how shall yeoman's armour slight
Stand the long lance and mace of might?
Or what may their short swords avail,
'Gainst barbed horse and shirt of mail?
Amid their ranks the chargers sprung,
High o'er their heads the weapons swung,
And shriek and groan and vengeful shout
Give note of triumph and of rout!
Awhile, with stubborn hardihood,
Their English hearts the strife made good;
Borne down at length on every side,
Compell'd to flight they scatter wide. —
Let stags of Sherwood leap for glee,
And bound the deer of Dallom-Lee!
The broken bows of Bannock's shore
Shall in the green-wood ring no more!
Round Wakefield's merry may-pole now,
The maids may twine the summer bough,
May northward look with longing glance,
For those that wont to lead the dance,

For the blithe archers look in vain!
Broken, dispersed, in flight o'erta'en,
Pierced through, trode down, by thousands slain,
They cumber Bannock's bloody plain.'

King Edward, in hot indignation at the weak resistance of his yeomen, exclaims,

'"Forward, each gentleman and knight! *
Let gentle blood shew generous might,
And chivalry redeem the fight!" —
To rightward of the wild affray,
The field shew'd fair and level way;
But, in mid-space, the Bruce's care
Had bored the ground with many a pit,
With turf and brushwood hidden yet,
That form'd a ghastly snare.
Rushing, ten thousand horsemen came,
With spears in rest, and hearts on flame,
That panted for the shock!
With blazing crests and banners spread,
And trumpet-clang and clamour dread,
The wide plain thunder'd to their tread,
As far as Stirling rock.
Down! down! in headlong overthrow,
Horseman and horse, the foremost go,
Wild floundering on the field!
The first are in destruction's gorge,
Their followers wildly o'er them urge; —
The knightly helm and shield,
The mail, the acton, and the spear,
Strong hand, high heart, are useless here!
Loud from the mass confused the cry
Of dying warriors swells on high,
And steeds that shriek in agony!
They came like mountain-torrent red,
That thunders o'er its rocky bed;
They broke like that same torrent's wave,
When swallow'd by a darksome cave.
Billows on billows burst and boil,
Maintaining still the stern turmoil,
And to their wild and tortured groan
Each adds new terrors of his own!'

We must pass over much alternate success, and much stubborn and 'unflinching' contest:

'*The tug of strife to flag begins,*
Though neither loses yet nor wins.

* The dramatic and even Shakspearian spirit of much of this battle must, we think, strike and delight the reader.

High

High rides the sun, thick rolls the dust,
And feebler speed the blow and thrust.
Douglas leans on his war-sword now,
And Randolph wipes his bloody brow,
Nor less had toil'd each southern knight,
From morn till mid-day in the fight.
Strong Egremont for air must gasp,
Beauchamp undoes his visor-clasp,
And Montague must quit his spear,
And sinks thy falchion, bold De Vere!
The blows of Berkley fall less fast,
And gallant Pembroke's bugle-blast
Hath lost its lively tone;
Sinks, Argentine, thy battle-word,
And Percy's shout was fainter heard,
"My merry-men, fight on!"—

'Bruce, with the pilot's wary eye,
The slackening of the storm could spy.
"One effort more, and Scotland's free!
Lord of the Isles, my trust in thee
Is firm as Ailsa-rock;
Rush on with Highland sword and targe,
I, with my Carrick spearmen, charge;
Now, forward to the shock!"—
At once the spears were forward thrown,
Against the sun the broad-swords shone;
The pibroch lent its maddening tone,
And loud King Robert's voice was known—
"Carrick, press on—they fail, they fail!
Press on, brave sons of Innisgail,
The foe is fainting fast!
Each strike for parent, child, and wife,
For Scotland, liberty, and life,—
The battle cannot last:"'—

but the description of it, as we have ventured to prophecy, will last for ever.

It will be as unnecessary for the sake of our readers, as it would be useless for the sake of the author, to point out *many* of the obvious defects of these splendid passages, or of others in the poem. Such a line as

'*The tug of strife to flag begins*'

must wound every ear that has the least pretension to judge of poetry; and no one, we should think, can miss the ridiculous point of such a couplet as the subjoined:

'Each heart had caught the patriot spark,
Old man, and stripling, *priest and clerk.*'

How Mr. Scott could talk, in the year 1815, of 'that dark *Inn*, the Grave,' or write such a *verse* as

'Respited for a day,'

it is vain to conjecture; or could offend the sense of those who are *really* susceptible of musical sound in versification, (a much smaller number than it is usually supposed to be,) by such repeated instances of the harshest dissonance as this poem would readily afford; or disgust all scholars with his accustomed violations of grammar in every species of unauthorized ellipsis: — how, we say, these things could be,

"He alone can explain, who alone is the cause."

An observation of a different kind is more important. The story of the personal encounter between Sir Henry de Bohun and King Robert, on the evening before the battle of Bannockburn, is inserted in the text by Mr. Scott from a passage in the notes furnished by the frequently quoted Barbour: but Mr. S. has added a circumstance to the story, as told by the metrical historian, for which he ought to have other and good authority. He makes King Edward order Sir Henry, who is mounted on a powerful war-horse, to attack "The Bruce" on a poor palfrey, as he is riding along the lines of his army. Now, tyrannical and cruel to the Scots as the father of our royal Edward was, so gross a violation of the laws of chivalry and military honour ought not to have been introduced into HIS character, without substantial proof of the accuracy of the charge; and still less into that of his son.—We have before complained of too much mere antiquarianism in the notes to this poem: but we must except from this imputation several curious documents illustrative of the extent of the national losses on both sides, at the great battle which established the independence of Scotland; and many other interesting historical anecdotes. On the whole, indeed, it is but justice to say that the reader is supplied with more instruction and entertainment from the present compilation, than from any similar adjunct to the poems of Mr. Scott.

Much as we dislike the task, however, it may yet perhaps be required of us to perform some portion, at least, of that irksome duty of criticism, the record of verbal and other minute offences. We shall therefore briefly throw together a few of the faults which we could not avoid to notice in our perusal of the poem.

The unfortunate asp that gave occasion for the pleasantry on the French play of Cleopatra might itself have produced the following lines, since they *hiss* in the most serpent-like-style; and they have too many sibilant brothers of the like description:

'We

'We see the streamer's silken band,
What chieftain's praise these pibrochs swell,
What crest is on these banners wove,' &c. &c.

Such accentuation as the following is offensive, if frequently repeated:

'Proud Edith's soul came *to* her eye:'—

'Douglas leans *on* his war-sword now.'

The mere prose, not to mention the needless familiarity, of the subsequent couplet, should not be passed over:

'So said I, and believed in sooth,
Ronald replied, "I spoke the truth."'

Surely, many more than a thousand such pairs of downright doggrel might be patched up in a morning.—The quick recurrence of similar rhymes, prolonged for three and sometimes for four lines, has often a ludicrous effect; and, when they are inaccurate, and concluded by an absolute vulgarism in language, they excite a still less pleasing sensation;

'Mine honour I should ill *assert*,
And worse the feelings of my heart
If I should play the suitor's part
Again, to PLEASURE Lorn.'

In the same page, (147.) we have the subjoined *verse*:

'Anxious his suit Lord Ronald *pled*:—'

but

"For us, and for our tragedy!" &c. &c.

'Here pause we, gentles! for a space,
And, if our talk has won your grace,
Grant us brief patience, and again
We will renew our minstrel strain,'

is the *bonâ fide* conclusion of the first canto!

What 'the princely *dais*' is, (page 49.) many of our readers may be unapprized; but a reference to their French Dictionaries will enable them to understand the term.

Some of the *Spenserian* openings (we allude only to the number of lines in each stanza) of the cantos are as good as they usually are; and the dedication, or rather the intended dedication, to a fair and noble friend of the author, unhappily taken from him and from society before his poem was published, now printed at the end of the work, is a feeling and pathetic tribute. We must, however, except from all praise the celebration of the Morning Post, Morning Herald, and Courier, in the introduction to the sixth canto. We have before condemned (in "The Lady of the Lake") the author's fondness for ministering to the public curiosity concerning

popular and passing events; and we think that a poet equally degrades, or at all events, *misapplies* his powers, whether he recalls his reader from the high and heroic scenes of ages past to the great or to the little occurrences detailed at the moment of his composition in the daily papers. The subject, indeed, may be grand, and the versification good, but they are out of time and place;—and who can avoid conjuring up the idea of men with broad sheets of foolscap scored with victories rolled round their hats, and horns blowing loud defiance in each other's mouth from the top to the bottom of Pall-Mall, or the Hay-Market, when he reads such a passage as the following?

> 'When breathless in the mart the *couriers* met,
> Early and late at evening, and at prime,
> When the loud cannon and the merry chime
> Hail'd *news* on *news*!'

We actually hear the Park and Tower guns and the clattering of ten thousand bells, as we read, and stop our ears from the close and sudden intrusion of the clamours of some hot and *horn-fisted* patriot, blowing ourselves as well as Buonaparte to the devil! And what has all this to do with Bannockburn? Soft, soft, awhile:

> 'Such news o'er Scotland's hills triumphant rode,
> *When*,' &c.

This is very like the old sportsman's mode of introducing a pleasant narrative: "Hark! I hear a *gun!*—*that* puts me in mind of a good story."

We have now to fulfil the dangerous sort of promise which we made to offer some estimate of the rank which the present poem is likely to *hold* in the judgment of the public. As that judgment is usually right *at last*, if what we are about to say be founded in truth and reason, the question of *ultimate* popularity and of merit may be decided together.

In some detached passages, the present poem may challenge any of Mr. Scott's compositions; and perhaps in the Abbot's involuntary blessing it excels any single part of any one of them. The battle too, and many dispersed lines besides those which we have quoted, have transcendent merit. In point of fable, however, it has not the grace and elegance of "The Lady of the Lake;" nor the *general** clearness and vivacity of its narrative; nor the unexpected happiness of its catastrophe; and still less does it aspire to the praise of the complicated,

* We say *general*, because occasionally the story of "The Lady of the Lake" is much encumbered and retarded by extraneous matter.

but

but every way proper and well-managed story of "Rokeby." It has nothing so pathetic as "The Cypress Wreath;" nothing so sweetly touching as the last evening scene at Rokeby, before it is broken by Bertrand; nothing (with the exception of the Abbot) so awefully melancholy as much of Mortham's history, or so powerful as Bertrand's farewell to Edmond. It vies, as we have already said, with "Marmion" in the generally favourite part of that poem: but what has it (with the exception before stated) equal to the immurement of Constance? On the whole, however, we prefer it to "Marmion;" which, in spite of much merit, always had a sort of noisy Royal-Circus-air with it; a *clap-trappery*, if we may venture on such a word. "Marmion," in short, has become quite identified with Mr. Braham in our minds; and we are therefore not perhaps unbiassed judges of its perfections. Finally, we do not hesitate to place 'The Lord of the Isles' below both of Mr. Scott's remaining longer works; and, as to "The Lay of the last Minstrel," for numerous common-places and separable beauties, that poem we believe still constitutes one of the highest steps, if not the very highest, in the ladder of the author's reputation. The characters of the present tale we have already discussed. With the exception of "The Bruce," who is vividly painted from history, and of some minor sketches, they are certainly, in point of invention, of the most *novel*, that is of the most Minerva-press, description; and, as to the language and versification, the poem is in its general course as inferior to "Rokeby" (by much the most correct and the least justly appreciated of the author's works) as it is in the construction and conduct of its fable. It supplies whole pages of the most prosaic narrative:—but, as we have amply shewn, and shall here conclude by recollecting, it displays also whole pages of the noblest poetry.

ART. V. *Travels through Norway and Lapland*, during the Years 1806, 1807, and 1808, by Leopold Von Buch, Member of the Royal Academy of Sciences at Berlin. Translated from the original German, by John Black. With Notes and Illustrations, chiefly Mineralogical, and some Account of the Author, by Robert Jameson, F.R.S. E. F.L.S., &c. Professor of Natural History in the University of Edinburgh. Illustrated with Maps and Physical Sections. 4to. pp. 484. 1l. 16s. Boards. Colburn. 1813.

OUR seventieth volume, New Series, (App. p. 532.) contained a report of this work in the original: but we then omitted the mineralogical details, to which we shall now advert with all the brevity that is compatible with their importance. We must,

must, however, previously extract the ensuing passage from the translator's preface, both because it contains a short notice of the author, and because it comprizes, in a few general positions, the substance of many of those remarks which lie scattered through the volume:

'To Professor Jameson, of Edinburgh, the translator is under the greatest obligations. He has enriched the work with a number of notes and observations, which the learned will know how to appreciate. Without the assistance of that gentleman, the mineralogical portion of the work would have frequently been very inadequately executed. It must be highly gratifying to M. Von Buch to find that his book received this degree of attention from one whose name stands so deservedly high in the scientific world as Mr. Jameson.

'From the same gentleman the translator obtained the following account of M. Von Buch, with which he will close this preface.

'"M. Von Buch, the celebrated author of these travels, is a native of Prussia. He received his mineralogical education in the famous mining Academy at Freyberg, in Saxony, under the illustrious Professor Werner. Very early he distinguished himself by indefatigable industry, great acuteness, and enthusiastic love of natural history. During his residence in Saxony, he published several interesting papers in the Miner's Journal. His first separate publication was a mineralogical description of Landeck, in Silesia, printed in the year 1797. This little tract (for it did not exceed fifty pages quarto) was at the time of its publication the best mineralogical geography that had appeared in Germany. It was his first essay on quitting the school of Werner, and the work of his early youth. It has been translated into French by an eminent miner and mineralogist, M. Daubuisson, and we possess an excellent English version of it by Dr. Anderson of Leith, printed in 1810.

'"His next work, entitled 'Geognostical Observations made during Travels in Germany and Italy,' was published in the year 1802. This volume contains a geognostical description of Silesia. From the account given by Von Buch, it appears that the red sand-stone of that country contains very important beds of coal. This fact is there well established, and should be known to the coal viewers of Britain, who to a man are of opinion that coal is never to be sought for in districts composed of red sand-stone. In the same volume there are geognostical accounts of the salt countries belonging to Austria; of Berchtolsgaden and Salzburg; a comparison of the passages over Mount Cenis and the Brenner; and, lastly, observations on the remarkable district of Pergine.

'"From this period, until the spring of 1806, when he left Germany for Norway, he was actively employed in examining many of the most curious and interesting countries in Italy, Switzerland, and Germany. During his absence in Norway, a second volume of his mineralogical travels was published, and which proved equally valuable with the first. It contains a geognostical description of the strata on which the city of Rome is built, from which it appears that they are entirely of aquatic origin, and that the craters described

by Breislac are nothing more than old quarries. The second article is an account of Monte Albano near Rome; and the third contains an excellent description of Mount Vesuvius. But probably the most important part of this volume is the series of letters addressed to the late celebrated Professor Karsten, on the mineralogy of Auvergne. He proves that it contains many undoubted extinct volcanoes, and although many of the lavas are very nearly allied to true basalt, he does not adopt the volcanic origin of that substance to its full extent. He is of opinion that basalt may be formed either in the humid or the dry way, and thus endeavours to reconcile the Neptunian and volcanic theories.

"But of all his writings, the present work, his Travels in Norway and Lapland, is to be considered as the most generally interesting. It abounds in curious and important observations in regard to the climate of these remote regions, and he has shewn how the geographical and physical distributions of several of the most important vegetables that grow in the Scandinavian peninsula are connected with situation and climate. He has, in this department, added several facts to those already known by the admirable researches of the enterprising Wahlenberg. The mineralogical facts with which it abounds are most interesting, as will appear from the following enumeration of a few of them:

"1. Norway and Lapland are principally composed of primitive and transition-rocks: floetz rocks occur very rarely, and alluvial rocks are uncommon.

"2. Granite, contrary to the general belief of mineralogists, is a rare rock in Norway and Lapland, it even occurs but seldom in Sweden, and it is to be considered as one of the least frequent of the primitive rocks in Scandinavia.

"3. The granite frequently alternates with gneiss.

"4. A newer granite sometimes occurs resting on mica-slate, as at Forvig; or connected with clay-slate and diallage-rock, as in the island of Mageroe.

"5. Besides the gneiss, which is associated with the oldest granite, there is another of newer formation, which rests upon mica-slate.

"6. Gneiss appears to be by far the most frequent and abundant rock in Scandinavia, all the other primitive rocks appearing in some degree subordinate to it.

"7. In the island of Mageroe, and in other quarters of Norway, there appears a species of simple aggregated mountain-rock, composed of compact felspar and diallage. This rock is the Gabbro of the Italians, and appears in Norway to be connected with clay-slate.

"8. All the magnetic iron-stone of Scandinavia occurs in beds in gneiss, and not in veins, as has often been maintained by mineralogists.

"9. The class of transition-rocks in Norway contains besides grey wacke, alum-slate, clay slate, lime-stone, and other rocks well known to mineralogists as members of that class, the following rocks: a. *Granite*, which sometimes contains hornblende. — b. *Syenite*, which contains Labrador felspar, and numerous crystals of the gem named

named zircon. — c. *Porphyry*. — d. Amygdaloid. — e. Basalt. — f. Sand-stone. — 10. The transition Lime-stone of Norway is sometimes granular foliated, like that which occurs in primitive country, and contains much tremolite."

On his way from Hamburg to Kiel, the intelligent traveller takes notice of the extraordinary gypsum-rock, or hill, called *Segeberg*; which rises in an insulated manner, and in a conical form, to upwards of two hundred feet, and which has been lately found to contain such crystals of *boracite* as were formerly seen only at Luneburg. — In the fine collection of minerals belonging to the University of Copenhagen, he was particularly struck with epidote from Arendal, (or, as the translator elegantly terms it, *Arendal's epidote*,) of an extraordinary size; scapolite; crystals of yellow titanium; and very beautiful and large specimens of zircon, from the syenite of Friedrichsvären. The collection in Rosenburg is also noted on account of the colossal dimensions of the specimens: for instance, pieces of native silver from Kongsberger, a foot in length, and from six to eight pounds in weight; chalcedonies from Iceland, of extraordinary magnificence; a large piece of amber from Jutland, &c. It is much to be regretted, however, that none of the collections in Copenhagen comprize regular samples of the rocks of Norway and Denmark. — Schumacher's cabinet of Norwegian fossils affords beautiful and distinct specimens of *leucite* from Friedrichsvären, where they rest insulated on hornblend in the zircon-syenite. M. Von Buch is positive that they are crystals of *leucite*, and not of *analcime*; and he ought to be perfectly aware of the distinction, because he is conversant with the masses and crystals of leucite which abound in the environs of Rome. We know, likewise, that M. Lelièvre observed the same substance in a granitic rock, near Gavarnie, in the Pyrenées; and that Dolomieu detected it in the matrix of gold ore, from Mexico. Hence, if the igneous origin of leucite be admitted, a suspicion arises that granite and syenite may be of a similar formation.

In the neighbourhood of Christiania, the author appears to have been quite enchanted with the discovery of a distinct series of transition-rocks, consisting of zircon-syenite, granite, porphyry, sand-stone, flinty-slate, compact grey wacke, clay-slate, and black lime-stone; while gneiss is the general and fundamental rock of the country. The lime-stone contains pectinites, and other petrifactions, and is especially characterized by *orthoceratites*; which are by no means unfrequent, lying generally in various directions through one another, and measuring many feet in length. The clay-slate is traversed by very numerous and very considerable veins of porphyry, com-

pletely similar to that which, as a widely extended formation, and in high mountains, occurs at a mile distance. In this transition-porphyry, the felspar crystals are sometimes curved and acicular, and frequently disposed in rhombs.

Mr. Jameson remarks, in a note, that transition-granite has likewise been found in Scotland. Its occurrence, at all events, is important, and might well draw from this tourist the exclamation — 'Granite above transition-lime-stone! Granite as a member of the transition formation!' — Indeed, the whole of his description of the geology of Christiania exhibits a singular picture; and his account of the zircon-syenite, in particular, is the most distinct and satisfactory that we recollect to have seen.

'This stone has, in fact, at its very first appearance, when we see it scattered around in large blocks, such a singular aspect, that we cannot venture to compare it with any one known stone, but consider it even before investigation as a peculiar and independent formation.

'It is strongly distinguished from every porphyry by the magnificently coarse granular, and sometimes large granular felspar, partly of a pearl grey, and partly of a red colour, which always strongly characterizes the blocks by its high degree of lustre. It is equally distinct from granite, syenite, or other similar granular stones, by the preponderance of the felspar. All the other ingredients seem to be sunk in this as a basis; and they often appear only occasionally; but hornblende is never wanting, and this hornblende is generally pretty characteristic and distinct; long black crystals, which possess a double foliated fracture, by way of discrimination from mica; folia of mica also make their appearance but very rarely; and quartz shews itself in small grains, so as not to be altogether missed. It appears in general accidentally in the composition, and we search through whole hills without finding it again. Wherever the grains of the felspars meet, there remains almost always a small angular cavity, into which crystals project. Among these are the crystals of zircon, which have made the stone known, and given it its celebrity. They are by no means unfrequent; and although they are not large, yet to find them it is hardly necessary to look at more than one block: they are partly brown, and partly mountain green, with every variety of intermediate colour; and their crystallization is always pretty easily distinguishable. Epidote of a grass green colour in fine needles is associated with them, but not so frequently; and in the massive felspar, grains of black titanitic iron ore also here and there make their appearance.'

At Fangsbierg, the rocks of grey wacke are first distinctly manifested, alternating in strata of a coarse and a fine-grained texture. In other places, this substance assumes a red hue, and rises into high and steep rocks. Through the whole of the lower region of Guldbrandsdalen, the clay-slate prevails to the

tops

tops of the highest mountains. High rocks of pure quartz next present themselves along the road, from Viig to the lake of Breiden; and over them reposes mica-slate.

In proceeding from Drontheim to Finmark, the traveller frequently observed, on the hills towards Värdalsöre, primitive clay-slate; and, in the valleys, numerous large blocks of actynolite, accompanied with felspar, jasper, and epidote. Near Steenkiär, his attention was drawn to thick beds of a blue marly clay; in which marine shells, in their natural calcareous state, were profusely scattered, consisting of oysters, *anomia pectens*, and various species which still inhabit the northern seas. The same phænomenon occurs in different parts of Norway, and has recently been observed in two or three places in Scotland. When alluding to the gneiss rocks in the Figa valley, M. Von Buch makes the following remark: 'The mica in it is scaley, and the felspar very frequent. Some of the beds, which appear of a coal black colour, and which seem in fact to have been taken for coal, are exceedingly singular: they appear to be immature coal, which await in the earth the period of their maturity; for the beds have evidently been worked. They were entirely pure dark black, thick scaley, and shining mica. In isolated masses of this nature, the mica is well known to be not unfrequent in the gneiss; but whole beds of it are certainly a striking circumstance.' While we admire, however, the singularity of the appearance, we are by no means prepared to subscribe to the idea that coal is derived from mica.

Granite reposing on mica-slate, at the foot of Högholmstind, a hill upwards of two thousand feet in height, indicates that the former is posterior in formation to the latter; as at St. Gothard, in the Alps, and in the island of Arran in Scotland. In several other passages, the author adverts to geological appearances very analagous to those which he contemplated among the Swiss mountains: but, in the subsequent reflections, he seems to be quite enveloped in their mists:

'It is worthy of remark, that whenever we see granite form itself, the felspar immediately increases; the mica disappears when any repose is allowed to the gneiss-formation, as in vein fissures. By this means the great truth, to which all geological phenomena lead us, is even more and more supported, that all the diversities of formations arise only through *external movements*, which modify the internal powers of attraction, and which, at last, when they have reached the highest conflict against each other, give thereby rise to the *vivifying power*. This diversity of formation is not however a consequence of polarities, of separations from opposition among powers; for in the remotest members of the series of formations, in conglomerates, and in sand-stones, these materials, and consequently the internal powers

powers also, are entirely *passive*, and almost in no respects longer active; they are driven together merely through external movements, the cause of which, *necessarily wise*, has nothing at all in common with that which gave rise to granite and gneiss mountains.'

If the ensuing details be correctly reported, they afford a curious exemplification of a state of rocks intermediate between those of the primitive and transition-series:

'Alten is not only different in its civil and political relations, and has something peculiar in the external appearance of the country and the mountains, to distinguish it, especially from Nordland, but the internal composition of the mountains is also very different in the two districts. We may take a wide circuit in Alten before we light upon gneiss, which we do not find till we proceed out to the Fiord. In the hills, of at least two hundred feet in height, formed of materials rolled from the mountains which surround Altengaard like a mound, a great variety of stones are mixed together, and almost all of them stones which we did not see on our way: but pieces of gneiss are very rare among them.

'The hills run for a like height for the space of an English mile from Elvebacken, and from Altens Elv onwards to Kongshavnsfieldt. We may consider these rolled heaps as a collection of all that appears in the mountains up to the source of the Altens Elv, that is, more than ninety English miles up the mountains; and if this is the case, we learn that in the whole way to the borders, and into the interior of the mountains, the older primitive formations are but rare. This is also a confirmation of the splitting of the Kiölen mountains before reaching Finmark, and the probability of their running between Quänanger and Altensfiord, and above Stiernöe and Seylandt to the North Cape; for the Kiölen mountains in Nordland are gneiss and mica-slate mountains; but in the rolled hills of Altengaard we see scarcely any thing but coarse splintery quartz of various colours, black and fine granular lime-stones, pieces of clay-slate, quartzy sand-stones, fine granular hornblende, and not unfrequently grey diallage, and white felspar in small granular mixture, or still more frequently grey dillage, fine granular and almost imperceptible, and then scarcely felspar between. All these stones point to a formation in which every thing is unknown, and in which all the marks which characterize the separate fossils are concealed in the extreme minuteness of the individual parts: they lead us to the *transition-formation*, but not, however, into it. For a true and distinct transition-stone is not to be found among these rolled blocks; and even the nearest of the prevailing mountain-rocks around Altengaard do not belong to it.'

These distinctions are more minutely prosecuted in the succeeding paragraph: but the passage is too long for transcription, and too closely connected in its parts to admit of abridgment. We wish, also, that we could have made room for the description of the rock-formations of clay-slate, fine-grained granite, diallage stone, &c. at Kielvig; because it intimates, analogically, the geological constitution of some of the most northerly points of Europe: but the particulars will be best under-

understood by consulting the original, and connecting it with various portions of the context.

The iron ores, which form entire hills on the confines of Lapland, are represented as of very difficult fusion, and yielding an iron which is brittle when cold. They appear to have been originally thickly imbedded in gneiss, and, from being more indestructible than the latter, have remained above the surface. The bed at Junos Suvando is, in one place, from fourteen to fifteen fathoms in thickness, and consists almost entirely of magnetic iron-stone, in small adhering crystals; accompanied by talc, and a green substance which the writer supposes to be *foliated tremolite;* and Professor Jameson is inclined to refer to hornblend, or actynolite, though the angle of its cleavage corresponds with that of tremolite. The iron-stone-bed at Luossovara has been traced to the thickness of thirty-four, and that of Svappavara to the depth of thirty-eight fathoms; and, in the iron-hill of Kirunavara, the breadth of the pure ore has been seen to the extent of eight hundred Parisian feet: but a land-carriage of forty-six English miles, in small pulkers, drawn by rein-deer, and the want of fuel, prevent these ores from being worked to any advantage.

In the neighbourhood of Torneo, a red granite, 'almost stratified like sand-stone,' appeared to constitute in some places the fundamental rock: but a glimmering clay-slate, resembling grey wacke, and a black compact transition lime-stone, were also observed, deep in the gulf, between primitive rocks which closely environed them.

The tourist's narrative of his return from Torneo to Christiania, through Stockholm, offers little that is worthy of remark in a geological point of view, gneiss still maintaining the ascendancy over the primitive rocks. The geographical collection of fossils in the College of Mines, at Stockholm, appears to be well arranged, and to convey an interesting exemplification of the mineralogy of the several provinces of Sweden.

The route from Christiania to Holmestrandt reveals a remarkable series of rocks:

'I have long and accurately investigated these rocks, when I have always asked myself — Am I then in Italy, or in Auvergne? Conducted here [hither] through transition-mountains in immediate connexion, these mountains, as well as those of the places just mentioned, appear enigmatical and inexplicable mountains. The range of rocks of Holmestrandt is porphyry; but this porphyry becomes basalt through all the imperceptible gradations and changes of formations in which Auvergne is so rich. At Holmestrandt itself, small hills of basalt blocks are heaped up, the basalt is very black, somewhat fine, granular, heavy, and mixed with numerous greenish black

black shining augites, and with nothing else, neither with felspar nor calcareous spar. The augites are by no means to be mistaken, and in no respect to be taken for hornblende, for their crystallization, with their characteristic oblique acumination, is every where prominent. This basalt is not unfrequently vesicular and porous; and often red and slaggy when it comes in contact with other strata of porphyry. It does not form a cap above the porphyry, or above other formations, like the basaltic green-stone of the Kinnekulle and the Hunneberg, in West Gothland, but it is a continuous bed in the middle of the range of rocks itself above needle-porphyry, and covered again by other porphyry. This is very distinctly seen on these steep and naked rocks. When the basis loses its blackness, becomes reddish brown, and similar to wacke, the augite crystals are very beautiful, and their lateral planes and angles sharp and distinct; and there is also a great deal of white calcareous spar at the same time, partly in small round vesicular balls, and partly as the filling up of large and oblong vesicles; very often ornamented internally with small quartz crystals, and when the kidneys are somewhat considerable with beautiful quartz druses also on the exterior. Felspar in needles is also to be found in the reddish brown masses.

'But the conglomerate beds below are very singular balls of needle-porphyry of the size of a head in magnitude, and project from the brown wacke mass like cannon balls in wells. Many of them are broken through, and form then a strong contrast from the variety of their composition with the basis. Many of the balls are altogether vesicular, and press closely on one another. It is one of the undermost strata.

'At Angerskleif, a very narrow pass more than two English miles before coming to the town, we see at a single glance the manner in which the whole porphyry series rests on the sand-stone. The line of separation is to be seen for a great way. The sand-stone rises somewhat higher from the sea, and the rocks remove a little from the road. The strata dip under the porphyry to the west and north-west. The sand-stone has a clay basis, and is much mixed with mica.

'On the road from Angerskleif to Revo, there appears a thick bed above in the rocks, which from its whiteness is strongly contrasted with the lower masses. It is *felspar-porphyry*. The base is bright flesh red, with large thick quartz crystals in it. For the first time I here saw quartz crystals as an ingredient of this porphyry, with the exception of those infiltrations in the calcareous spar of the wacke.

'This very remarkable range of rocks turns to the southwards from Revo and Sande, and from the sea bay, and goes inland in the direction of Hoff. However various the relations which it exhibits, the same order upon the whole as at Christiania and Drammen is not to be mistaken. The sand-stone is the same of which the shores of the Holsfiord below Krogskoven is formed. It lies on the black lime-stone; this we should probably also see at the iron-works of Eidsfoss immediately above Hoff, as well as below Kolaas at Bärum; and the porphyry-formation above. All the stones here

would consequently belong to the transition-formation, and the range of Holmestrandt is peculiarly distinguished by beds and not by formations.

'There are consequently basalt beds in the transition-formation! And filled with augites; and what is still more, with combinations which bear so strong a resemblance to Auvergne, where the porphyry mountains are far removed from the transition-formation.

'In fact, when we look on the needle-felspar, it frequently seems as if we had pieces lying before us from the great valley of *Prentigarde* at the *Montdor*. It is singular enough that at Holmestrandt, as well as at Montdor and Clermont, the quantity of felspar declines in proportion to the increasing blackness of the fundamental mass. In the black basalt there is not a trace of felspar any longer to be found.'

The appearance of the basalt, the presence of augites, and the striking resemblance to the geological features of other volcanic districts, would probably have suggested to any person except a Wernerian that these regions had at one period been subjected to the action of fire.—Beyond Klaveness, an uninterrupted range of porphyry, with a red base, and small rhombic crystals of felspar, stretches to the very confines of the county of Jarlsberg; when it is succeeded, in Laurvig, by zircon-syenite, both formations being accurately limited by the political boundaries of the two provinces.

'We have but a very faint idea of the magnificence of the zircon-syenite, when we do not see it in its depositaries, and especially in the manner in which it appears between Laurvig and Porsgrund. All the masses and rocks seem as if they had come from another world; they are something to which we have not been accustomed; the splendour and the freshness of the felspar, the large granular planes, the unusual blue colours, and the frequent Labrador play of colours on the planes; and in the interior the distinct fresh and shining hornblende crystals, and small brown zircons every where. Every block must be examined and admired: every rock begun, and followed up. We cannot help taking up such stones as we find on the road, and preserving them for the purpose of still farther examining what we are surrounded with here in every direction; and we must again throw them away to make room for new pieces which crowd upon us. All the eminences, all the mountains on the road above Landgangsfiord and Vass Bottn, to the height of from at least eight hundred to one thousand feet, and the singularly picturesque rocks above the Fiords, are composed of this noble stone.'

From the foregoing statements and extracts, our mineralogical readers may be enabled to form some conception of the prominent features of the geology of Norway, and justly to appreciate the knowlege and diligence which characterize M. Von Buch's observations. Many of his remarks, however, we have unavoidably omitted; and, in most instances, we have purposely

posely refrained from attempting either to support or confute his opinions, because our unceasing vocation of exploring books is quite incompatible with roaming over the rocks of Scandinavia. Professor Jameson, influenced, perhaps, by the force of some similar reason, has exercised his office of annotation with singular forbearance: but his few additional remarks generally consist of apposite illustrations of the text.—The translation bears the appearance of general fidelity, but cannot be quoted as a model of correctness or elegance.

ART. VI. *A practical Essay on the Diseases of the Vessels and Glands of the Absorbent System:* being the Substance of Observations which obtained the Prize for 1812, offered by the Royal College of Surgeons in London; to which are added surgical Cases, with practical Remarks. By William Goodlad, Surgeon, Bury, Lancashire, &c. 8vo. pp. 236. 7s. 6d. Boards. Longman and Co. 1814.

THIS essay is divided into four chapters;—on the Anatomy of the Absorbent Vessels,—the Chemical Properties of Chyle and Lymph,—the Diseases of the Absorbent Vessels,—and Diseases of the Absorbent Glands. The first chapter gives a concise but perspicuous account of the nature and properties of the parts which form the subject of the work, with the extent, situation, and structure of the absorbents: the existence and nature of their muscular power are then considered; and the means are pointed out for demonstrating their muscular coat, on which this power depends. The structure of the glands, connected with the absorbent system, is next described; and the author offers some observations on the physiology of these organs and their probable use:

'The use of these glands is very imperfectly understood. Mr. Abernethy has proved that they secrete a mucaginous liquor, but we are entirely ignorant what changes this secretion produces in the contents of the gland. It is perhaps idle to indulge in hypothesis; but it appears probable, that this liquor acts upon the lymph, like the gastric juice upon the food. The uniform qualities and appearance of that fluid cannot be otherwise explained, for if they had no power of changing its properties, we should have bone, oil, &c. floating in it. The importance of the glandular functions may also be inferred, from the great care which nature has observed, in not allowing any absorbent vessel to enter the trunk of its system, without having passed through them.'

The diseases of the absorbent vessels, which form the subject of the third chapter, are divided into inflammation, varix, rupture, wounds, and obstruction. It is remarked that inflammation of the absorbents, although not an unfrequent occur-

rence in those that lie near the surface, is very rarely, if ever, known in the internal vessels; and it generally arises from some irritating cause applied to the orifices of the vessels, either chemical or mechanical, but seldom originates as a spontaneous or constitutional affection. Mr. Goodlad combats an opinion which has been maintained by Mr. Trye and Dr. Ferriar, that the swelling of the lower extremities, which occasionally happens in the puerperal state, called *phlegmatia dolens*, depends on an inflammation of the lymphatics; and his objections seem to be well founded:

'In phlegmatia (he says) there is no redness on the skin, nor is the pain confined to the course of the absorbents; it generally occupies the whole limb, and the swelling only becomes œdematous at a very protracted period of the disease. I am by no means disposed to assert, that inflammation of these vessels is never observed in the swelling of the lower extremities of lying-in women, but when it does exist, it depends, I conceive, on their participation in the general inflammatory action, and is therefore rather a consequence, than a cause of the disease.'

Mr. G. afterward controverts a supposition of the late Mr. White of Manchester, respecting the same disease, that it is produced by the rupture of an absorbent vessel without an external wound, by which means the lymph becomes effused into the cellular membrane, and thus produces the anasarca. We confess that the idea appears to us extremely fanciful, and less probable than that of inflammation. — With respect to the diseases of the absorbents, which are the topics in this chapter, they are, except the first of them, of such rare occurrence as seldom to fall under the observation of the practitioner. The author's remarks seem to be sufficiently correct, and he has collected from different quarters as much information about them as he required to complete his plan.

Chapter IV., which gives an account of the diseases of the absorbent glands, is by much the most important part of the work; since it includes, among other subjects, an account of scrofula. This disease is investigated by the author at full length, and he not only enters at large into its treatment but discusses its nature and origin. He divides it into three species, or varieties. In the first, the gland, which is always in some way connected with the disease, becomes enlarged, and matter is formed, but it is lodged without the gland, and is contained in the adjoining cellular substance. This is the most common form of scrofula. 'The second species of scrofulous affection, in these glands which influences the progress of the ulcer, is attended with simple enlargement of the glandular substance, or of the adjacent parts. It is formed by the effusion

fusion of coagulable lymph, within the interstices of the part, into which blood vessels shoot, and it becomes organized, which often terminates the disposition to enlargement.' In the third species, the abscess is formed in the substance of the gland; and consequently it follows that a portion of the parietes must be absorbed, before ulceration can take place. This species is said to be very rare. Having described the appearances which the disease generally assumes in its various forms, Mr. Goodlad next proceeds to offer some observations on the 'theory of scrofulous absorbent glands.' He remarks that the disease is commonly ascribed 'to the stimulating qualities of fluids which pass through the absorbent glands;' and he quotes the works of a number of writers, from Wiseman to Hunter and Cullen, to shew how prevailingly this opinion has been adopted, and on what high authority it rests. He thinks, however, that this hypothesis has been received without any sufficient proof. It was found that the application of morbid fluids to the mouths of the lymphatics would produce inflammation of the glands connected with them; and it was inferred that, whenever inflammation of these parts took place, it must be in consequence of the presence of some morbid fluid: but this mode of reasoning is certainly incorrect; and it must be admitted that the existence of the morbid fluid remains at present entirely without proof. Mr. Goodlad not only attempts to shew that we have no reason for supposing the existence of any acrimony in the fluids, but he farther argues that the phænomena of scrofulous glands do not exhibit any indication which can be properly considered as specific; and that every thing in the disease, which appears like a peculiar action, may be referred to the structure of the parts affected. After having refuted the doctrine of an acrimony in the fluids, and of specific action, he proceeds to develope his own hypothesis; according to which the disease is to be regarded as depending on a local effect, modified by a certain state of the constitution. The exciting cause seems to be cold, which produces an inflammation in the glands: these parts, however, are from their nature not very susceptible of acute inflammation, and therefore the action generally runs into the indolent or chronic state; and this tendency is promoted by any circumstance which weakens the constitution, such as the want of proper warmth or food, while again this weakness of the constitution seems to render the glands more susceptible of the inflammatory state. The section terminates with the following observations:

'If, in conclusion then, scrofula pursues the action of, and is excited by whatever excites chronic inflammation; if it occurs where indolent actions must of necessity be found, and in those situations

where inflammation is likely to be produced; if it arises after debility by whatever cause produced, and varies in degree and duration according to the constitution; I see no reason to call in the aid of a something which is not cognizable to our senses, and cannot be traced by its effects. I am more particularly averse from such a supposition, until it can be shewn, that these bodies are not liable to simple chronic inflammation, and wherein that inflammation differs, from the disease in question.'

The treatment of scrofulous glands forms the subject of another section, in which we meet with many remarks that are deserving of attention: but we have devoted so much space to the consideration of the former part of the work, that we must leave the remainder, with recommending it to the attention of our medical readers.

ART. VII. *The Commemoration of Reynolds*, in Two Parts, with Notes, and other Poems; by Martin Archer Shee, R.A. Crown 8vo. 6s. Boards. Murray. 1814.

Few indeed are the candidates for the double prize of poetry and painting, who have so eminently excelled in each of the sister-arts as the poet and painter before us; and there is something peculiarly gratifying to every cultivated mind in such a testimony as the present, paid by a kindred spirit among the living to the transcendent merits of the dead. We have so lately spoken of the great founder and father of the British school of art *, that we have now only to turn our attention to the author who here worthily celebrates his illustrious subject. No other plan is observed in this commemorative poem, than to devote the first part of it to the record of the portraits of many glorious contemporaries of Sir Joshua, all (with two exceptions) selected by Mr. Shee from the number of the deceased; a selection which we highly approve, and which effectually precludes any possible drawback to this tribute, from the supposition of flattery, or any less noble motive for panegyric than the unfeigned and genuine sense of excellence in a bosom that can both appreciate and display it. We hail with feelings, we hope, not wholly dissimilar from those of Mr. Shee, as far at least as the admiration of genius extends, the growing degree of interest excited throughout the empire in the advancement of native art; and we think that the greatest praise is due to the original promoters of so liberal, so comprehensively beneficial, a scheme, as the collection and the exhibition of the works of departed talent. Far from being confined to the mere encouragement of painting, though in itself a great and honourable object, are such testimonies of public attention and public

* See Art. I. in our last Number.

favour,

favour, bestowed on merit; and fully do we estimate and enter into the spirit of the remark of the President Henault, appositely cited by the present author, which may be thus translated: "The signal protection afforded by Colbert to the arts and sciences was not, in his character, the result solely of taste and knowlege; it was not from feeling only that he was attached to artists and learned men; it was *as a statesman* that he protected them, because he had learned this truth, that the fine arts are alone capable of forming and of immortalizing mighty empires." It is delightful to compare the sentiments of the liberal and the enlightened in every age and nation. Thus Cicero, in the oration for Archias, in the well-known passage selected for his motto by Mr. Shee on the present occasion: "Assuredly, by such panegyric, not only the person who is praised, but the name of his whole nation, is adorned." Thus also our departed patriot, statesman, scholar, Englishman, the philanthropic, the generous Charles Fox; — who, in the short and troubled period of his last public services, declared it to be his fixed intention, "*as a minister*, to do every thing to cultivate the Arts, and stimulate to exertion the Genius of his country." With what passage of the poem here presented to us, or what specimen of the skill of its subject, can we more properly begin our selection, than the *portrait* of that noble and lamented being whom we have just commemorated?

'Behold! as when applauding senates heard
His ardent voice, and slaves and bigots feared,
Where Fox demands our homage, as of late,
In prime of mind the patriot met his fate.
The friend of peace let every muse commend,
And hail the prince's and the people's friend.
The friend of Freedom — on whose rock sublime,
Britannia's throne withstands the tide of time.
The friend of Genius — for he felt the flame,
And longed to lead his country's arts to Fame.
Let Afric's sons before his image bow,
And weave their palmy garlands for his brow,
Who crowned the work that Clarkson's zeal began,
And raised the negro to the rights of man.
Ye Arts! whose honours wait on worth below —
That bid the marble breathe — the canvas glow,
To latest time the patriot's form convey;
Resound his praise in every poet's lay;
Who, called to office in an arduous hour,
Employed his ebb of life — his span of power,
To hush the storm of nations to repose,—
To heal the long afflicted Lybian's woes,—
From Britain's brows to wipe the sanguine stain—
And free his country from "the curse of Cain."'

So numerous are the beauties of the concluding portion of the first part of this work, and so many passages also demand our attention in the second, that we are reluctantly obliged to omit the notice of any of the other *portraits*, and must confine ourselves to the extracts which we have here indicated.

After eloquent and poetical descriptions of the principal ornaments of the exhibition, in the department of likenesses,—after a tribute to Wyndham, Johnson, Burke, (the absence of whose portrait from this kindred collection is very naturally regretted,) Garrick, Mrs. Siddons, (one of the exceptions, mentioned above, from the author's general plan of bestowing only posthumous panegyric,) Goldsmith, Burney, Baretti, John Hunter, Sterne, Boscawen, Keppel, Rodney, Stanhope, (the other exception,—inadvertently, as it seems, made by the author,) Granby, Dunning, Barré, Lansdowne, Thurlow, Mansfield, and Camden,—after a well-apportioned meed of praise to each individual of this list of worthies, we have the following noble apostrophe to painting:—a passage which we do not hesitate to consider as worthy of Pope himself in his happiest moments:

> 'Blessed be the skill which thus enshrines the great!
> And rescues Virtue from oblivious fate!
> Which seems to fix the falling stars of mind,
> And still preserve their lustre to mankind!
> Immortal Art! whose touch embalms the brave!
> Discomfits Death and triumphs o'er the grave:
> In thee our heroes live—our beauties bloom,
> Defy decay, and breathe beyond the tomb!
> Mirror divine, which gives the soul to view!
> Reflects the image and retains it too!
> Recalls to Friendship's eye the fading face,
> Revives each look and rivals every grace.
> In thee the banished lover finds relief,
> His bliss in absence, and his balm in grief.
> Affection, grateful, owns thy sacred power,
> The father feels thee in affliction's hour;
> When catching life ere some loved cherub flies
> To take its angel station in the skies,
> The portrait soothes the loss it can't repair,
> And sheds a comfort—even on despair.
> How bursts the flood of sorrow past control!
> What sense of anguish rushes o'er the soul!
> When turning from the last sad rite that gave
> His heart's best joy for ever to the grave,
> The widow'd husband sees his sainted wife,
> In picture warm—and smiling as in life,
> Sees her—and feels, that never more below,
> That smile shall chear him in a world of woe.

Yet, tho' 'tis madness on that form to dwell,
Now cold and mouldering in its clammy cell,
Tho' each soft trait that seems immortal there,
But deeper strikes the dagger of despair,
Say — if for worlds he would the gift forego,
That mocks his eye, and bids its current flow?
No — while he gazes with convulsive thrill,
And weeps and wonders at the semblance still,
He breathes a blessing on the pencil's aid,
That half restores the substance — in the shade.

'Immortal Art! nor sense of taste has he,
Nor glow of soul, who finds no charm in thee;
His heart is shut to Nature — coarse and cold,
A clumsy cast of her half-finished mould:
For such in vain the beams of Beauty rise,
Adorn the earth and glitter in the skies:
In vain her charms the inchantress Fancy flings,
To deck the rough reality of things;
To lure from low delights of sense, and raise
The ambrosial relish of immortal praise.
Well husked, and hard to every touch of grace,
They live a sordid, sensual, selfish race;
Their passions grovelling and their pleasures gross,
Their very virtues, like their minds, morose;
With evil eye they view the gentler train
Of peaceful joys, and pant for riot's reign:
Foment the civil feud — the factious jar,
Harsh heard in discord still — and ripe for war.'

Yes, the present poet and the greatest of our poets (where he denounces the "unmusical man") are equally right. A portion of savageness always characterizes the mind that is neither moved nor moveable by the liberal arts; that has no relish for the productions of taste.

The second part of this 'Commemoration' is by much the highest effort of the two, with the exception perhaps of the passage above cited. The excellence of Reynolds in the subjects of poetry and history is here adequately illustrated. The pictures of Puck; of the Infant Hercules; of Venus chiding Cupid; and many portraits of children, heightened and humorously tinged with the characters of heathen divinities; are brought, in living description, before our eyes, and to those who have seen them really act as a sort of second exhibition. The engaging and fanciful picture of the Infant Academy, — the noble representation of Despair, surrounded by perfect wretchedness, in Ugolino, — the moral, the impressively aweful, Death of Cardinal Beaufort, — the Dido, — and the Macbeth, — all receive their due and discriminating praise.

The poem concludes with an animated and just description of the character of Reynolds, as a man and an artist, partly

but

but most allowably borrowed from a former work of this author, and with a manly and well-deserved tribute of praise to the Royal patron of the Academy; whose speech at the annual dinner in May 1811 (when that best stimulus to the arts, the countenance of a Prince speaking in the name of the Government and of the country, was eloquently administered,) receives the grateful notice which it demands from the friends, the inheritors, and the supporters of genius.

We now return to that passage in the second part of the poem, which stamps high honour not only on the strong moral feeling but on the energetic style of the author; and we are so unwilling to weaken the effect of the whole train of thought, that we must give it as it stands in the work, although the extract is of more than usually admissible extent. To Sir Joshua, and to Mr. Shee himself, it raises, in our opinion, no common trophy. May all our artists feel and emulate the force and dignity both of the sentiments and the expression!

'Hail, Beauty, hail! Etherial beam that plays
On human hearts, and kindles Passion's blaze!
His fires to thee, immortal Genius owes,
Of thee enamoured still his bosom glows;
Blessed in thy smile, he burns with double flame,
And tastes his heaven on earth — in love, and fame;
The only joys a care-worn world can give,
Which make it bliss to feel, and life to live.
Sun of his world! as to the orb of day,
The flower reverting, drinks its vital ray,
To thee, the painter, turns his eye—his heart,
His lamp of life!—his light and heat of art!
Thy visions beaming o'er his fate, diffuse
The glow of taste—the lustre of the muse;
They chear his arduous progress, and repair
The wrongs of fortune, in his course of care.

'Warm at her shrine, when Reynolds early paid
His ardent vows, and first invoked her aid,
The goddess, soon, her favourite's claim allowed,
And drew her votary from the vulgar crowd;
Led him to fields, which no rude step defiles;
On Nature's lap, where infant Beauty smiles;
To secret bowers, where oft', reclined of yore;
For Zeuxis' sake, fair Helen's form she wore:
Where full revealed—in all her heaven of charms,
She blessed Apelles—in Campaspe's arms.
Where Titian too, more recent, wont to rove,
'Midst loves and graces—favourite of the grove;
Her image traced, thro' every form and hue,
With rapture wrought, and rivalled as he drew.

'Here,

'Here, Reynolds oft' with taste delighted strayed,
And caught some nymph divine, in every shade.
To meet his eye, where'er the master moved,
The bowers grew brighter, and the paths improved;
In glowing groups, the Graces sought to shine,
And asked for life—in his immortal line.
Fired by the scene, he seized the sportive band *,
The gay creation bloom beneath his hand,
As round his magic glass the nymphs repair,
And Love, and Beauty, leave their image there.

'Here, first, in cool embowering shade reposed,
Her form unveiled—her eyes in slumber closed,
A nymph, he found, with Iphigenia's air †,
And drew with faithful hand the dazzling fair,
As Sol, to aid him, sent a golden gleam,
And thro' the burning branches shot his beam;
While Cymon, stealing soft—by Cupid led,
To view the beauty, on her flowery bed,
With wonder gazes, and as passion fires,
To win the glorious prize of love aspires.
Yet, true to moral, tho' with humour sly,
Expression's pencil marks the meaning eye;
Tho' cloudless there—in all the blaze of light,
The orb of beauty bursts upon the sight,
No touch impure pollutes the pencil's aim,
Or burns on virgin cheeks the blush of shame:
Disdaining all the coarse allures of sense,
A polished archness sports without offence,
Aspires to touch with chaster hand the heart,
And hits the mark—but not with poisoned dart.

'No painter, he, who does not love to trace
The form of Beauty—bright in native grace,
Fresh, as from Nature's hand, the fair is found,
A living lustre!—beaming heaven around:
And pure, the glowing toil, when undebased
The heart of genius, and the hand of taste:

'* To particularise the various subjects of this kind, which in the present collection deserve attention and admiration, would too much extend this work, and occasion an ungraceful repetition of the terms of art, but no praise can exaggerate the merits of the "Nymph and Boy," "the Snake in the Grass," "Venus and Cupid," and the "Sleeping Boy."'

'† Cymon and Iphigenia. This splendid example of all that is warm, rich, and harmonious in colouring, is in the collection of the Marchioness of Thomond. Her Ladyship contributed more largely than any other person to the magnificent display of art which reflected so much honour on the genius of her uncle, and which she must have witnessed with such peculiar exultation.'

But

But sure, no scorn too bitter can pursue,
Or hiss, reviling, from the public view,
The venal slave, who, sold to sin and shame,
The scandal of his country, and his name;
To purpose base can prostitute his art,
And in the painter act the pander's part.
The desperate wretch, who rushes wild abroad,
And risks his life, to rob the public road,
While starving infants stretched beneath his shed,
In piercing peal, vociferate—for bread:
The profligate, in vice and folly, deep,
Who lulls his conscience and his creed asleep,
Who wastes his life in outrage, and offence,
And riots in each rank debauch of sense;
Have, each, some specious palliative to plead,
Some powerful passion—or imperious need,
Which finding Virtue's vulnerable part,
By sap, or storm, subdues the enfeebled heart;
They pay, themselves, the forfeit of their crimes,
A warning, not a wound, to future times.
But he, who, at his easel, safe retired;
By neither want impelled, nor passion fired;
Can there, the noblest gifts of heaven employ,
To poison deep the purest springs of joy:
Who, like the mad Ephesian, in his aim,
Wou'd launch thro' time a reprobated name,
Wou'd fling his brands—'gainst Dian's temples hurled,
And fire the moral structure of the world:
For him, who, virtue's most degraded foe,
Corrupts e'en taste, to strike the coward blow;
The cold-blood culprit, whose ambitious crime,
Wou'd stimulate the lust of future time;
For him, no hope of pardon can remain,
And mercy pleads for his offence in vain.' *

We have little room left to notice the remaining pieces in this volume. 'The Shade of Nelson' is an animated effusion, and was one of the earliest, if not the very earliest, that ap-

'* In a former publication the author has touched on this subject, but no opportunity should be lost, to guard the honourable purity of the British school from this foreign pollution: to hold up to contempt and detestation an offence which degrades the noblest of arts to an immoral engine of the most pernicious influence, and sinks the painter and his patron to the same low level of vulgar depravity. Among the many eminent native artists, whose genius, at present, reflects lustre on this country, the author declares with pride, that he believes, there is not one example of a mercenary departure from the moral dignity of the arts, or one instance in which the pencil has been dishonoured in the service of sensuality.'

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peared on the lamented occasion; and the lines on the death of Opie are feeling and good: but the poem called 'Ellen' (suggested by a melancholy occurrence in real life) is in another style, and not so happy.—The author should adhere to the old established regular English heroic couplet; and we should still be very glad to see some well-digested and long composition on the subject of his art, or indeed on any subject, from his experienced pen.

ART. VIII. *Narrative of a Tour taken in the Year 1667, to la Grande Chartreuse and Alet,* by Dom Claude Lancelot, Author of the Port Royal Grammars; including some Account of Dom Armand Jean le Bouthillier de Rancé, Reverend Father Abbé, and Reformer of the Monastery of Notre Dame de la Trappe; with Notes; and an Appendix, containing some Particulars respecting M. du Verger de Hauranne, Abbé de St. Cyran; Cornelius Jansenius, Bishop Ypres; and also a brief Sketch of the celebrated Institution of Port Royal. 8vo. pp. 261. 8s. Boards. Arch. 1813.

THE present volume cannot be called either a translation or an imitation of the original work mentioned in its title-page, nor yet a selection from it. We are at a loss to designate it properly: let the reader collect what it is from the account of it given by the editor:

'Dom Lancelot's tour to Alet is one of the smaller productions edited with his "Memoires de St. Cyran, in 1738."'—

'This little piece, like the other productions of Port Royal, is characterized by the spirit of piety which pervades it. The new field also which it presents to the generality of English readers, renders it curious. Both the customs alluded to and the persons described are little known in this country.—

'Like the other works too of Port Royal, Dom Lancelot's tour is diffuse and prolix. It is encumbered by a profusion of extraneous matter, and fatigues by the minute detail of particulars from which the lapse of an hundred and fifty years has taken away all interest. Whole pages are filled with tedious and abstruse disquisitions on a controversy long since dismissed from public attention.

'Other passages weary by the enumeration of ceremonies confined in England to a small portion of its inhabitants, and the minute details of which would be wholly unintelligible to a Protestant public. But above all, it is tedious from the protracted relation of petty occurrences relating to a numerous circle of undistinguished private acquaintance. These ought to have been suppressed by the French editor.

'The tour to Alet was never intended for publication by its author. It was a confidential letter to an highly respected and intimate friend. Whilst then it partakes of the piety of the writer, and relates many curious circumstances, it cannot excite wonder to find them

them buried and almost suffocated beneath a load of minutiæ solely interesting to the peculiar age, and the identical circle in which it was written.' —

'Where a passage appeared peculiarly striking, or free from digression, it has been rendered with a degree of fidelity approaching to the accuracy of translation.

'Under other circumstances a different method has been pursued.

'Where the original appeared involved with extraneous subjects, and encumbered by detail, or where it seemed needful to elucidate Lancelot's idea by combining it with information derived from other sources, a greater latitude has been allowed. In this case the fact or sentiment alone has been preserved, and an entire liberty has been used as to the expression. This occurs in a very great number of instances.

'A considerable number of passages have been wholly suppressed. They appeared entirely destitute of every claim on the curiosity or interest of a modern reader.' —

'By this means the original work became curtailed nearly one half.

'Whilst so much has been on the one hand suppressed, nearly as much has, on the other, been added.' —

A list of the works whence the added matter is taken is prefixed to the volume; and the editor states that, as 'much of the French literature, current in England, has been tinctured with the venom of infidelity, it was believed that it would not be unacceptable to parents to be furnished with a list of works of a different description; — authors who convey much curious information, and whose works are all calculated to impress a pious spirit.' The style of the Port Royal writers, he continues, is marked by a decided religious phraseology; which, if 'literally translated, would have presented peculiarities foreign to that of Protestant readers. The substitution of that of any other denomination, would have been equally objectionable to those not belonging to it. Nevertheless, the adoption of the style suited to literature or science would have entirely destroyed the religious character of the original.' In order to obviate these inconveniences, the editor has omitted the technical terms, and substituted scriptural phraseology in the room of them.

To the liberties here acknowleged to have been taken with the original, except perhaps as to leaving out passages which at this day can have no interest, we cannot give our approbation. To add to the text of an author, especially one so respectable as Dom Lancelot, to whom we are indebted for the Port Royal grammars, is on every ground highly objectionable, and ought in no case to be allowed. The charge which the editor makes against French literature is well founded, but we much

much doubt whether the evil arising from it will in any degree be remedied by the means which are proposed. The inimitable *Lettres Provinciales* are already in every body's hands: but we were not a little surprized to find Bayle's dictionary inserted among works deemed favourable to religion.

The editor himself admits that the volume here given to the public 'presents a *tout ensemble* very different from the original. It has certainly no pretensions to be offered as a translation of Dom Lancelot's work:' but then he says that, though differing widely from the original, it is intended 'as a faithful representation of what the writer believes M. Lancelot's work *would* have been, had it been addressed to an English instead of a French reader; and had it, instead of being addressed to a cotemporary, been designed for those who would view the transactions of the age from the distance of an hundred and fifty years.'

That which the editor seems to consider as a valid excuse for his proceeding, in our opinion, greatly aggravates his fault. If he had caused a precious specimen of antique armour to undergo thorough scouring, he would not recommend his conduct to us by boasting of the gloss which he had given to the venerable relic. The chief interest of the work arises from its being adapted to the period in which it was penned; and as to the attempt to alter the original author's language, so as to make it suit the present feelings of our pious countrymen, it is, we think, to say the least of it, impracticable. Catholics and Protestants make use in their devotions of a different language, and have each a peculiar phraseology, which alone edifies them, and with which they associate different ideas: the substance differs: there is no common language in which both can join. The editor here betrays his ignorance of philosophy, as well as of theological niceties.

The original production, to which this work refers, describes an excursion to a monastery of great celebrity, the name of which is familiar to every person who is acquainted with the ecclesiastical and literary history of France. It was written by a man of much ability and learning, who was a member of the order, and who held the institution in the highest veneration; he seems to have been inspired by his subject; he writes with uncommon force; his pictures are animated and striking; we seem to accompany him in his excursion, to behold the objects which he describes, and to be present in the scenes through which he passes; at least, such we feel to be the case in those parts of the volume before us which we suppose to be taken from the original.

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In the account of the access to la Grande Chartreuse, we have no doubt that the editor has faithfully rendered his prototype: the powers of description which it displays can hardly be exceeded; and never did a subject of the same kind stand more in need of them. Let the reader imagine all that is intricate, horrid, and dangerous in a road, and all that is wild and terrific in the face of a country, and he will have some conception of the track which leads to this dreary retreat:

'The desert of the Chartreuse is wholly inaccessible but by one exceedingly narrow defile. This pass, which is only a few feet wide, is indeed truly tremendous. It winds between stupendous granite rocks, which overhang above; and appear ready every moment to fall with a dreadful crash, and overwhelm the awe-struck traveller. Indeed the crags above project so far beyond the perpendicular, that they appear literally suspended without support.

'They cast such an awful gloom on the path, that our horses as well as ourselves seemed impressed with fear, and ready to start back at the strangeness of the scene, and the sullen hollow echo of every footfall.

'At the farther end of the defile is a most romantic mountain-torrent. We crossed it on a rude stone bridge; and by a sudden wind in the road, immediately saw before us the tremendous Alp, on which the monastery is placed. In order to give you any idea of its position, I should observe, that the mountain on which it is situated, though apparently of an inaccessible height, is yet surrounded on every side by rocks still more elevated, whose summits are covered with perpetual snows.

'No sooner is the defile passed, than nothing which possesses either animal or vegetable life is seen.

'No huntsman winds his horn in these dreary solitudes; no shepherd's pipe is allowed to disturb the deep repose. It is not permitted the mountaineers ever to lead their flocks beyond the entrance; and even beasts of prey seem to shrink back from the dreaded pass, and instinctively to keep away from a desert, which neither furnishes subsistence nor covert.

'Nothing meets the eye but tremendous precipices and rude fragments of rock, diversified with glaciers in every possible fantastic form.

'Our mules began slowly to ascend. The path is rocky, and winds round the mountain. How to describe the terrors of the ascent I know not.

'Sometimes it was only a narrow ledge, scarcely affording footing for our mules, and overhanging dizzy precipices below. At others the rocks, jutting out above, overhung till they formed a complete arch over our heads, and rendered the path so dark, that we could scarcely see to pick our way. Frequently huge fragments of rock fell with a tremendous crash from above, always threatening instant destruction, and occasionally wholly blocking up the road. We were then obliged to use tools which we brought on purpose, to make fresh stepping places. Once we had to pass over a narrow pine-plank, which

which shook at every step; this was placed by way of bridge over a yawning chasm, which every moment threatened to ingulph the traveller in its marble jaws. We often passed close by the side of abysses so profound as to be totally lost in darkness; whilst the awful roaring of the waters struggling in their cavities shook the very rocks on which we trod.'—

'As we ascended still higher, we were every now and then disturbed by the hoarse screams of the eagles (the only tenants of these deserts), who started from their eyries at the sudden disruption of the masses of rock above, and wheeled in long circles round the mountain.'

The travellers had some hours yet to toil, before they reached the monastery:

'The difficulties in the first part of our ascent,' says the antient tourist, 'appeared mere trifles to those we had to encounter in the latter. The snow rendered the path so dubious, and the ice made it so slippery, that we scarcely took a step but at the imminent hazard of our lives. The constant sliding of loose stones under the snow added to the risk.'—

'The Chartreuse, though situated a whole league above the base of the mountain, is yet placed in a bottom, as it respects the summit. Nay, so far are the rocks elevated above its highest turrets, that it takes two hours more good travelling to attain the highest practicable point. In fact, the stupendous rocks which enclose it on every side reach far above the clouds, which mostly indeed rest upon their summits; here they form a dense shade, which, like a dark awning, completely conceals the sun from the view.

'Were this not the case, the fierce reflection of its beams would be almost insupportable. Even on the brightest day, the sun is only visible (owing to the proximity of the rocks), as from the bottom of a deep well. On the west, indeed, there is a little space, which being thus sheltered, is occupied by a dark grove of pine trees; on every other side, the rocks, which are as steep as so many walls, are not more than ten yards from the convent. By this means a dim and gloomy twilight perpetually reigns within; and it is difficult to read small print but by lamp-light, even in the noon of the brightest summer's day.'—

'The cells are peculiarly small and poor; the chimneys are placed in the angle formed by the corner of the room. By this method a large portion of heat is reflected, and equally diffused throughout the room, at a very small expence of firing. This contrivance appears absolutely indispensable in a situation where fire-wood is so remote, and the cold so extreme. The snow is generally during six months of the year higher than the tops of their garden walls. The season is considered peculiarly favourable whenever the depth of the snow does not make it unsafe to venture out during eight months in the year.

'In the midst of summer they are exposed to precisely the opposite inconvenience; for about a month the heat is intense. The sun's rays are reflected on every side from bare lime-stone and granite

rocks; and as no shade intervenes to screen them, they are concentrated in the hollow in which the monastery stands, as in a focus. At these seasons the heat may literally be compared to that of an oven; the snow and ice meanwhile melt from the heights above, and frequently fill all the lower part of the building with water. Occasionally the inundation is so rapid as to carry with it all the soil which at immense labour they have brought from below, to form little gardens on the bare rock.'

We should suspect this account of exaggeration, if it were not given by a Carthusian. How strange does it seem that men should think that the Almighty can be best pleased to be served in the most inaccessible and dismal part of his creation, and where his worshippers would be exposed to most inconveniences!

It is here intimated that the rule of the Carthusians of antient times was much more rigid than that which was latterly observed. The following are some of the old regulations:

'Each member of the community had a cell, with a little garden adjoining. In this cell he ate, slept, and worked; excepting during the hours of out-door exercise, which each passed in cultivating his own little garden. By this means the recluses, however numerous, had no communication with each other. They never saw each other, but in the hour of public service; excepting on a Sunday, when they were allowed to go to the proper officer, who gave them their portions of food for the week. Every one cooked his provision in his own cell.

'Their only sustenance is coarse brown bread, and vegetables. They are likewise allowed to receive fish, whenever it is given them. In case of illness, they are allowed two spoonfuls of wine to a pint of water. On high festivals they are allowed cheese. The cells are provided with water by a brook, which runs close by, and which enters the cells through holes left in the wall for that purpose. They always wear hair-cloth next the skin. Whenever it is necessary to make any communication to their brethren, they do it by signs, if possible. Every cell is furnished with skins of parchment, pens, ink, and colours: and each one employs himself, for a certain time, every day, in writing or transcribing. No one is admitted to take the vows till the age of twenty.'

In what respects the former discipline had been relaxed, we are not here told. The founder of the Benedictines, of which the Carthusians are a branch, is supposed, in the institution of his order, to have had in view the hermits of Egypt and the monks of the eastern church: but it is very justly observed that,

'Whilst the eighty thousand hermits who peopled the deserts of Egypt, and the monks of Palestine, consumed their lives in fruitless contemplations, the recluses of the western church were commanded not only to seek the salvation of their own souls, but to labor with their head and hands for the benefit of society. Seven hours

hours every day are devoted to manual or mental exertion. Seven more to religious services and contemplation. Four hours are regularly appropriated to religious studies. The six remaining suffice for food and sleep. The industry of the Benedictines soon proved a source of that opulence for which the order has been so much censured; and opulence soon drew after it the attendant evils of luxury and relaxation. Yet amidst all its abuses, society is, on the whole, highly indebted to the institution of St. Bennet.

'Whilst prostrate Europe was desolated by the ravages of the Huns, the Goths, and the Vandals, the Benedictine monasteries alone opened their hospitable doors, and afforded a safe and venerated asylum, amidst the surrounding horrors of barbarism; nor did their utility cease when tranquillity was at length restored. During the Cimmerian darkness of the middle ages, the cloisters of St. Bennet were the alone repositories of classic lore, and the monks were the faithful and only guardians of the literary treasures of ancient Greece and Rome. To them we are obliged for all the originals, or transcriptions of the works of the ancients; and we are indebted to them for the only histories extant of their own times. Nor do we alone owe them literary obligations. The restoration of agriculture originated with them; and to their almost unassisted labor Europe owed its culture during a long succession of barbarous and warlike ages.

'Many flourishing towns and proud cities which formerly only presented bare rocks, or dark forests, are now grown fertile and habitable by their pious and laborious hands. Many of the most luxuriant provinces of Europe received the first furrows of the plough, accompanied by the hymns of the Benedictine fathers; and various of our most famed commercial marts were retreats consecrated by them to prayer and holy rites.'

Among the austerities which distinguished the institution of La Trappe, the ensuing seem to have been the most curious:

'An unbroken silence is maintained throughout the whole monastery, excepting during one hour on Sunday. Then a convocation of the brethren is held, and those who feel inclined may make a short speech, on religious subjects. No such thing, however, as conversation is ever allowed. With respect to any intercourse, each member is nearly as much insulated as if he alone existed in the universe. If two of them are ever seen standing together, or pursuing their daily work near each other, even though they should observe the strictest silence, it is considered as a violation of the rule.

'Perhaps some facts could scarcely be credited concerning them, which are however strictly and literally true. None but the abbot and prior know the name, age, rank, or even the native country of any of the different members of the community. Every one, at his first entrance, assumes a new name. With his former appellation, each is supposed not only to quit the world, but to abjure every recollection and memorial of his former self. No word ever drops from their lips which can possibly give the least clue, by which the others can guess who they are, or where they come from. Often

have persons of the very same name, family, and neighbourhood, lived together in the convent for years unknown to each other; nor have they suspected their proximity, till at the death of the one, the name on the grave-stone revealed the secret to the survivor. Some years ago a youth of great talents entered himself at La Trappe. His early and deep piety edified the whole society. After a few years the austerities he had practised, at so early an age, undermined his health. He fell into a slow decline. One of the monks was appointed to attend him. He was selected as having himself left the world at a very early period. The youth died. About a year after his death, one of the monks happening to go rather earlier than usual into the burying ground, their usual walking place; he saw the monk who attended the youth standing with his arms folded, contemplating his tomb. On hearing him, he immediately fell back into the walk: no more notice was taken, the burying ground continued the daily walking place, nor did any other symptom ever escape. Ten years after the monk died. His grave-stone unfolded the secret. It was his only son whom he wept, and whom, though unknown to him, he had so diligently attended.' —

'Their abstraction from every worldly concern is so great, that none but the superiors know under what king's reign even they are living.' —

'On grand festivals the brethren rise at midnight, otherwise they are not called till three quarters past one. At two they meet in the chapel, where they perform different services, public and private, till seven in the morning. At this hour they go out to labor in the open air. Their work is always of the most laborious and fatiguing kind. It is never intermitted, winter or summer. Nor does their rule admit of any relaxation from the state of the weather.

'Neither is any change of dress allowed them from the variation of the season. They are never permitted either to change or take off their thick woollen clothes, either by day or night, summer or winter.

'Whether they be frozen by the winter's snow or drenched by rain, and by the excessive perspiration they occasion, the monks are not permitted to take them off to dry them night nor day, till they are so completely worn out as to be laid aside.

'Hence, probably, the numbers who die from rheumatic and other painful complaints.

'Persons on entering La Trappe, not only renounce their worldly possessions, but they write to take leave of all their connexions, and immediately break off all intercourse with their very nearest relations.

'When a relative of any one of the community dies, information is never given to the individual most immediately interested. It is only mentioned publicly and in general terms thus: "A father, or sister, of one of our members is departed: the prayers of the whole community are requested.'

This is spoken of the monastery at the time of its dissolution. —The members of this society were eminent for their fortitude; and a very extraordinary instance of that virtue is related by the antient tourist:

'One

'One of the brethren, owing to intense labor, had suffered from the rheumatism, till a mortification on his back and shoulders had actually taken place. Although a wound had existed for two years, yet not a word of complaint escaped his lips; nor did he by any gesture indicate the exquisite torture he endured from the rough woollen garment he wore next his skin. At length the blood oozing through betrayed him. A surgeon was sent for. On examination the mortification had proceeded so far that it was impossible to save his life, but by actually cutting off the flesh to the very quick, so as to lay his bones entirely bare. The surgeon pronounced it to be one of the most painful operations possible. He desired the subject might be tied, as nothing else could enable him to endure it. The patient replied, with a look of deep humility and thankfulness, — "Of myself I know I could not bear it, but God, I trust, will enable me." The patient accordingly sat down, and the operation began. None of the assistants could refrain from tears. The holy man did not, however, once change countenance: the same peace and composure sat upon his features. The surgeon was perfectly astonished. He told M. de Rancé who was by, that the torture which the patient underwent was so great, that the effort he made to refrain from groaning, was sufficient to kill him on the spot, and that he must sink under it. M. de. Rancé commanded him to give way to his feelings. The poor man raised his eyes with a look of exquisite suffering, but yet with a benignant peaceful joy, and said, "That through the infinite mercy of God, his soul was kept in perfect peace. That he never had such a view of the goodness of God in the extremity of the Saviour's sufferings; that he was favored with such an inexpressible sense of the depth of his love, that he found as much difficulty in refraining from tears of joy, and songs of thanksgiving, as he thought he should have found in refraining from groans;" then, with a fervent voice, and clasping his hands together, he added, "O! the unsearchable depth of the riches of the love of God in Christ." So saying, he fell back and expired!'

The excursion to Alet induces the writer to draw a very elaborate picture of its then Bishop. He was a prelate of the most fervent and unaffected piety, and seems to have possessed the Christian virtues in the highest perfection attainable by man. His temper was divine, and his beneficence boundless. He was endowed also with a superior understanding, and his modes of doing good display great ingenuity. Our secularized church, which may truly boast of very learned and excellent divines, has not produced among her bishops any one so primitive and apostolic as the venerable bishop of Alet; who shared in the persecution which disgraced the latter part of the reign of Louis XIV. We wish that our limits would allow us to submit to our readers some of the more striking traits of this holy man: but we shall mention one only, which shews how sacred he held the pastoral duties to be, and how religiously he

discharged them: in which respect many modern dignitaries, we apprehend, will be more apt to admire than to imitate him:

'There are several hamlets belonging to the village of Alêt, which are both remote and difficult of access. A poor woman who was exceedingly ill desired her husband to go to the curate, and request him to come and to administer the sacrament immediately. It was very late in the evening, and quite dark. As the roads were besides covered with snow, and exceedingly dangerous, the curate did not like to go at such an hour. "My good friend," said he, "perhaps your wife may not be so ill as you imagine. You see the weather; besides at this late hour consider the imminent danger of falling over the precipices. I will wait on your wife early to-morrow, but it is out of the question to night."

'The poor man, almost in despair, ran to the episcopal palace, and stated his case. M. d'Alêt was gone to bed. He, however, immediately rose. On looking out of the window and seeing that the weather was really bad; he ordered the torches to be lighted, and prepared to go himself. The grand vicar, astonished, asked if he had not better order the curate to go, and do what was in fact his duty. "No," said the bishop, "not for this once; a bishop, a Christian overseer at the head of his flock, like Cæsar at the head of his legions, should, if he mean to succeed, oftener say *venite* (come) than *ite* (go).'

One pleasant anecdote alone exhilarates this grave volume. It forms, we have no doubt, a part of Dom Lancelot's narrative.

'Notwithstanding M. d'Alêt's deep piety, he frequently invites to his house promising young men of less decided characters, in hopes of gaining them over. His cheerful and pious conversation has often been the means of their conversion. How far that may ever be the case with our friend, the Abbé Gagliani, who is at present here, I will not venture to say. He was always rather inclined to be self-opinionated, and fond of novelties in religion, from the unhappy effects of unsanctified learning; but lately the young man's head seems completely turned by the good success of one of his sallies, which I could wish his holiness had rather repressed than encouraged. You know Gagliani's learning, and especially his mineralogical talents. His holiness, who is a great patron of science, gave him a commission to examine the fossil productions of Vesuvius, and send him specimens. Gagliani, who delights in these researches, but who would have been too poor to have undertaken the tour for his own amusement, was glad enough of the commission. He soon formed a most beautiful and rare collection; and arranging it in the most elegant and scientific order, he sent it to the pope with a note. The prelate, on opening the seal, only found this line,—"Dic ut lapides isti panes fiant," ("Command that these stones be made bread.") The pope, who is a great lover of wit, notwithstanding his piety, immediately enclosed an order for a very considerable pension in return, with a note, which, in allusion to Gagliani's suspected heresy, is as follows: "The pope is rejoiced to see, that the Abbé

Gagliani seems at length convinced that to the successors of St. Peter belongs the exclusive prerogative of seizing the true spirit of texts of Scripture. His holiness never gave any explanation with greater pleasure, since he is fully convinced that the interpretation herewith sent will perfectly satisfy the Abbé Gagliani's remaining doubts as to his infallibility."

'M. d'Alêt looked rather grave when he heard this anecdote, and said, — "I could be well satisfied if we had a pontiff of less wit, and more reverence for God's revealed word."'

With the subsequent account of the derivation of a very celebrated name, many of our readers may not be acquainted:

'Cornelius Jansenius was a native of the village of Acquoy, near Leerdam, a small town in Holland. He was born on the 28th of October, 1585; his father's name was John Otto. Both his parents were zealous Catholics. He first studied at Utrecht, and afterwards at the University of Louvain. He soon became the first student. It was at Louvain he first received the appellation of Jansen, or the son of John. It was afterwards latinized, according to the custom then prevalent amongst authors. He has been ever since known by the name of Jansenius.'

From all that we can here discover of the actual tour of Dom Lancelot, it appears to be a most interesting performance, in every respect worthy of Port Royal, and of the author of the grammars which pass under that name: but we should have been far better pleased had the editor given us a mere translation of his original. His mutilations, on the present occasion, are in themselves unwarrantable, and, we believe, have been in an equal degree prejudical to his own speculation. The mysticism of the Carthusian cannot be made by any fair management to suit the mysticism of the Calvinist; and the details of Dom Lancelot will not edify the latter, while the altered dialect in the volume before us will be unintelligible to the rigid Carthusian. Still, much as the work suffers in the English abridgment, no intelligent reader will rise from the perusal of it without being highly gratified.

ART. IX. *The Life of John Knox:* containing Illustrations of the History of the Reformation in Scotland; with Biographical Notices of the Principal Reformers, and Sketches of the Progress of Literature in Scotland; to which is subjoined an Appendix, consisting of Letters and other Papers, hitherto unpublished. By Thomas M'Crie, D.D. Minister of the Gospel, Edinburgh. Third Edition. 2 Vols. 8vo. 1l. 1s. Boards. Ogle and Co. 1814.

WHEN a book has reached a third edition before we have had an opportunity of perusing it, the necessity of a critical examination of its merits may seem to be in a great

measure superseded; especially if we feel that we are required to ratify the judgment which the public have formed of it, and think that it deserves the success which it has obtained. The present is an instance of this kind; and we have pleasure in observing that Dr. M'Crie is very much a master of his pen, that his ideas of events are conceived with great justness, and that he expresses his conceptions forcibly; neither withholding them from timidity nor qualifying them from complaisance, but seeming freely to point out that which satisfies his own mind on the several topics of which he treats. Indeed, a frank and manly spirit pervades the whole, which is highly honourable to the writer. We lately made a similar observation on Dr. Cook, in treating a similar subject: (see our Number for January last:) it holds equally in the case before us; and we hope that it applies in the same degree to the great body of the Scotish clergy.

Having so lately had occasion to advert to most of the very interesting matters which are here brought under view, we shall aim at conciseness in our notice of this learned and laboured performance; in preparing which, very considerable pains have evidently been taken, and successfully exerted.

By many persons, and particularly in this part of the island, the memory of Knox is held in little respect; and not a few among us associate with his name all that is rash and violent, rude and austere, coarse and illiterate, and who represent him as a mere subverter and destroyer. He is certainly regarded in a very different light by Dr. M'Crie, who not only relates his actions, and delineates his conduct, but apologizes for him and warmly vindicates him: placing him in the foremost rank of great men, among the first benefactors of his country, and as an ornament to it by his piety, learning, and general accomplishments. Although, however, we applaud the author's warmth of zeal, and subscribe to many of his able observations, we think that he would have more effectually attained his purpose, had he satisfied himself with statements of facts, and left it more to his readers to draw their own inferences respecting the individual.

In adverting to the former biographers of Knox, the Doctor not less truly than temperately remarks that,

> 'In many instances, they were destitute of proper information, and in others they were precluded, by the limits to which they were confined, from entering into those minute statements, which are so useful for illustrating individual character, and which render biography both pleasing and instructive. Nor can it escape observation, that a number of writers have been guilty of great injustice to the memory of our Reformer, and from prejudice, from ignorance, or from inattention, have exhibited a distorted caricature, instead of a genuine portrait.'

Never,

Never, surely, was designation more just; for never had any man a better claim to the title of the Reformer of his country, than the subject of these memoirs. — After having stated the advantages enjoyed in executing this undertaking, the author thus modestly expresses himself: .

'I wish not to be understood as intimating that the reader may expect, in the following work, much information which is absolutely new. He who engages in researches of this kind must lay his account with finding the result of his discoveries reduced within a small compass, and should be prepared to expect that many of his readers will pass over with a cursory eye what he has procured with great, perhaps with unnecessary labour. The principal facts respecting the Reformation and the Reformer are already known. I flatter myself, however, that I have been able to place some of them in a new and more just light, and to bring forward others which have not hitherto been generally known.'

It is, we conceive, here satisfactorily proved that Knox was descended from a respectable family, and that he had a liberal education. He was brought up at the grammar-school of Haddington, and thence sent to St. Andrew's, which was deemed at that period the first University in Scotland; where he was employed for a considerable time in teaching philosophy, and which he quitted only from a fear of the danger that might arise to him from heretical opinions, which he had embraced, and did not conceal. At the University, he was the cotemporary of George Buchanan; and it is here shewn that, in future life, these distinguished persons mutually held each other in high respect: but it does not appear that any intimacy prevailed between them while at college. The professor of theology and philosophy, under whom both these celebrated men studied, was John Mair; (better known, says the author, by his Latin name of Major;) and we agree with the Doctor in thinking that to this respectable source may be traced the political tenets which were afterward entertained by them.

In opposition to Dr. Cook, the present biographer believes that the Reformer was admitted into priest's orders before he quitted the Catholic church, and at an early period of his residence at St. Andrew's. To us, however, this appears doubtful; and, although Dr. M'Crie adduces proofs in support of his opinion which are intitled to weight, they do not seem in our judgment to be decisive. Knox himself never mentions nor alludes to such orders; and the whole of his conduct, before his call to exercise the protestant ministry, strongly rebuts the supposition: because, although his zeal for the new doctrines led him to take an active part in the propagation of them, he never preached, but limited himself to catechizing, previously

viously to his call. To many persons, it may be a matter of little importance whether he had or had not the hands of a profligate prelate laid on him; yet, as others may view the question in a very different light, we wish that it had been more absolutely determined.

In order to impress the reader's mind with the important services rendered to their own age and to subsequent times by the Reformers, and particularly by Knox, an able and happy sketch of the religious state of Scotland occurs early in the first of these volumes; in which we meet with a curious detail of the abuses of religion, and of clerical enormities. It hence appears that in no country had these evils been carried to a greater height, or were their abettors more determined to keep out by forcible means the light which was breaking forth upon the world. While assigning the causes which rendered such efforts vain, the author mentions traits of the times which are so singular as to deserve our notice. It is said that

'The poets who flourished before the Reformation used very great freedom with the church, and there were not wanting many persons of exalted rank who encouraged them in this species of composition. The same individuals who were ready, at the call of the pope and clergy, to undertake a crusade for extirpating heresy, entertained poets who inveighed against the abuses of the court of Rome, and lampooned the religious orders. One day they assisted at an *Auto-da-fé*, in which heretics were committed to the flames for the preservation of the Catholic church; next day they were present at the acting of a pantomime or a play, in which the ministers of that church were held up to ridicule. Intoxicated with power, and lulled asleep by indolence, the clergy had either overlooked these attacks, or treated them with contempt; it was only from experience that they learned their injurious tendency; and before they made the discovery, the practice had become so common that it could no longer be restrained. This weapon was wielded with great success by the friends of the reformed doctrine in Scotland.'

In the interval between Knox's first departure from St. Andrew's and his being carried into France with the garrison of that place, he made an open profession of the reformed religion, engaged in the education of the children of two lairds, and at the same time publicly catechized young men. We behold him also much attached to the amiable and accomplished George Wishart the martyr; and during the same period he was called to exercise the pastoral office. The objections to his entering the castle of St. Andrew's are here obviated, and that transaction is placed in its true light. The garrison, it is well known, capitulated, and by the agreement was to be carried into France, and then to be set at liberty: but the capitulation

lation was violated, many were thrown into prison, and Knox was sent to the gallies. Here he displayed his characteristic firmness, and employed the intervals of suffering in re-asserting, and supporting by his writings, those doctrines which he had inculcated during his ministry. As a specimen of the fairness of the biographer, we quote a passage from his account of this period. Speaking of the charge brought against Knox, for having defended the assassination of the Cardinal of St. Andrew's, he says;

'I know that some of Knox's vindicators have denied this charge, and maintain that he justified it only so far as it was the work of God, or a just retribution in Providence for the crimes of which the Cardinal had been guilty, without approving the conduct of those who were the instruments of punishing him. The just judgment of Heaven is, I acknowledge, the chief thing to which he directs the attention of his readers; at the same time, I think no one who carefully reads what he has written on this subject, can doubt that he justified the action of the conspirators. The truth is, he held the opinion, that persons who, according to the law of God, and the just laws of society, had forfeited their lives, by the commission of flagrant crimes, such as notorious murderers and tyrants, might warrantably be put to death by private individuals; provided all redress, in the ordinary course of justice, was rendered impossible, in consequence of the offenders having usurped the executive authority, or being systematically protected by oppressive rulers. This was an opinion of the same kind with that of *tyrannicide*, held by so many of the ancients, and defended by Buchanan in his dialogue, *De jure regni apud Scotos*. It is a principle, I confess, of very dangerous application, extremely liable to be abused by factious, fanatical, and desperate men, as a pretext for perpetrating the most nefarious deeds. It would be unjust, however, on this account, to confound it with the principle, which, by giving to individuals a liberty to revenge their own quarrels, legitimates assassination, a practice which was exceedingly common in that age.'

When released from his captivity in France, Knox did not return to his native country, but came to England, (which was then under Edward VI.,) continued there during the whole of that reign, and was employed in disseminating the Reformation. — At the time of which we are speaking, Protestant pastors were very scarce in this part of our island; the reason of which circumstance is given in a passage that well deserves the attention of the student of English history.

'When Henry suppressed the monasteries, and seized their revenues, he allotted pensions to the monks during life; but to relieve the royal treasury of this burden, small benefices in the gift of the crown were afterwards substituted in the place of pensions. The example of the monarch was imitated by the nobles who had procured monastic lands. By this means a great part of the inferior livings were held by

by ignorant and superstitious monks, who were a dead weight upon the English church, and a principal cause of the nation's sudden relapse to popery, at the subsequent accession of Queen Mary.

'Cranmer had already adopted measures for remedying this alarming evil. With the concurrence of the Protector and the Privy Council, he had invited a number of learned Protestants from Germany into England, and had placed Peter Martyr, Martin Bucer, Paul Fagius, and Emanuel Tremellius, as professors in the Universities of Oxford and Cambridge. This was a wise measure, which secured a future supply of useful preachers, trained up by these able masters. But the necessity was urgent, and demanded immediate provision. For this purpose, instead of fixing a number of orthodox and popular preachers in particular charges, it was judged most expedient to employ them in itinerating through different parts of the kingdom, where the clergy were most illiterate or disaffected to the Reformation, and where the inhabitants were most addicted to superstition.

'In these circumstances, our zealous countryman did not remain long unemployed. The reputation which he had gained by his preaching at St. Andrew's, and his late sufferings, recommended him to the English Council; and soon after his arrival in England, he was sent down from London to preach in Berwick.'

In this employment, he gave the King and council so much satisfaction as to cause him to be appointed one of the Royal chaplains, and preferment to be bestowed on him, which he declined; and it is said that even a bishopric was offered to him. The nature of his connection with the church of England is here fully explained, and the course of his sentiments on church-polity investigated; and it is satisfactorily shewn that these were not originally derived from foreign divines, though they might have been afterward confirmed by intercourse with them. In our progress through the volumes, also, we meet with many important observations, and curious facts, relating to the respective church-politics of the northern and the southern parts of this island. It required not the foresight of the Reformer to perceive the inevitable fate which he would have undergone, had he continued in England after the accession of Mary; yet so tardy was he in quitting it, that he rendered his situation very critical, and was obliged to accelerate his flight to the continent without visiting his wife and her family. After various peregrinations while abroad, he became one of the pastors of the English church at Francfort, where he found dissensions prevailing, which he was able to heal; but they were again kindled by fresh refugees, and in consequence of them Knox was obliged to leave that place. He then betook himself to Geneva, where he was well received by Calvin, with whom he had previously formed an intimacy.

Here he devoted his hours to study; and it is said that it was not without reluctance that he quitted the literary leisure which he enjoyed, in order to visit his wife, and to avail himself of the favourable opportunities which the state of Scotland now offered for advancing the Reformation: but, however reluctant he might feel, he arrived in Scotland at the end of the harvest in 1555, and lost no time in employing his uncommon energies in disseminating the new doctrines. In the course of the ensuing year, he received an invitation from the English church at Geneva to become their pastor, which he accepted; and in July 1556, with this view, he again took leave of his native country.

The Reformer's residence at Geneva is represented by this author as the most tranquil part of his public life: but he was scarcely settled in his new charge, when he received an invitation from the nobility to come back to Scotland, and was informed that affairs were in a favourable train for the progress of the Reformation. He was not tardy in obeying this summons: but, on his arrival at Dieppe, he was met by letters which represented the state of things as having become highly adverse, and his return was discouraged. Deeply chagrined by this intelligence, he wrote to his countrymen in a most animating style, and did not judge it proper to proceed in his journey, but again repaired to Geneva; whence, on receiving another invitation, he once more departed, and arrived at Edinburgh in May 1559.

During his stay abroad, the Reformer published a tract which he called "*The first Blast of the Trumpet against the monstrous Government of Women.*" Here he maintained the general thesis with considerable ability and force; and, we are assured, he was provoked to pen it by the enormities of our Queen Mary. However this may have been, it is well known that this performance rendered him ever afterward very obnoxious to Elizabeth and her courtiers. On his arrival in Scotland, he saw that the grand struggle was approaching; and in this prospect he seems to have rejoiced, and to have resolved in no way to spare himself. He looked forwards, indeed, with joy to the decisive moment, and was ready for life or death; and, sensible that the hour for action was come, he laid aside the wariness and circumspection which occasionally he shewed himself capable of employing. The reformed party about this time passed by the name of the Congregation, and he was its grand mover. He rescued it from being terrified by its enemies; it could adopt no great and decisive measure without his sanction; when it was in the utmost despondency, he gave it fresh spirits; and his activity and his character eminently contributed to obtain for it foreign aid.

By

By preaching at St. Andrew's when he was threatened with being assassinated if he took that step, and when desired by his own party to desist, he made the act of establishing the reformed worship his own. Nothing can be more wise and dispassionate than the opinion which he delivered on the measure of divesting the Queen-mother of the regency; nor were his singular powers ever more eminently displayed than by his preaching at Stirling, after the mortifying flight of the troops of the Congregation to that place. Although the struggle now carrying on was of the utmost importance, and threatened to be violent, yet the imbecility and treachery of the Queen-mother, — the aid of Elizabeth, — the zeal, energy, and power of the Protestants, — and the low state of public opinion into which the antient religion had fallen, — insured to the reformed doctrines an easy triumph; or, as the author better expresses it, 'terminated the civil war which attended the Scottish Reformation, after it had continued for twelve months, with less rancour and bloodshed than have distinguished any other contest of a similar kind.'

From this period, a protestant worship, under some form, has been established in Scotland, though the dangers to which it was exposed were by no means past. To a committee of ministers, which was animated and directed by Knox, was intrusted the charge of framing the polity of the new church, and that of settling its forms of worship. On these matters, men will, according to their different biases, form different opinions: but the provisions here made for the general education of all classes of the community will receive universal applause, honourably distinguish the Scotish Reformation from all others, and intitle Knox (who was the chief mover in it) to the highest praise. They direct "that a school should be erected in each parish for the instruction of youth in religion, grammar, and the Latin tongue." This order has been carried into execution, and the benefit which has resulted from it is well known. They also proposed "that a college should be erected in every notable town, in which logic and rhetoric should be taught, together with the learned languages;" while, says the author, 'their regulations for the three national universities discover an enlightened regard to the interests of literature, and may suggest hints which deserve attention in the present age. If they were not reduced to practice, the blame cannot be imputed to the reformed ministers, but to those persons who, through avarice, defeated the execution of their plans.'

When the reformed religion had been established in consequence of the peace of which we have spoken, Knox sate down as the minister of Edinburgh, a situation to which he had previously been elected. Not long after this great change, the young

young Queen, the beautiful and attractive Mary, lost her husband, made her appearance in Scotland, and exercised the royal functions in person. She being as much devoted to the old religion and as much under the influence of the Guises as her mother had been, the Reformation was again placed in imminent danger, and seemed to have as much to dread from her address and fascinations as from the open force over which it had recently triumphed. While the complaisance of the nobles exhibited an humiliating scene, desertion appeared on every side, and the virtue which withstood adversity was not proof against prosperity, nothing could shake Knox, or induce him to relax in his vigilance over that reformed worship which lay so near his heart, and to which he had so entirely devoted himself. If all that he said of his unfortunate sovereign, and to her, admits not of justification, yet in his first conference with her he appears to us as much to deserve admiration as in any the most difficult situation of his life. True to his cause, nothing that is prejudicial to it obtains his sanction, he most happily eludes the snares laid for him, and yet not a single unbecoming expression escapes him.

If it be with pain that we behold the intrepid supporter of truth, who secured its triumph by honourable means, become the advocate of intolerance and a preacher of persecution, and claiming to himself dangerous powers in the character of a minister of religion; still we cannot for a moment question his sincerity, nor refuse to grant to his biographer that the security and success of the Reformation principally roused his zeal, and animated his exertions. His last scenes exhibit a piety which he had cultivated through life, and an attachment to his religious principles which was not to be moved.

In the summary of Knox's character, as throughout this work, the biographer is not contented with a bare statement of facts, but is an apologist; although it must be admitted that a more fair and impartial advocate is not easily to be found. Having, however, in our notice of Dr. Cook's work, given his portrait of the Reformer, we may be excused from comparing it with that which is drawn by Dr. M'Crie.

We see no reason essentially to resist the impression of this celebrated man, which these volumes convey. The diamond was probably more rough than it is here described; though Knox's liberal education, his frequent foreign travels, and his long residence in England and abroad at different times, may induce us to doubt even this point: but, however this may be, we think that it cannot be disputed that the stone was of the first water. Among the few who have been born to change the face of society, and to render lasting services to their species, Knox undoubtedly stands in the foremost rank; and

and when due allowances are made for an ardent nature fitted for bold enterprizes, when his circumstances and the times in which he lived are considered, all candid persons will find less in his conduct that requires to be pardoned than they could have expected. Among the least of his services, is that of being the framer of a church-polity which answers the purposes of an established church better than any other in Christendom, and which can be reproached with nothing but its too great economy. To the veneration of our part of the island, he is intitled by labours of many years of his life in disseminating the doctrines of the Reformation; while he has placed religious liberty under no ordinary obligation by the check which he gave to clerical domination, in having been the occasion of wedding the north of the island to a different church-sytem from that which has been established in the south.

A sketch is here given of the fluctuations which the Reformer's fame has undergone. It has been fixed among us to his disadvantage, and the author shews how this has happened. By the Reformers in the reign of Edward VI. he was treated as a brother; and no detraction of his fame is to be attributed to the divines of the reign of Elizabeth. The depreciation began with James I. and his flatterers; while the disrepute of his memory grew with the progress of the semi-papal notions which afterward became fashionable. All this is to be traced to ecclesiastical jealousy, and cannot affect the judgment of impartial posterity. If Knox be not regarded as a great and pure character, and be not classed among the first on the list of Scotish worthies, as the founder of its religious and civil liberties, it will not have been the fault of his present biographer; who has furnished the reader with ample materials for forming a right judgment. It is seldom that we are called to examine so rich a store, so well selected, and so ably combined. Some accusations made by the enemies of the Reformer we should have been less anxious to repel than this author seems to have been, since at most they only shew that he was not free from some ordinary weaknesses of man; and, perhaps, the biography before us is more calculated to satisfy the inquisitive than to captivate the general reader. It was judicious, we think, to give at length the conferences with the Queen, which are entertaining, while they illustrate history: but the disputation with the Abbot of Crossraguell is tiresome, and had better have been rejected. The work admitted, indeed, of a higher finish, and the subject was well worthy of it: but, if complaint be made of an abundance of extraneous matter, we ought to recollect that it was difficult to do justice to the character of the Reformer without entering fully into the history of his time.

MONTHLY

MONTHLY CATALOGUE,

For MARCH, 1815.

POETRY.

Art. 10. *The Rival Chiefs; or the Battle of the Boyne; a Poem; in Six Books.* Crown 8vo. 8s. Boards. Underwood. 1813.

'Ye, who have listened to my strain,
Say, are hope's flattering whispers vain?
Will ye condemn my lays?
Yet should this humble verse impart
A lesson to *one* guilty heart,
And teach how penitence may save;
Bright laurels o'er my head should wave
And fadeless deck my lowly grave.'

The tone of good taste and feeling, manifested in this little extract, pervades the volume before us; and, if it be not distinguished by any great vigour or variety of poetical power, it neither contributes to corrupt our language nor tends to deteriorate our moral dignity. To those, indeed, who are very fond of reading verse, we can recommend it throughout as an innocent amusement, and in parts as very pleasing. Whether we should be justified in encouraging the author to continue to cultivate the fair but frequently unproductive land of poetry, our readers will judge as well as ourselves from the subjoined specimen; which, although perhaps as good as any part of the book, has many parallels possessing an equal degree of merit:

'Lives there a mortal, whose unfeeling heart
Was never warmed by love's celestial glow?
To whom his smiles no pleasure can impart,
His frowns could never teach one fear to know?
If there are beings thus exempt from woe,
I envy not a calm which nought can feel;
No! rather let my tears for ever flow,
Than thus my breast against affection steel!
Never may chilling apathy those drops congeal.

'The mother, who beside her infant weeps,
Seeing the bloom of health begin to fade,
And marks his feverish snatches as he sleeps,
By dark forebodings feels her heart dismayed;
Yet how are all her anxious hours o'erpaid,
Should he survive, recovered by her care!
True to the feeling nature ne'er betrayed,
She blesses him who gave her breast to share
The raptures of delight, the anguish of despair.

'The duteous daughter doomed in youth to mourn,
When pious sorrow all her soul subdues,
From parents dear, by death relentless torn,
Vain consolations will at first refuse:

And cherishing whate'er her grief renews,
Will dwell on scenes of former tenderness;
Such soothing sorrow would she rather choose,
Than the false pleasures men call happiness,
For sense of duty done has still the power to bless.

'The sailor sent 'midst trackless seas to roam,
Regrets each object heeded not before,
Sadly he muses on his absent home,
And feels each friend he loves endeared the more;
But when he views again his native shore,
What transport flows through all his swelling veins!
While he recounts his toils and dangers o'er,
And on his knee his wondering boy sustains,
He envies not their bliss, who never felt his pains.'

The notes, which are brief and explanatory, are chiefly extracted from the histories of Goldsmith and Smollett: but one passage is taken from the "Civil Wars" of Lord Clarendon, to which, with the author, we cannot help calling the attention of our readers:

"Away with the anti-christian spirit of defending what has been done amiss, only because it hath been done; and discrediting the Catholic religion, as if it would not suffer its children to be dutiful and loyal subjects to Protestant kings and princes.—Away with that uncharitable and undermining spirit of jealousy against the Roman Catholic religion and the professors of it, by owning and professing an incapacity of living charitably and peaceably with those who are not of the same faith, and those whose profession is established, and cherished by the laws of the land, the indulgence whereof others desire and expect."

We would add, following Bishop Lowth,

"O dulce jucundumque! tribulium
Cœtu in frequenti mutua caritas!
O corda qui fraterno nodo
Jungit amor mutuæ solvi!"

Art. 11. *The Vision*; or, Hell, Purgatory, and Paradise, of Dante Alighieri. Translated by the Rev. H. F. Cary, A.M. 3 Vols. 16mo. About 220. pp. in each. 12s. Boards. Printed for the Author. 1814.

Some years ago, Mr. Cary published his version of Dante's *Inferno*, accompanied by the Italian text: but, as two editions of the whole 'Divine Comedy' have since been printed in England, the present volumes exhibit only a translation and notes.

'To those (Mr. C. observes) who shall be at the trouble of examining into the degree of accuracy with which the task has been executed, I may be allowed to suggest, that their judgment should not be formed on a comparison with any single text of my author; since, in more instances than I have noticed, I have had to make my choice out of a variety of readings and interpretations, presented by different editions and commentators.

'In one or two of those editions is to be found the title of "The Vision," which I have adopted, as more conformable to the genius of our

our language than that of "The Divine Comedy." Dante himself, I believe, termed it simply "The Comedy;" in the first place, because the style was of the middle kind; and in the next, because the story (if story it may be called) ends happily.

'Instead of a life of my author, I have subjoined, in chronological order, a view not only of the principal events which befel him, but of the chief public occurrences that happened in his time; concerning both of which the reader may obtain further information by turning to the passages referred to in the poem and notes.'

The chronological view and the notes, to which the translator alludes, are in one respect far from *modish*; since, instead of being unduly extended, or drawn into prolixity, they are eminently characterized by conciseness and brevity, and, in almost every instance, they throw some necessary or convenient light on the multifarious and local topics of the poem. As to the translation itself, it is evidently the work of no ordinary pains and diligence, and may safely, we think, aspire to the praise of fidelity; at least, it is not often that we would venture to dissent from Mr. Cary's interpretations. The uniform gravity, too, the occasional harshness, and the antiquated quaintish air of many of his lines, singularly harmonize with the kindred qualities of his celebrated exemplar. If, in short, we overlook the absence of rhyme, the present version appears to be a close approximation to the original, and to breathe much of its peculiar and singular spirit.

As a favourable specimen of Mr. Cary's manner, we extract the opening passage of the 28th canto of the *Purgatorio*:

'Through that celestial forest, whose thick shade
With lively greenness the new-springing day
Attemper'd, eager now to roam, and search
Its limits round, forthwith I left the bank,
Along the champaign leisurely my way
Pursuing, o'er the ground, that on all sides
Delicious odour breath'd. A pleasant air,
That intermitted never, never veer'd,
Smote on my temples, gently, as a wind
Of softest influence; at which the sprays,
Obedient all, lean'd trembling to that part
Where first the holy mountain casts his shade,
Yet were not so disorder'd, but that still
Upon their top the feather'd quiristers
Applied their wonted art, and with full joy
Welcom'd those hours of prime, and warbled shrill
Amid the leaves, that to their jocund lays
Kept tenor; even as from branch to branch,
Along the piny forests on the shore
Of Chiassi, rolls the gathering melody,
When Eolus hath from his cavern loos'd
The dripping south. Already had my steps,
Though slow, so far into that ancient wood
Transported me, I could not ken the place
Where I had enter'd, when behold! my path

Was bounded by a rill, which to the left
With little rippling waters bent the grass,
That issued from its brink. On earth no wave
How clean soe'er, that would not seem to have
Some mixture in itself, compar'd with this,
Transpicuous, clear; yet darkly on it roll'd,
Darkly beneath perpetual gloom, which ne'er
Admits or sun or moonlight there to shine.'

Some blemishes have occurred to our notice, chiefly of a trivial description; yet such as we cannot very patiently tolerate in any performance of classical pretensions. The pronouns *thou* and *you*, for example, and *thy*, *thine*, and *your*, are frequently used indiscriminately, though applied to the same person.

'*Thou* shalt discover, that *your* art on her.'
——— 'and hadst *thou* thought,
'How in the mirror *your* reflected form,' &c.
'And *mayst* behold *your* art.'
'If *thou* wouldst tell me of *thy* name, and this
Your station here.'
——— 'To the end
This truth may stand more clearly in *your* view,
I will content *thee*,' &c.
'Nor may I tell *thee* more, save that the meed
Of sorrow well-deserv'd shall quit *your* wrongs.'

As instances of lines unmusical, or prosaic, the following may suffice:

'Through me you pass into the city of woe.'
'Of a magnificent castle we arriv'd.'
'Either shore tremble, as if of a wind.'
'O Tuscan! thou who through the city of fire.'
'Launch he full aim'd at me with all his might.'

It is remarkable that, in the last hobbling line, every word is a monosyllable, when the sense obviously called for a more smooth and rapid measure: but what shall we say of

'They are the father and the father-in-law?'

or of

'By the which thou didst on the billows walk?'

Since the adoption of blank verse imposes no rigid shackles on the structure of a line, we can perceive no dire necessity for the fluctuating pronunciation of *Beatrice* and *Beatricé*, nor for such grotesque accentuations as *impúlse*, *medicine*, &c.

Those of our readers who value their eyes more than their purse will scarcely thank Mr. Cary for the microscopical typography with which he has been pleased to afflict them; and it is a melancholy fact that we, aged and conscientious reviewers, who have painfully explored his volumes by the help of our spectacles and midnight oil, never fancied ourselves completely emancipated from *Hell* and *Purgatory*, till *Paradise* closed on our sight.

CORN-

CORN-BILL.

Art. 12. *Essay on the Application of Capital to Land, with Observations shewing the Impolicy of any great Restriction of the Importation of Corn,* and that the Bounty of 1688 did not lower the Price of it. By a Fellow of University College, Oxford. 8vo. pp. 69. Underwood. 1815.

On former occasions, (see M. R. Vol. lxxiv. N. S. p. 407. *et seq.* and Vol. lxxv. p. 92.) we offered our opinion on the restrictive corn-laws, as a general principle; and the question, on its revival and its assumption of a specific form, having excited a very extensive discussion and universal alarm, we have directed our attention to it afresh, for the purpose of collecting the lights which various writers have endeavoured to throw on the subject. It must be confessed that, in the present state of the British empire, this is a question of great embarrassment; since it not only involves all the most interesting branches of political economy or arrangement, but, in consequence of our paper-currency and enormous public debt, it assumes an unprecedented shape; and, regarded as a temporary accommodation to artificial circumstances, it admits perhaps of no positive solution. Different opinions are hazarded by different writers, actuated by motives equally patriotic; and, though no doubts can be entertained of the wisdom of the general policy of leaving matters of agriculture and manufactures to regulate themselves, or, to use the common phrase, *to find their own level,* it will be argued that, in a very artificial state of society, some temporary management may be necessary, so that restrictions, in themselves unwise, may be prudently adopted under particular circumstances. Now the questions are, Can the nation, at the present moment, be considered as in this very predicament? Is it for the public good that the price of corn should be held up by legislative restrictions, and to the extent required by the advocates of the Corn-Bill? We regard the matter as of so perplexing a nature, that the populace are scarcely adequate to the discussion, and it is possible even for the soundest political economists to fall into error. As far as our own country is concerned, the Government may be competent to arrange all the parts of the national machine, so as to make it individually work well, and may speculate on keeping up high prices as a mere measure of finance to meet the heavy demand on the public purse for the payment of the national debt: but it must be remembered that we cannot insulate ourselves as a commercial country; and it is fair to ask, how will our national machine work in unison with the great machine of Europe? We are aware of the embarrassment of Ministers; and, that we may deal fairly by the Government and the country at large, we shall report the contents of varying tracts on the question: but our limits and time are now so very circumscribed, that we are forced to observe much greater brevity than we wish. Yet we could not satisfy ourselves in sending out the present Number of our Review without adverting to the subject of the Corn-Bill, which has been the cause of so much agitation both in and out of Parliament.

The author of the 'Essay on the Application of Capital to Land' declaims, with great verbosity and repetition, on the very obvious principle that the raising of rude produce on land becomes gradually

more expensive, or yields a diminishing return, whether capital be employed in bringing fresh land into cultivation, or in increasing the productiveness of land already in tillage; and he observes, moreover, that the same principle does not obtain in manufactures. It appears, however, that, if this principle were seriously contemplated, it would restrain the application of capital from the improvement of the poorer soils, and diminish the present extent of tillage, which would produce the reverse of abundance: but to prevent this evil the author proposes his remedy. 'The only means,' says he, 'of retarding this necessary progress of things is by importing rude produce from countries where we can buy it cheaper than we can grow it at home.' Will this retard it? As he does not embrace the whole question before the public, we shall not farther enlarge on his pamphlet, which thus concludes:

'I am inclined to think, that it would be reasonable to grant to the agriculturist, for the present, such protection as would keep up the price of corn to 70s., or at the most 75s. the quarter.'

Art. 13. *An Inquiry into the Nature and Progress of Rent, and the Principles by which it is regulated.* By the Rev. T. R. Malthus, Professor of History and Political Economy in the East-India College, Hertfordshire. 8vo. pp. 61. 3s. Murray. 1815.

Art. 14. *Observations on the Effects of the Corn Laws, and of the Rise and Fall in the Price of Corn on the Agriculture and general Wealth of the Country.* By the Rev. T. R. Malthus. 3d Edition. 8vo. pp. 47. 2s. 6d. Murray. 1815.

Art. 15. *The Grounds of an Opinion on the Policy of restricting the Importation of Foreign Corn; intended as an Appendix to "Observations on the Corn Laws."* By the Rev. T. R. Malthus. 8vo. pp. 48. 2s. 6d. Murray. 1815.

While Mr. Malthus does not overlook the obvious fact on which the preceding writer enlarges, he extends his views much wider, both in his pamphlet on Rent and in those which are immediately devoted to the examination of the Corn-Laws. His definition of Rent is very neat, and ought not to be disregarded by landlords, in their agreements with tenants: 'The rent of land may be defined to be that portion of the value of the whole produce which remains to the owner of the land, after all the outgoings belonging to its cultivation, of whatever kind, have been paid, including the profits of the capital employed, estimated according to the usual and ordinary rate of the profits of agricultural stock at the time being.'—Arguing on this principle, he deduces many important results; more, indeed, than we can here specify. Among other inferences, however, he gives the following:

'We see, then, that a progressive rise of rents seems to be necessarily connected with the progressive cultivation of new land, and the progressive improvement of the old: and that this rise is the natural and necessary consequence of the operation of four causes, which are the most certain indications of increasing prosperity and wealth — namely, the accumulation of capital, the increase of population, improvements in agriculture, and the high price of raw produce, occasioned by the extension

tension of our manufactures and commerce.' — 'If it be true, that cultivation cannot be extended but under such a state of prices, compared with the expences of production, as will allow of an increase of rents, it follows naturally that under such a state of relative prices as will occasion a fall of rents, cultivation must decline.' — He farther remarks, 'With regard to the labouring classes of society, whose interests as consumers may be supposed to be most nearly concerned, it is a very short-sighted view of the subject, which contemplates, with alarm, the high price of corn as certainly injurious to them. The essentials to their well-being are their own prudential habits, and the *increasing demand* for labour. And I do not scruple distinctly to affirm, that under similar habits, and a similar demand for labour, the high price of corn, when it has had time to produce its natural effects, so far from being a disadvantage to them, is a positive and unquestionable advantage.' — His sentiments on the great question are more detailed in his subsequent pamphlets. To his 'Observations on the Corn-Laws,' (noticed in our Number for August last,) he has made some additions in his third edition: but, as his matured reflections are exhibited in 'The Grounds,' &c. we shall pass without delay to the substance of this pamphlet. Here Mr. Malthus becomes a firm advocate for those very measures against which so many petitions have been presented to Parliament. Fully aware, as every political economist must be, that 'the decision to be made must be a compromise of contending advantages and disadvantages,' he balances every *pro* and *con*, and then offers his decided opinion, without reserve, in favour of the restrictions on the importation of foreign corn. — The arguments of such a writer as Mr. Malthus merit, no doubt, the fullest consideration: yet it is to be remembered that we are to regard them as referring to our peculiar situation; for he observes that, 'Even if it be intended finally to throw open our ports, it might be wise to pass some *temporary regulations*, in order to prevent the very great shock which must take place, if the two causes here noticed [the check to industry and the discouragement to the accumulation of farming capital] of the depreciation of commodities, be allowed to produce their full effect by contemporaneous action.' We do not consider this writer, with all his perspicuity, as fully awake to our situation as a commercial country: but he must be actuated by patriotic motives when he expresses his solicitude for keeping us, in average years, nearly independent of foreign supplies of corn; and, as he is convinced that a system of restrictions will produce this effect, he becomes an advocate for this measure. Its bearing on the different classes of society is next considered; and if Mr. M.'s principles and reasonings be just, neither the labouring classes nor those who live on the profits of stock, nor our landholders, nor our stockholders, will have reason to murmur at the shutting of our ports. To hold up prices in aid of taxation is with Mr. M. a very important point; and his appeal to stockholders is an abundant indication both of our perilous situation and of his having accommodated his arguments to our artificial state of society.

'If we consider, with what an increased weight the taxes on tea, sugar, malt, leather, soap, candles, &c. &c. would in this case bear

on the labouring classes of society, and what *proportion* of their incomes all the active, industrious middle orders of the state, as well as the higher orders, must pay in assessed taxes, and the various articles of the customs and excise, the pressure will appear to be absolutely intolerable. Nor would even the *ad valorem* taxes afford any real relief. The annual forty millions must at all events be paid; and if some taxes fail, others must be imposed that will be more productive.

'These are considerations sufficient to alarm even the stockholders themselves. Indeed, if the measure of value were really to fall, as we have supposed, there is great reason to fear that the country would be absolutely unable to continue the payment of the present interest of the national debt.'—'I own it appears to me that the necessary effect of a change in the measure of value on the weight of a large national debt is alone sufficient to make the question fundamentally different from that of a simple question about a free or restricted trade; and, that to consider it merely in this light, and to draw our conclusions accordingly, is to expect the same results from premises which have essentially changed their nature.'

'From this review of the manner in which the different classes of society will be effected by the opening of our ports, I think it appears clearly, that very much the largest mass of the people, and particularly of the industrious orders of the state, will be more injured than benefited by the measure.'

Art. 16. *Observations on the Effects that would be produced by the proposed Corn-Laws, on the Agriculture, Commerce, and Population of the United Kingdom.* By William Chapman, M.R.I.A. 8vo. pp. 37. 2s. Richardson. 1815.

In what a very different light are the restrictions on the importation of foreign corn viewed by this writer! He contends, on the generally received principles of political economy, that 'low relative price is the *sine quâ non* of the existence or continuance of foreign export, and that we can only continue a high degree of population by keeping down as far as possible the ultimate costs of our fabrics.' One fact is considered by Mr. C., which seems to be too much overlooked by writers on this subject, viz. the proportion of agriculturists to the other members of the community. He refers to a table deduced from the last census made in 1811, to shew that, taking England at large, the manufacturing and commercial part of the population is 459 out of a thousand; and that, if their interests be disregarded, or their prosperity checked, we shall soon be precipitated into a dreadful gulph.

Art. 17. *Considerations on the Protection required by British Agriculture, and on the Influence of the Price of Corn on exportable Productions.* By William Jacob, Esq., F.R.S. 8vo. pp. 195. 6s. 6d. Boards. Johnson and Co. 1814.

As derived from an extensive knowlege of trade and commerce, the opinion of Mr. Jacob merits regard. By no means does he subscribe to the *laissez nous faire* system, but roundly maintains that our prosperity in most points has been promoted by legislative restrictions. To substantiate this fact, he quotes various evidence; and he strongly inclines to the opinion of those who contend that, in

order to sustain our agriculture at a pitch which our increased population requires, we must keep up the price of its produce, and not sacrifice our agricultural interests for the supposed encouragement of our manufactures. He calculates the annual consumption, in Great Britain, of Wheat, Oats, Barley, Beans, Pulse, and Rye, at 49,975,459 quarters; and he shews from the amount of the tonnage of our shipping, and the agricultural condition of other countries, the disastrous state to which we should be reduced, were we under the necessity of depending for food on foreign growth. The recent losses of the farmer by the fall of grain, and the agricultural calamity which promises to ensue, are sources of much lamentation with Mr. J.; since he is persuaded that the welfare of the community is concerned in a spirited cultivation of the soil, which cannot take place if our farmers are not remunerated.

'It is the duty of government to afford protection to the property of its own country; and the landed and agricultural interests, though the greatest in number, the largest in value, and the principal contributors to the exigencies of the state, ought only to require that no foreigners shall, in this country, be allowed a competition with them, whilst the price of corn is lower than will afford them a moderate profit. Whenever it is below that price, all foreign competition ought to be rigidly prohibited, and that not solely for the sake of the growers, though their condition ought to have considerable weight, but for that of the whole community, who must severely suffer from any discouragement given to cultivation.'

So energetically does this writer plead for the advancement of our own agriculture, that he combats the position of Mr. Malthus, in his *Observations on the Corn-Laws*, "that in the present state of things we must give up the idea of creating a large average surplus of corn:" but we think that Mr. Jacob is too sanguine in his calculations of the extent to which farming improvements may be pushed; and surely he is mistaken when he tells us that a higher rate of labour, occasioned by the price of food, will not affect the foreign sale of our manufactures. Adopting the maxim that "England is England's best customer," Mr. J. is not alarmed at the threats of the emigration of our manufacturers, or the under-selling of our manufactures. At all events, the prosperity of the agriculturist, according to him, must be upheld.

Art. 18. *The Objections against the Corn-Bill refuted; and the Necessity of this Measure to the vital Interests of every Class of the Community, demonstrated.* By William Spence, Esq., F.L.S. President of the Holderness Agricultural Society. 2d Edition. 8vo. pp. 46. Longman and Co. 1815.

We need scarcely observe that Mr. Spence takes the same side of the question with Mr. Jacob. *Seriatim*, he undertakes to answer *all* objections to the deprecated measure of the Corn-Bill; and he enters on his task with great zeal and energy, under an impression, (we trust, ill founded,) that 'one wide wasting ruin is extending over the farming world in every direction.' We cannot follow him in all his arguments, but shall content ourselves with copying a part of his reply to the first objection urged against the Corn-Bill, viz. "that it

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is contrary to every sound principle of political economy; that it is one of the first axioms, that the greatest freedom of exportation and importation must be to the interest of every country."

'That this is true in the abstract,' says Mr. S., 'few I believe pretend to deny; I certainly not for one; but I must tell those who urge this objection that every one of the first principles of political economy, and this amongst the rest, in particular circumstances admit of exceptions; and that restrictions and prohibitions which would be in the highest degree injudicious in the case of an infant community, may be indispensable to the interest and even existence of a nation, whose whole system is accompanied by such restrictions and prohibitions, and built upon a foundation altogether artificial.' —

'In fact, our prices, and the whole of our internal system, are intimately and inseparably interwoven with our national debt, and altogether artificial; and so long as the moving principle of our machinery remains the same, and every wheel is kept in repair, and preserves that relative situation in which we know, by experience, it is capable of contributing to the equable and effective motion of the whole, we shall go on prosperously and happily, whether our foreign trade is diminished or increased; but if we once begin to try experiments, and while we cast off our fly-wheels and regulators, introduce a new and unmanageable power, the whole machinery will be blown to atoms, and the senseless operators buried in the ruins.'

Art. 19. *An Argument and Constitutional Advice for the Petitioners against the Corn-Bill.* By John Prince Smith, Esq., Barrister at Law, &c., Author of the "Elements of the Science of Money," &c. 8vo. pp. 44. 3s. Sherwood and Co. 1815.

Against the current of the opinions of several political economists, this writer maintains that 'no act of the legislature can, without great oppression, really give aid to the agriculturist;' and so adverse is he to the Corn-Bill, that he recommends a petition to the Prince Regent in case it should pass the House of Lords, which event has taken place since he wrote. We cannot enter on an examination of the several parts of his 'Argument:' but its sum and substance may be collected from the following passage:

'If corn rises, labour must rise, or the labourer must starve; other commodities also must rise, or manufacturers cannot live. Now the parliament may enact that corn shall not be imported under 80s. a quarter from a given day; but can it, on the same day, alter the value of money, restore the bankrupt traders to full credit, erect anew the fallen manufactories, give labour to the hungry artisans, and bring back the system of discounting and accommodation-bills, and all the artifices of credit by which high prices were formerly sustained? All this is a work of time, and until all this is effected, the act is either nugatory or an oppression upon the consumer, to favour the manufacturer of corn, for such in truth is the farmer: the landlord, the tax-gatherer, and the tythe-collector being, in effect, the three sleeping partners in his firm.'

Mr. Smith's remedy for existing evils is a reduction of taxes; and, in order to prepare for this reduction, he would annihilate all the stock, with its interest, which has been redeemed by the sinking-fund.

This, perhaps, the Minister would have proposed, had he not unfortunately speculated on a new war.

Thus it appears that the mass of the writers at present under review are in favour of the corn-restrictions: but it must not be forgotten that the most strenuous advocates for this unpopular measure appeal, in its justification, to the peculiarity of our present circumstances; and in course the Corn-Bill must be considered as a matter of mere temporary expedience.

Other tracts have appeared on this subject, which we have not yet had time to peruse.

EDUCATION.

Art. 20. *Introduction to Arithmetic*, on a System never before published, the Principles of which are calculated to facilitate the Improvement of the Pupil, and to lessen the Labour of the Teacher; by George Gregory, of the Free Grammar School, Repton. 12mo. 4s. Bound. Longman and Co.

We have here one of the best arranged and best executed of the numerous treatises of arithmetic which have lately fallen under our observation. It contains very little, if any, of that pedantry which so commonly disfigures works of this kind; while the examples are natural, and the rules well expressed and illustrated, — at least with a very few exceptions, of which one of the most striking is in the rule of proportion, or *rule of three*. The author teaches in his first part only the rule of three direct; in fractions, he has the rule of three direct and inverse, condensed into one; and in decimals, the rule of three without any conditions of its being direct or inverse, but evidently by the examples intended to include both. Now we should be glad to know why the rule of three inversed was not introduced in its proper place after the direct rule; or rather why both were not incorporated into one in the first part as well as in the second. The author appears in general to have had in view the condensation of his rules, both as to number and as to quantity; and it is therefore the more singular that he should have deviated from his own principles in this particular. We wish also to advise him, in any future edition, to change the order of his terms in the above rules; and not to form his ratios with incongruous quantities. That "Ratio is the relation which one magnitude bears to another magnitude of the *same kind* with respect to quantity" is a well known *definition*; and yet most of our arithmeticians will place that term, which is like the answer, in the middle, and thus force a comparison between things which have no sort of connection or relation. With these and one or two additional alterations, we should have no hesitation in classing this among the best of our compendious treatises on arithmetic.

One other peculiarity marks this performance, on which the author relies for its obtaining a preference in schools; the numbers in all the questions throughout being so arranged, that the sum of the digits of the answers is some multiple of 9: so that, by merely adding these together, the tutor will judge of the correctness of the answer. This may in some cases be a convenience to the master: but, if he investigates the solutions no farther, he may be subject to imposition

sition from some artful pupils, who will not long remain ignorant of that peculiarity, and who will always find the means of making the solution agree with the required conditions, however erroneous the operation may be. In order to guard against such imposition, the page containing an explanation of this contrivance is not to be bound up with the rest of the work, but is delivered separately with each copy; by which means, it is (vainly) expected, the secret may be kept from the pupils.

Art. 21. *A Key to Gregory's Arithmetic*, adapted to the First, and a prepared Second Edition of that Work; containing Answers to the Questions, with the Stating to each Example in which Proportion is concerned; and the work at length to those Examples which are long, or in the least tedious: to which is affixed a Compendium of Logarithmic Arithmetic, by the same Author. 12mo. 4s. Bound. Longman and Co.

Notwithstanding the plan of the preceding treatise of arithmetic, the author has thought that a key to it, which should contain the solution at length of every example, (or nearly all of them,) would be useful to teachers in large schools; and he has, therefore, with considerable patience and labour, compiled the present set of solutions. We are, however, inclined to think that, if every teacher were as industrious as this author, his *key* would become *rusty* for want of employment. No one ought to attempt to teach unless he be perfectly master of all that is contained in the arithmetic; and, if he *be* master of it, he has little occasion for a key. The 'Compendium of Logarithmic Arithmetic,' which forms a part of this work, should have been given in continuation of the Arithmetic; an arrangement which we would advise the author to adopt in the second edition which he states that he is preparing.

Art. 22. *A New System of teaching the Art of Writing*, comprehending Essays on the Subject, extracted from Lectures delivered at different Periods by the Author; also, Hints relative to teaching Writing by Analysis, &c. To which is added, a Plan of acquiring Improvement in Business-Hand-writing, by a peculiar Movement of the Pen; containing a curious Classification of the Letters, and combining the Excellences and uniform Neatness of English Manuscript. By J. Carstairs. 8vo. 12s. Boards. Author, No. 18. Newcastle-street, Strand. 1814.

We may recommend this curious book on penmanship to the managers of Lancasterian schools and similar establishments. It suggests a division of written letters into seventeen elementary strokes, or flourishes, (engraved in the copper-plate B.) out of which they are all formed; and it proposes to exercise the incipient writer on these seventeen models only. He is afterward to learn the art of joining these loose characters into the several letters. Other novel methods occur; such as exercising the children to write their letters one below the other diagonally, which is supposed to bestow command of hand. All these proposals for innovation are stated to grow out of persevering personal observation.

Not

Not having the opportunity of realizing experimentally the *flourishing* prospects of the author, we can give no higher sanction to his ingenious endeavours than that of our presumptive approbation, and can only address to his brother-schoolmasters the precept of Saint Paul, "Try all things; hold fast that which is good." — At least, grown persons, who are not fortunate in the use of the pen, and who have still to acquire the grace of legibility in their hand-writing, will do well to purchase this book, and to exercise themselves after the manner suggested. The old associations between vicious contours of letter, and habitual movements of the fingers, will be much disturbed and broken by practising repeatedly on Mr. Carstairs's seventeen elementary flourishes.

MINERALOGY.

Art. 23. *A Manual of Mineralogy*, by Arthur Aikin, Secretary to the Geological Society. Small 8vo. pp. 224. 7s. Boards. Longman and Co. 1814.

This compendious view of a course of lectures on Mineralogy, delivered before the members of the Geological Society, is intended as a text-book or guide to the student, in his attempts to identify any mineral substance that may occur to his notice. Such an undertaking, it will be readily admitted, is at once important and difficult: but Mr. Aikin may at least lay claim to considerable ingenuity in the arrangement, and to neatness and perspicuity in the exposition of his subject.

In the course of his introduction, he illustrates what is meant by the characters of solidity and hardness, frangibility, structure, fracture, external form, lustre, colour, specific gravity, odour and taste, magnetism, electricity, phosphorescence, double refraction, and the action of water, acids, and the blow-pipe. He then proceeds shortly to estimate the comparative merits of the modes of classing minerals adopted by Haüy and Werner, slightly adverting to the insufficiency of either for facilitating the inquiries of the uninstructed. His own method, which is gradually unfolded in the progress of the Manual, may be easily apprehended from his general synopsis, and from the synoptical table of each class.

The titles of the four classes are, 1. *Non-metallic Combustible Minerals*; 2. *Native Metals* and *Metalliferous Minerals*; 3. *Earthy Minerals*; and 4. *Saline Minerals*. The first consists of two sections, namely, 1. such species as are combustible with flame, and 2. such as are combustible without flame. To the first belong Mineral Oil, Mineral Pitch, Brown Coal, Jet, Black Coal, Candle Coal, Amber, and Sulphur; and, to the second, Mineral Charcoal, Blind Coal, Plumbago, and Mellite. The second class is composed of two orders, of which the first comprehends those species that are wholly, or partially, volatilizable by the blow-pipe; and the second, those which are fixed, or not volatilizable, except at a white heat. The third class contains three orders: 1. those substances which are soluble in cold, and moderately diluted, muriatic acid; 2. those which are fusible before the blow-pipe; and 3. those which are infusible before that instrument. The fourth class is divided into two orders; the

the first including those saline minerals which, when dissolved in water, afford a precipitate with carbonated alkali; and the second, those which do not afford a precipitate with that substance.

To enter into the specific details would be to transcribe the volume. The writer's judgment and taste are alike conspicuous in the design and execution of the work; which exhibits an accurate enumeration of the known species of minerals, with appropriate definitions, disincumbered of much of the pedantic phraseology with which they are too frequently loaded. The chemical analysis of the respective substances is also noted, in those cases in which it has been carefully instituted. A reference to the authors who have most successfully treated of each species, and to its most remarkable localities, would have rendered this pocket-companion still farther acceptable to the cultivators of mineralogy.

MISCELLANEOUS.

Art. 24. *Reason the true Arbiter of Language; Custom a Tyrant; or Intellect set free from arbitrary Authority: in which are shown the Absurdities of Grammar and Rhetoric, their Tendency to enslave the Mind; the close Connection between Mental and Political Bondage; the Injustice and Impolicy of despotic Authority.* 8vo. pp. 144. 5s. Boards. Johnson and Co. 1814.

The author of this book, or oration, has composed it with great eloquence. It displays a busy imagination perpetually on the alert, disdainful of limits, and fond of hovering with intuitive glance over some object hitherto mistaken. The style is perhaps too uniformly picturesque and ornamented; it is inlaid with allusions, crayoned with the hieroglyphics of metaphor, and paved with the mosaics of allegory, so variously and attractively as to place us in danger of forgetting that floors are made for us to walk on them, not to gaze on them. The grammarian's desk is the professed center of attention, but it is slowly, and reluctantly, and circuitously approached; and, after ten pages of declamation, comes the following notable discovery, which we will give in the author's own words:

'I assert (and I mean to prove my assertion) that there is not one of the twenty-two rules of English grammar, given by Lindley Murray, but is more honoured in the breach than in the observance. I take Murray's Grammar merely because it is the most popular that we have. The author I know nothing of, and therefore make no reference to him, and mean no disrespect to him whatever. It is the book, and not the man, I have to do with; and I would have treated it in the very same manner had any other man, had my particular friend, nay had myself written it; and it is at least possible that I might have written such a book some years ago; and had I done so, I am sure it would have given me much more pleasure to pull the system to pieces in a book of my own writing than in one written by another. Let this apology serve once for all. I would not be rude, but I will not waste my own time and that of the reader upon compliments.

'RULE FIRST.

'"A verb must agree with its nominative case in number and person, as I learn, Thou art improved, The birds sing."

'A verb

'A verb must agree, &c.; but why must it; for every must must have a wherefore, else it is only a bold impostor. 'Thou learn, he learn,' are wrong; 'Thou learnest, he learneth,' are right. But why are those wrong and these right? tell me that. Both my mouth and my ears like *learn* better than *learnest*, *learns*, or *learneth*. Besides, it is sooner written, spelt, or spoken, and renders the verb far more simple to all, and more easily learned by the young. As I would not however please my palate at the expense of my stomach, so neither would I please my eyes nor my ears nor my tongue, nor my love of ease nor my love of simplicity, at the expence of my understanding. Prove then that *est* and *eth* serve to convey thought, and the cause is ended. If you say *est* and *eth* serve respectively to distinguish the second and third person singular of the verb from all the other persons; I deny the fact, for that service is performed without them by the pronouns *thou*, *he*, *she*, or *it*. So that *est* or *eth* is a useless tail tacked to the verb, as much as a dish-cloth pinned to a schoolboy. And the evident uselessness of it ought to have led grammar-makers to inquire how this tail came there; for it is evident it did not grow there. There is nothing natural, easy, graceful, or useful, about it. All is both much more artificial and clumsy too than a false pigtail.'

After a long and amusing excursion, the author returns at p. 36. to his proposal, and decides in favour of having the singular number of our verbal tenses as indeclinable as the plural. He would conjugate simply: *I learn, Thou learn, He learn, We learn, Ye learn, They learn.* The English grammar would certainly be the easier for this mode; and the Lancasterian schools might accomplish the business of universal tuition with a week of labour and a printed tablet the less.

The next attack is directed against the rule that pronouns should agree with their antecedents. It begins at p. 39. and continues a bush-fight of desultory skirmishes until p. 60., where a battery is opened on *cases*. After having maintained that the *cases* of pronouns are superfluous, an attempt is made to shew at p. 72. that their *numbers* are also superfluous; and we are desired to write *to who*, *for who*, and *this books*, *that houses*. One hundred and forty-four pages are employed in thus advising the abolition of the greater number of the few inflections which exist in our tongue. It seems to be the purpose or project of the author to render all parts of speech indeclinable, except substantives and verbs: while substantives are to be inflected only from singular to plural; and verbs are to be inflected only according to tense, not according to number and person. Our words would thus acquire a Chinese inflexibility, and our grammar a childish facility, which, in the author's judgment, would adapt our language for the applause of philosophy and the use of human kind.

We are disposed to listen to the bold discussion of grammatical questions, and to encourage a concert of authors for bringing into practical use any obviously necessary innovation, which the progress of real science may require: but we are by no means convinced that equal clearness of expression could be accomplished in English without cases to our pronouns, or persons to our verbs. The present author should have composed a few pages in his own amended dialect; we

we could: n be tter have judged whether it be, as Klopstock says of liberty, "music to the ear, and light to the understanding."

SINGLE SERMON.

Art. 25. *The Prosperity and Beauty of Christian Churches derived from God:* — preached at Salter's Hall, Cannon-street, on Sabbath Afternoon, Jan. 2. 1814, on taking the pastoral Charge of the Church assembling in that Place. By William Bengo Collyer, D.D. 8vo. 1s. Longman and Co.

In proportion to our sovereign contempt for those ministers of religion who indulge in the shameful practice of duplicity, concealment, and mental reservation, is our esteem of Dr. Collyer for the manly, open, and ingenuous avowal of his sentiments, on his acceptance of the pastoral office to which he had been elected by the members of the congregation at Salter's Hall. He will pardon us, however, if we add that we cannot approve his declaration made in imitation of Lord Thurlow's often-quoted speech in the House of Lords, that, 'if he should consent to renounce his present sentiments, he might expect God to forget him.' This strange assertion brought to our recollection the following anecdote. John Wilkes, in the height of his popularity, was thus accosted by a citizen on the hustings at Guildhall: "Mr. Wilkes, I have done with you, for you have changed your sentiments, but I never change mine." To this address the wit very gravely replied, "Very likely, Sir: wise men often find reason for altering their opinions: fools never." Now, as we must not place Dr. C. among the fools, and as he has not relinquished examination and inquiry, it is possible that his creed may undergo some alteration; and we cannot suppose that it is any crime in the eye of God for an honest inquirer after truth to follow its sacred guidance. If Dr. Collyer should in future alter his present system of faith, and avow the change in the same dignified manner with which he makes his present confession, he will rather rise than sink in the approbation of the wise and good.

CORRESPONDENCE.

We have received the communication from an old and respected mineralogical friend at Windsor: but we regret that we cannot possibly make room for it in our pages; and indeed the insertion of it would be altogether foreign to our duty, since it is written in controversy with the French author in question, not with us. If M. de L. please, the paper shall be returned to his order.

The letter from a friend of Miss Wilson, whose poems were mentioned in our last Number, p. 212., intimates that she is grieved at our remark on the tendency of some of her verses to render sacred subjects ludicrous. We wish the remark itself to be operative in the prevention of similar attempts: but we beg the fair author to understand that we did not mean to insinuate that she had any *intention* to produce the deprecated effect.

We mean to attend in our next Number to the productions specified by *O. S.*

THE MONTHLY REVIEW,

For APRIL, 1815.

ART. I. *The Works of the Right Honourable Edmund Burke.* A new Edition. In 6 Vols. 4to. 9l. 9s., and 12 Vols. 8vo. 5l. 12s. Boards. Rivingtons.

DURING a very long portion of our critical existence, the name of Edmund Burke attracted great notice in the political and obtained much celebrity in the literary world. Yet to many readers now starting into active life, his labours are almost becoming the "tale of other times"; and the great Revolution, which towards the close of his life so painfully occupied his thoughts and so vehemently employed his pen, has almost buried its commencement in its duration, and superseded its first horrors by its ever-varying phænomena. It was due, however, to the fame of Burke to revive his memory by the publication of his collective works; and perhaps we could at no time more aptly than at the present moment take up these volumes, in order to furnish our readers with some account of them and of the compositions which they contain that are new to the world.

Those productions of Mr. Burke, then, which now first see the light, or are now first given as his compositions, are comprized, chiefly, in the last four volumes of the present collection, and consist of a fourth Letter on a Regicide Peace; a Letter to the Empress of Russia, together with others to various distinguished characters; an Address to the King on the subject of the American War, and another to the Colonies on the same subject; Reflections on the Executions which were occasioned by the Riots in 1780; a Negro Code, addressed to the late Lord Melville, then Mr. Dundas; Tracts and Letters relative to the Popery-Laws in Ireland; Fragments and Notes of Speeches in Parliament; Hints for an Essay on the Drama; and an Essay on the History of England. These are the contents of the ninth and tenth volumes of the set before us. The remaining, namely, the eleventh and twelfth, consist entirely of papers respecting the East-India-Company, and the impeachment of Mr. Hastings. In the first of them, are contained the ninth and eleventh Reports of the Select Committee of

1783, which were written by Mr. Burke; and the latter part of the same volume, and the whole of the twelfth, are occupied by the articles of charge against Mr. Hastings *. The present volumes are to be followed by two more on East-India affairs; and these, together with another volume (or perhaps two) containing an account of the author's life, are intended to complete the collection. The posthumous materials, we are told, have been selected by the surviving editor, Dr. King, Bishop of Rochester, and the late Dr. Lawrence; and, having undergone the revisal of his Lordship, they now make their appearance under his superintendance. In an introductory letter, addressed to the Right Hon. William Elliot, the Bishop gives a detailed account of the pieces of which they are composed, and of the labours bestowed on them, as well by himself individually as jointly with his late colleague, to whose memory he pays a warm tribute. The following communication, which is here made, will be learned by the public with great satisfaction:

'The eighth (referring to the quarto edition) and last volume, will contain a narrative of the life of Mr. Burke, which will be accompanied with such parts of his familiar correspondence, and other occasional productions, as shall be thought fit for publication. The materials relating to the early years of his life, alluded to in the advertisement to the fourth volume, have been lately recovered; and the communication of such as may still remain in the possession of any private individuals, is again most earnestly requested.

'Unequal as I feel myself to the task, I shall, my dear friend, lose no time, nor spare any pains, in discharging the arduous duty, that has devolved upon me.'

In executing the arduous and difficult task which they had undertaken, the late learned civilian and the R. R. Prelate have acquitted themselves fairly towards the public, and discreetly with respect to the memory of their departed friend; and to their care, we may be assured, it is in a great degree owing that, in his posthumous pages, Mr. Burke will be found as much himself as in those which were given to the world under his own eye. The productions which we now announce are of various dates, so that we have here exhibited to us the Mr. Burke of more early as well as of later times, — the Mr. Burke of the American placed by the side of the Mr. Burke of the French Revolution. If thus exhibited he does not appear to advantage, — if thus seen we are not satisfied with him, — the blame most certainly does not lie at the door of his editors.

* See Rev. Vol. lxxii. p. 379.; Vol. lxxiv. p. 388.; and Vol. lxxvi. p. 523. &c.

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They have done only that which in fairness they were bound to do, in giving as it were his portrait at full length, and presenting him such as he really was: a mode of proceeding which renders easy the solution of a problem of no ordinary interest, namely, whether Mr. Burke was the same person in all the several periods of his life. At the head of the posthumous tracts, stands an additional letter on a Regicide Peace; or rather a fragment of one, for such it is. Like the letters which preceded it on the same subject, it is addressed to those advocates for peace who had originally been partizans of the war; and it was only with persons of this description that Mr. B. deigned to enter into controversy. In such a warfare, to a combatant far less able and experienced than he was, victory would be easy; and accordingly we never saw a conflict carried on more pleasantly. Though, however, the champion appears as if engaged only in some pastime, and seems as it were in play, his satire never was more poignant or his ridicule more happy; his spirits, indeed, overflow; and he is even unseasonably pleasant, since he laughs at calamities, makes a jest of crimes, and is jocular on the subversion of states, the overthrow of dignities, and the loss of fortune and of life. These things give only him delight, provided that they arise out of the French Revolution, and have been perpetrated by the Jacobins; and he seems to be at the summit of felicity, when he has it in his power to allege instances of the abuse of liberty, and of the prostitution of her sacred name, against the members of this formidable sect.

The fragment now before us, however, is more particularly levelled against a pamphlet intitled "*Some Remarks on the apparent Circumstances of the War in the fourth Week of October* 1795," of which the late Lord Auckland was understood to be the author. His Lordship was not only in the predicament which we have mentioned, of having approved the war at its commencement, but the first philippic against the Revolution on the part of England proceeded from his pen while he was ambassador at the Hague: a state-paper, in which it was thought that he had gone much out of his way in order to declaim against that event. Of these circumstances, his formidable antagonist does not neglect to avail himself; and he is not sparing of the *argumentum ad hominem*, which he contrives to enforce with great felicity. In order fully to enjoy this exquisite controversial piece, we must recall the circumstances of the time, and the object of the tract which Mr. Burke opposed. The nation had grown tired of the war; and the cry for peace was become so loud and urgent, that, to satisfy the public, it was judged necessary to set on foot a nego-

ciation with France, although she was still a republic: but how were the ministers who had envied their neighbours the slightest acquisition of liberty, who had stigmatized every encroachment on the old government as the most heinous of crimes, who had insisted on coercing the French people and eradicating jacobinical principles by forcible means, and who had represented the revolutionists as persons incapable of the relations of peace,—how were such men to make overtures to these very revolutionists? It required not the abilities of Mr. Burke to demonstrate that to take such a step was to ratify the republican authorities, to establish jacobinism, and to seal the doom of the royalists: or to shew that not one of the causes for which the war had been commenced had been attained, and that the dangers which it was intended to avert had greatly increased. Still, however true all this might be, it had become expedient to enter into negociation: the public feeling required it; and to break this measure to the people, and to prepare them to see it conducted by ministers, was the object of the pamphlet in question. The author was not to allow that ministers were re-treading their steps, or that they were betaking themselves to those measures which, before the war commenced, they had most earnestly been urged to adopt by their political opponents, to whom they had so haughtily refused to listen; nor was he to admit that the present was a course prescribed by necessity, and only to be adopted because it was rendered indispensable by the turn which events had taken. He was to make it appear as a measure fairly arising out of the new circumstances of the parties, which was wise and reasonable in itself; and that, although the war, when declared, had been most proper, such changes had taken place in France as rendered it equally right to terminate the contest.

When the author speaks of treating with our neighbours, he constantly makes use of the term France; and Mr. Burke, in alluding to this circumstance, says:

'I beg leave to recall to your mind the observation I made early in our correspondence, and which ought to attend us quite through the discussion of this proposed peace, amity, or fraternity, or whatever you may call it; that is, the real quality and character of the party you have to deal with. This, I find, as a thing of no importance, has every where escaped the author of the October Remarks. That hostile power, to the period of the fourth week in that month, has been ever called and considered as an usurpation. In that week, for the first time, it changed its name of an usurped power, and took the simple name of *France*. The word France is slipped in just as if the government stood exactly as before that Revolution, which has astonished, terrified, and almost overpowered Europe. "France,"

"France," says the author, "will do this;" "it is the interest of France;" "the returning honour and generosity of France," &c. &c. always merely France; just as if we were in a common political war with an old recognized member of the commonwealth of Christian Europe; and as if our dispute had turned upon a mere matter of territorial or commercial controversy, which a peace might settle by the imposition or the taking off a duty, with the gain or the loss of a remote island, or a frontier town or two, on the one side or the other. This shifting of persons could not be done without the hocus-pocus of *abstraction*. We have been in a grievous errour; we thought that we had been at war with *rebels* against the lawful government, but that we were friends and allies of what is properly France; friends and allies to the legal body politick of France. But by slight of hand the Jacobins are clean vanished, and it is France we have got under our cup. Blessings on his soul, that first invented sleep, said Don Sancho Pancha the wise! All those blessings, and ten thousand times more, on him who found out abstraction, personification, and impersonals. In certain cases they are the first of all soporifics. Terribly alarmed we should be if things were proposed to us in the *concrete;* and if fraternity was held out to us with the individuals, who compose this France, by their proper names and descriptions: if we were told that it was very proper to enter into the closest bonds of amity and good correspondence with the devout, pacifick, and tender-hearted Syeyes, with the all-accomplished Rewbel, with the humane guillotinists of Bourdeaux, Tallien, and Isabeau; with the meek butcher Legendre, and with "the returned humanity and generosity" (that had been only on a visit abroad) of the virtuous regicide brewer Santerre. This would seem at the outset a very strange scheme of amity and concord;—nay, though we had held out to us, as an additional douceur, and assurance of the cordial fraternal embrace of our pious and patriotick countryman Thomas Paine. But plain truth would here be shocking and absurd; therefore comes in *abstraction* and personification. "Make your peace with France." That word *France* sounds quite as well as any other; and it conveys no idea but that of a very pleasant country, and very hospitable inhabitants. Nothing absurd and shocking in amity and good correspondence with *France*. Permit me to say that I am not yet well acquainted with this new-coined France, and without a careful assay I am not willing to receive it in currency in place of the old Loüis d'or.'

The noble Lord reckons the new republican constitution as one of our securities; and here Mr. Burke observes, alluding to the state paper from the Hague, and quoting from it:

'"That strain I heard was of an higher mood." That declaration of our Sovereign was worthy of his throne. It is in a style, which neither the pen of the writer of October, nor such a poor crow-quill as mine can ever hope to equal. I am happy to enrich my letter with this fragment of nervous and manly eloquence, which, if it had not emanated from the awful authority of a throne, if it were not recorded amongst the most valuable monuments of history,

and consecrated in the archives of states, would be worthy, as a private composition, to live for ever in the memory of men.'

Between the sentiments of the state-paper and those of the pamphlet, the noble author seems conscious of being in a dilemma; and, with the view of delivering himself from it, he expressly stipulates to be at liberty to return to his former principles,—those which had been thundered out in the Hague manifesto. This Mr. Burke calls 'a new mode of teaching a lesson, which while the master forgets the scholar is getting.' In the opinion of the author of the pamphlet, also, the very conquests of the republic would administer to the security of this country, because they would work the ruin of the power by which they had been made.

'If,' says Mr. Burke, observing on this curious notion, 'there are yet existing any people, like me, old fashioned enough to consider, that we have an important part of our very existence beyond our limits, and who therefore stretch their thoughts beyond the Pomœrium of England, for them too he has a comfort, which will remove all their jealousies and alarms about the extent of the empire of Regicide. "*These conquests eventually will be the cause of her destruction.*" So that they, who hate the cause of usurpation, and dread the power of France under any form, are to wish her to be a conqueror, in order to accelerate her ruin. A little more conquest would be still better. Will he tell us what dose of dominion is to be the *quantum sufficit* for her destruction, for she seems very voracious of the food of her distemper? To be sure she is ready to perish with repletion; she has a *Boulimia*, and hardly has bolted down one state, than she calls for two or three more. There is a good deal of wit in all this; but it seems to me (with all respect to the author) to be carrying the joke a great deal too far. I cannot yet think, that the armies of the allies were of this way of thinking; and that, when they evacuated all these countries, it was a stratagem of war to decoy France into ruin — or that, if in a treaty we should surrender them for ever into the hands of the usurpation, (the lease, the author supposes,) it is a master-stroke of policy to effect the destruction of a formidable rival, and to render her no longer an object of jealousy and alarm. This, I assure the author, will infinitely facilitate the treaty. The usurpers will catch at this bait, without minding the hook, which this crafty angler for the Jacobin gudgeons of the New Directory has so dexterously placed under it.

'Every symptom of the exacerbation of the publick malady is, with him, (as with the doctor in Moliere,) a happy prognostick of recovery. Flanders gone — *Tant Mieux*. Holland subdued — charming! Spain beaten, and all the hither Germany conquered. Bravo! Better and better still! But they will retain all their conquests on a treaty! Best of all! What a delightful thing it is to have a gay physician, who sees all things, as the French express it, *Couleur de Rose!* What an escape we have had, that we and our allies were not the conquerors! By these conquests, previous to her utter

utter destruction, she is "wholly to lose that preponderance, which she held in the scale of the European powers." Bless me! this new system of France, after changing all other laws, reverses the law of gravitation. By throwing in weight after weight, her scale rises; and will, by and by, kick the beam. Certainly there is one sense, in which she loses her preponderance: that is, she is no longer preponderant against the countries she has conquered. They are part of herself. But I beg the author to keep his eyes fixed on the scales for a moment longer, and then to tell me, in downright earnest, whether he sees hitherto any signs of her losing preponderance by an augmentation of weight and power. Has she lost her preponderance over Spain, by her influence in Spain? Are there any signs, that the conquest of Savoy and Nice begins to lessen her preponderance over Switzerland and the Italian states — or, that the Canton of Berne, Genoa, and Tuscany, for example, have taken arms against her, or, that Sardinia is more adverse than ever to a treacherous pacification? Was it in the last week of October, that the German states showed, that Jacobin France was losing her preponderance? Did the King of Prussia, when he delivered into her safe custody his territories on this side of the Rhine, manifest any tokens of his opinion of her loss of preponderance? Look on Sweden and on Denmark: is her preponderance less visible there?'

According to the noble Lord, France, extended as it then was, would very soon split into a great number of small republics: on which supposition Mr. Burke thus comments:

'Speculate on, good my Lord! provided you ground no part of your politicks on such unsteady speculations. But, as to any practice to ensue, are we not yet cured of the malady of speculating on the circumstances of things totally different from those, in which we live and move? Five years has this monster continued whole and entire in all its members. Far from falling into a division within itself, it is augmented by tremendous additions. We cannot bear to look that frightful form in the face as it is, and in its own actual shape. We dare not be wise. We have not the fortitude of rational fear; we will not provide for our future safety; but we endeavour to hush the cries of present timidity by guesses at what may be hereafter, — "To-morrow and to-morrow and to-morrow." — Is this our style of talk, "when all our yesterdays have lighted fools the way to dusty death?" Talk not to me of what swarm of republicks may come from this carcass! It is no carcass. Now, now, whilst we are talking, it is full of life and action. What say you to the Regicide empire of to-day?'

The remark sounds strangely in the mouth of the late ambassador at the Hague, "that governments will have learned not to precipitate themselves into embarrassments by speculative wars; and that sovereigns and princes will not forget, that steadiness, moderation, and economy are the best supports of the eminence, on which they stand." Accordingly, Mr. Burke observes on it:

'I suspect he has a sort of retrospective view to the American war as a speculative war, carried on by England upon one side, and by Louis the XVIth on the other. As to our share of that war, let reverence to the dead, and respect to the living, prevent us from reading lessons of this kind at their expense. I don't know how far the author may find himself at liberty to wanton on that subject, but, for my part, I entered into a coalition, which, when I had no longer a duty relative to that business, made me think myself bound in honour not to call it up without necessity.'

We see what a task had been imposed on the noble author; and we cannot wonder that, in executing it, any man should appear to disadvantage, especially when the ground is disputed by such an adversary as Mr. Burke: who, be it recollected, made his attack on him as the herald of the war, the writer of the famed Hague manifesto. It was on their common principles that he forms his onset; and, although labouring under great bodily infirmities, he displays on the occasion all the vigour and alertness of youth: suffering no advantage to escape him, and never permitting his opponent to be indebted to his inertness or his indulgence. It is to be observed, however, that the weapons of the victorious combatant suited only this particular warfare with *quondam* disciples, who had viewed the Revolution in the same light with himself, who had shared his sentiments on the subject, and who had until very lately been warm partizans of the war: while it should not be overlooked that there were other adversaries, who from the beginning had set their faces against hostilities, and who, before one drop of blood had been shed in the war of the Revolution, had contended for principles which would have preserved peace to England, and restored that of the continent; — those very principles which were lately proclaimed by the first potentates of Europe with such general approbation. Although these doctrines were urged with matchless ability and eloquence, they made no impression: mankind were not yet ripe for them; and it required years of calamity to establish their authority. These Mr. Burke declined to combat: he represented them as too preposterous to deserve notice; and in this view he was sanctioned by the general sentiment of the times. The principles which he maintained here, and in his former Letters on a Regicide Peace, and which he reproaches his associates with deserting, form only one head of those that distinguish his later works; namely, those which respect the external regulations of France. The policy which, he argues, should be observed towards that country is that of open, direct, and unqualified coercion; and the end proposed to be answered by these principles having lately appeared to be accomplished, it may

may not be improper to make a few observations on them and the fate which attended them, previously to the recent extraordinary restoration of Napoleon Bonaparte.

Many persons have contended that these and the other principles of Mr. Burke relative to France were inconsistently held by him; be this as it may, it cannot be denied that not only did he maintain them with extraordinary talents and the most ardent zeal, but that, when first announced, they were almost universally well received. People of all classes and descriptions seemed eager to profess them; rank and fashion declared for them; at home, they were not only countenanced but profusely rewarded and brought into action; foreign potentates also applauded them; they were proclaimed in manifestos, adopted in cabinets, conducted into the field, and supported by immense armies. This triumph, however, did not last long; indeed, scarcely was the new school opened, before the leading disciples deserted; and it was the singular fate of the new principles to be discarded by their earliest and staunchest adherents, by practical statesmen and by men of business. After a considerable interval, we behold the first powers in Europe, of their own free will, and when in a situation apparently the best fitted to inforce them, sit as it were in deliberate judgment on them, and solemnly and publicly disclaim them; not, however, until they had undergone repeated trials, and had been found in almost every instance to produce effects the reverse of those which had been promised, to strengthen what they had been employed to demolish, and to establish what they were used to subvert. It happens very singularly that the wars of the Revolution, which Mr. Burke laboured so much to excite, terminated in a formal repeal of his principles, — the principles on which they were established, and frequently renewed. Will the countenance shewn to the system of Mr. Burke account for what we consider as a deep stain in the escutcheon of England, as bearing a part in late transactions? The proclamation from Frankfort was issued by the arbitrary governments of the continent, and yet is worthy of the most free. Why was England not a party to it? Was it because of the sanction which she had given to different doctrines?

This fragment on a Regicide Peace is followed by a collection of letters; which, although in the epistolary form, may be considered as so many small tracts on political topics, and seem to have been penned as if to meet the public eye. At the head of them stands a letter to the late Empress Catharine, in answer to verbal compliments which her ambassador had been instructed to deliver to Mr. Burke, on account of his writings on the French Revolution: but the great publicist was not honoured

noured with a single line from the august personage; which appears rather singular, when it is considered that she had been for many years the regular and familiar correspondent of several of the French philosophers. Mr. Burke compliments her Imperial majesty on her having an ambassador at Coblentz; where, he says, in an oracular manner which he knew at times very well how to assume, are to be found the king and the nation of France. — Another of these letters well deserves notice on account of its admirable contents; it relates to a project which had before been frequently canvassed, but which we are told it was then seriously intended to carry into execution; namely, to impose a tax on Irish absentees. The subject here undergoes a very masterly discussion, conducted in Mr. Burke's best manner. Never were the mischiefs of short-sighted policy placed in a clearer light, or an oppressive measure more completely exposed. The matter, we presume, is for ever set at rest.

We may now advert to two pieces which, at the time of their being penned, did not yield in attraction to any of the productions in the voluminous collection before us; nor are they without very deep interest in themselves, which is extremely heightened, moreover, by their contrast with the tracts amid which they appear relative to the French Revolution. On the whole, we regard them as great curiosities. Although they are now published for the first time, they are of a remote date, reaching back to the period of the American war. They consist of two addresses, one to the king, and the other to the American colonies, which were at that time in a state of open insurrection against the parent-country, and they were intended, we are told, to have been presented on the occasion of a proposed secession from parliament of those members of both houses who voted in opposition: a measure which, we are informed, had likewise been determined, but, for reasons that do not appear, was never carried into execution, on which account (we suppose) these papers lay dormant. No sooner do we cast our eyes on these tracts, than we wholly lose sight of the person with whom we have lately been so much in converse; who was the very pink of loyalty and the idolater of established authority, who deemed it the highest crime to lift up a finger against despotism, and in whose judgment a people at variance with its rulers must cease to be a nation, and can consist only of rebels. This most supple individual now altogether disappears; we no longer listen to his smooth harangues, but our ears are assailed by the loud complaints of some turbulent republican, or, to speak according to the modern fashion, a rank jacobin. Yet it is no other than Mr. Burke himself, who, in the first

of these addresses, tells the king that the disorders which prevail in the colonies are owing to the usual and natural causes of such events, to plans laid in obstinacy and pursued with weakness, and that the insurrection cannot have taken place without occasion. He reprobates in the strongest terms the severity of the measures adopted against the colonies; such measures, he asserts, *ought* to fail, and he predicts that they will: but, should it prove otherwise, he says, the result would be fatal to the liberties of the mother-country. He consequently applauds the resistance, insists on the deep interest which the subjects at home have in its success, and deprecates its discontinuance until its object has been fully attained. In *this* production, we recognize the intrepid statesman who was wont to declare that he did not know "how to frame an indictment against a whole people! or to find a verdict of guilty against a nation:" — in *this* paper, liberty is held up as paramount to every thing else, and nought besides is worthy of our consideration: to intrench on her or to violate her rights is the height of misdoing; not to provide against casualties which may prove injurious to her is a heinous offence; and openly to outrage her is to introduce distraction into a state, and to prepare for its ruin. The liberty of our Americans cannot, the author says, be invaded, without endangering that of Great Britain: she cannot be ill-treated in the colonies without suffering at home; and no affront can be offered to her on the other side of the Atlantic, without her receiving an insult among ourselves, which it is the bounden duty of her friends to resent. — Did ever the language of liberty assume a more lofty tone, or were ever the rights of the people carried farther? When was the maxim that the end of government is the well-being of the governed more strenuously maintained, than in this address to royalty? Mr. Burke tells the king:

'We are sure that we must have your Majesty's heart along with us, when we declare in favour of mixing something conciliatory with our force. Sir, we abhor the idea of making a conquest of our countrymen. We wish, that they may yield to well ascertained, well authenticated, and well secured, terms of reconciliation; not, that your Majesty should owe the recovery of your dominions to their total waste and destruction. Humanity will not permit us to entertain such a desire; nor will the reverence we bear to the civil rights of mankind make us even wish, that questions of great difficulty, of the last importance, and lying deep in the vital principles of the British constitution, should be solved by the arms of foreign mercenary soldiers.'—

'What, gracious Sovereign, is the empire of America to us, or the empire of the world, if we lose our own liberties? We deprecate this last of evils. We deprecate the effect of the doctrines, which must

must support and countenance the government over conquered Englishmen.'—

'Sir, your throne cannot stand secure upon the principles of unconditional submission and passive obedience; on powers exercised without the concurrence of the people to be governed; on acts made in defiance of their prejudices and habits; on acquiescence procured by foreign mercenary troops, and secured by standing armies. These may possibly be the foundation of other thrones; they must be the subversion of yours. It was not to passive principles in our ancestors, that we owe the honour of appearing before a sovereign, who cannot feel that he is a prince, without knowing, that we ought to be free. The Revolution is a departure from the ancient course of the descent of this monarchy. The people, at that time, re-entered into their original rights; and it was not because a positive law authorized what was then done, but because the freedom and safety of the subject, the origin and cause of all laws, required a proceeding paramount and superiour to them. At that ever memorable and instructive period, the letter of the law was superseded in favour of the substance of liberty. To the free choice, therefore, of the people, without either king or parliament, we owe that happy establishment, out of which both king and parliament were regenerated. From that great principle of liberty have originated the statutes, confirming and ratifying the establishment, from which your Majesty derives your right to rule over us. Those statutes have not given us our liberties; our liberties have produced them. Every hour of your Majesty's reign, your title stands upon the very same foundation, on which it was at first laid; and we do not know a better, on which it can possibly be placed.'

The design which this address announces, it will be observed, is not less momentous than the language in which it is penned is bold. It announces, if we may so express ourselves, a sort of mutiny in civil affairs; since high functionaries desert their posts, and the machine of government, as far as it depends on them, is brought to a stand. Without pursuing the subject farther, it is clear that the measure is an extreme one; and yet it was one which Mr. Burke not only sanctioned, but of which most probably he was the author.—The same free principles and the same fearless language distinguish the other address; and these two tracts pourtray Mr. Burke to the life, presenting him to us such as he is known to have been at the time when they were penned. Is it not natural, then, here to exclaim, can this be the same person with him who laments the subversion of a despotic government, who mourns over the downfall of a most oppressive hierarchy, who condemns the suppression of monastic institutions, who regrets that chivalry does not still exist, and who expresses his sorrow that its gallant knights are replaced by calculators and economists? But, say his warm partizans, the American and the French

Revolutions are so different, that the friend of the one may without any imputation be the enemy of the other. To us it appears that a proposition less tenable than this can scarcely be asserted. If Mr. Burke was consistent, how came he, at the very period of the alleged change in his politics, to discard his bosom-friends, to turn his back on and anathematize his former political associates and supporters, and to send forth publications which a Dundas or a Rigby would not have disowned? Why were these publications so much the delight of courtiers and court-dependents, and the author of them the constant theme of their panegyric? What so completely made his peace at court, and insured to him its lavish bounty and to his adherents so ample a share of political power? Are not these the clear symptoms of apostacy? Are not these its rewards? The same conclusion is fortified by numberless slighter circumstances. Would the Mr. Burke of the American war have spoken in such gentle terms, and with such good humour, of the liberticide doctrines of Reeves, as the Mr. Burke of the French Revolution; or would he have so exultingly hailed enactments, which entrenched very considerably on our antient rights? Can we fail to remark, also, how differently an exalted personage is treated in these writings and on former occasions? Whenever his august name is in question in Mr. Burke's later productions, in what honied phrases is every remark conveyed, what indirect adulation is practised, what care is taken that every thing which is said shall please, and how studiously is all recurrence to offensive topics avoided! If his readers will acknowlege his present infallibility, he seems not to care what errors they impute to him in times past.

So far, then, are we from acceding to the opinion which we have been disputing, that we believe that the whole range of human annals does not supply an instance of inconsistency so flagrant as that of Mr. Burke, where a change so great took place in so eminent a person at so late a period of life. We by no means think that Mr. Burke did not in reality disapprove extremely of the manner in which the French Revolution was conducted: he seems very early to have discovered the errors of its leaders, and to have anticipated its failure: but we can never suppose that the representations which he gave of it were the sole results of his cool and dispassionate reflections. We are of opinion that he took up the subject with a view to personal advantage, and that he studied less to deal fairly with it than to give pleasure in a high quarter: we do not mean to intimate that he advanced any actual sentiment which he did not himself entertain; our charge against him is that he intentionally treats the question partially, and has

has suppressed observations which must have occurred to him, but which did not favour his purpose. When he commenced the discussion, his prospects were very dark. In the ordinary course of things, he had no chance of repairing his fortunes; and after a most laborious public life, he could only look to old age in a state of penury: while in the French Revolution, and in the view of it which he entertained, he beheld the means of reconciling himself to power, and of retrieving his circumstances. On any other supposition, it is difficult to account either for the imperfect manner in which he treats his subject, or for the intemperate observations which he advances, and which are so widely at variance with his former conduct and principles. Be it remembered, moreover, that, if at times he opposes power, it is on the side which is most agreeable to it; and that he rather combats measures forced on it, than its own secret aims and wishes. In his liberticide tenets, resentment also may have had some share; since the abhorrence which the people had shewn to the Coalition, and the opposition which they made to the India-bill, (both his measures,) had probably not ceased to rankle in his bosom, and may account both for the ardent loyalty with which he seemed latterly inspired, and for the expressions of contempt for his old friends the people which sometimes escape him.

If, however, in this class of his writings Mr. Burke does not appear in his natural character, and does not even affect that fair and dispassionate manner for which, on other occasions, he seeks to have credit given him, and which was more to be expected from him when treating of an event which had happened in another country:—if, instead of conducting himself with impartiality, we find him to be here, as we have already said, the mere advocate, seeking only to produce effect, and not scrupling to avail himself of every art to recommend his cause;—it must be acknowleged that his literary displays evince the highest merit, and in this respect leave his other productions far behind. Here the bursts of eloquence are both more frequent and more brilliant, exhibiting a greater profusion of art and ornament, and a higher finish. The reader who can separate good from evil will find in them an abundance of choice collateral matter, rare information, excellent practical remarks, striking allusions, profound criticism, and admirable observations, on all topics connected with government. It is a fact not less singular than true, that in these writings, where the author's principles are the least founded, his statements the most incorrect, and the tendency of his labours the most injurious, still his pages fascinate the most.

most. It becomes, therefore, highly important to guard the inexperienced against confounding that which is deleterious in them with that which is salutary. To this end we can lay down no safer rule for young readers than that of perusing this author chronologically; studiously making themselves masters of his more early works before they enter on his later performances; and opposing to the dreams of age the reflections of manhood. In his later writings, scarcely a noxious sentiment occurs for which an antidote is not to be found in his earlier productions; and scarcely is any thing objectionable asserted by Mr. Burke the courtier, which is not refuted by Mr. Burke the patriot. Thus shall we make this mighty giant repair the mischief which he himself has effected, and this formidable champion will be faced by an adversary in no respect unworthy of him. We admit that it is not an easy matter to find a person competent to assail him: but to the opponent here proposed surely no objection can be made. If one of his early antagonists has desired us to place no confidence in his animadversions, we would hope that no exceptions can be taken against answers furnished by himself. To such answers, then, we advise the reader to have recourse; and we think that no others will be wanted. In running a comparison, however, between the former and the posterior performances of this celebrated author, we would not be understood in the least to sanction the intemperance which disfigures both, but which greatly predominates in the latter.

A large portion of the posthumous tracts before us relates to the situation of the Irish Roman Catholics. In the present advanced period of the world, it were much to be wished that labours of this sort had less interest, and were less needed: but, in the retrograde state into which, on this subject, we have been strangely thrown, we know of no writings better calculated to restore us to our former situation, and to give us an impulse in the right direction, than these enlightened writings of Mr. Burke. At an early period of his life, he appears to have paid particular attention to this important topic, to have planned a considerable work respecting it, and to have made some preparations for its accomplishment. These beginnings occur in the present volumes, and, we are sure, will be perused by every lover of religious liberty with regret that the design has not been completed. Our boundaries compel us to deny ourselves the pleasure of laying before the reader any ample specimens of these essays, which are so admirable and so full of promise. One, however, we shall take the liberty of offering. A high functionary having

having lately signalized himself by going, as it was thought, somewhat out of his way in order to exclude Catholics from seats in parliament, let us hear what were the sentiments of Mr. Burke on that question, in his letter to Mr. Smith:

'As to the capacity of sitting in parliament, after all the capacities for voting, for the army, for the navy, for the professions, for civil offices, it is a dispute *de lanâ caprinâ*, in my poor opinion; at least on the part of those who oppose it. In the first place, this admission to office, and this exclusion from parliament, on the principle of an exclusion from political power, is the very reverse of the principle of the English Test Act. If I were to form a judgment from experience rather than theory, I should doubt much whether the capacity for, or even the possession of, a seat in parliament did really convey much of power to be properly called political. I have sat there, with some observation, for nine-and-twenty years, or thereabouts. The power of a member of parliament is uncertain and indirect; and if power rather than splendour and fame were the object, I should think that any of the principal clerks in office, to say nothing of their superiours, (several of whom are disqualified by law for seats in parliament,) possess far more power than nine-tenths of the members of the House of Commons. I might say this of men, who seemed from their fortunes, their weight in their country, and their talents, to be persons of figure there; and persons too not in opposition to the prevailing party in government.

'But be they what they will, on a fair canvass of the several prevalent parliamentary interests in Ireland, I cannot, out of the three hundred members, of whom the Irish parliament is composed, discover that above three, or at the utmost four, Catholicks, would be returned to the House of Commons. But suppose they should amount to thirty, that is to a tenth part, (a thing I hold impossible for a long series of years, and never very likely to happen,) what is this to those, who are to balance them in the one house, and the clear and settled majority in the other? For I think it absolutely impossible, that, in the course of many years, above four or five peers should be created of that communion. In fact, the exclusion of them seems to me only to mark jealousy and suspicion, and not to provide security in any way.'

Contending strenuously for the admission of Catholics to their civil rights, Mr. Burke states what was the bearing of his own mind on the subject of religion:

'I do not pretend to take pride in an extravagant attachment to any sect. Some gentlemen in Ireland affect that sort of glory. It is to their taste. Their piety, I take it for granted, justifies the fervour of their zeal, and may palliate the excess of it. Being myself no more than a common layman, commonly informed in controversies, leading only a very common life, and having only a common citizen's interest in the church, or in the state, yet to you I will say, in justice to my own sentiments, that not one of those zealots for a Protestant interest wishes more sincerely than I do, perhaps not half

so

so sincerely, for the support of the Established Church in both these kingdoms. It is a great link towards holding fast the connection of religion with the state; and for keeping these two islands, in their present critical independence of constitution, in a close connection of *opinion and affection*. I wish it well, as the religion of the greater number of the primary land-proprietors of the kingdom, with whom all establishments of church and state, for strong political reasons, ought in my opinion to be firmly connected. I wish it well, because it is more closely combined than any other of the church systems with the *crown*, which is the stay of the mixed constitution; because it is, as things now stand, the sole connecting *political* principal between the constitutions of the two independent kingdoms. I have another, and infinitely a stronger, reason for wishing it well; it is, that in the present time I consider it as one of the main pillars of the Christian religion itself. The body and substance of every religion I regard much more than any of the forms and dogmas of the particular sects. Its fall would leave a great void, which nothing else, of which I can form any distinct idea, might fill. I respect the Catholick hierarchy, and the Presbyterian republick. But I know that the hope or the fear of establishing either of them is, in these kingdoms, equally chimerical, even if I preferred one or the other of them to the establishment, which certainly I do not.'

Towards the close of this letter to his son, Mr. Burke loses his temper, and forgets the obligations recently conferred on him by the British government, which he here treats with as little ceremony as he is accustomed to bestow on the Jacobins. The *natale solum* takes entire possesion of his mind, he is all over the Irishman, and is alive only to his country's wrongs. He reminds Britain of her delinquencies in past times, and sets before her the dreadful list of her successive confiscations, the inheritances under which he pronounces to be *tristes et luctuosæ successiones*.

We cannot help pausing here, in order to observe how singular it is that, according to Mr. Burke, in this country, in America, and in Ireland, in all state-commotions, it is the government which is in fault, — it is *mis*-government which occasions public disturbances; while the subjects have invariably right on their side, and, in resisting authority, act only a becoming and laudable part. Yet in France the case is directly the reverse; there, the government is always immaculate, and the rulers never give provocation, but the subjects are guilty of wanton rebellion, and have not even pretences to excuse or palliate their disaffection; their governors may compel subjection by force; and it is even the duty of surrounding states to assist in inflicting on them exemplary chastisement. If such were the duty of surrounding states towards France in the days

of her Revolution, why was it not their duty to co-operate with Britain in reducing Mr. Burke's favourites, the American insurgents? To this difficulty, and others of a similar sort, Mr. Burke never deems it proper to advert.

Although we do not agree with much that is contained in extracts which are given in this collection (Vol. x.) from certain of Mr. Burke's speeches in parliament, we still set a high value on these fragments, and deem them intitled to most serious consideration; they are ingenious, logical, and dispassionate; in every respect forming a contrast with his writings on French affairs. So admirable also are his observations on dramatic performances, which follow, that we are sure every lover of polite literature will regret that he did not write more on the same topic; and his 'Abridgment of English History' deserves high praise. Down to the close of the reign of William the Conqueror, it far exceeds, in our judgment, any of our compilations; and the narrative, although very concise, contains numerous observations which are worthy of the author, and which throw the greatest light on the subject. We could wish that, to this period, the abridgment were published in a separate form, to be put into the hands of youth.

The two concluding posthumous volumes relate solely to the affairs of India. We never contemplate this class of Mr. Burke's labours without feeling for him the highest veneration. They were indeed those on which he valued himself the most, and bestowed by far the largest portion of his time and exertions. To us they appear to be the greatest and most important that ever were performed by an individual for his country. In order to draw public attention to the enormities practised in our newly acquired territories in the East, where, under the pretence of governing, robbery and extortion and every species of oppression were practised, — to place these afflicting scenes fully in our view, — to interest British sensibility in the calamities of India, and cause British tears to be shed over the sufferings of its unprotected inhabitants, — was a task truly worthy of his eloquence and of the ascendancy over the public mind which his talents had acquired for him. How worthy of admiration were the undaunted spirit, firmness, and perseverance, which undertook in those remote climes to temper lawless dominion with equity, to render accountable those rulers who seemed out of the reach of controul, to confine unlimited power within the rules of justice, and to reduce the colossal system of oppression under which India had so long groaned! Yet this is not all. In his pages are contained the strongest motives to induce an imi-

imitation of his own great labours; from him we learn that the strength and permanence of states depend on their observance of justice; and by him we are assured that a wise and paternal administration pervading the entire mass, as well the remotest dependencies as the metropolis itself, can alone render them secure. He insists that oppression cannot be practised in the most distant subject-region, without danger to the mother-country; while he maintains that, if the rights of any such colony are protected, the good government of the parent-state is in proportion strengthened.

Although, then, the demerits of Mr. Burke are great and aggravated, let us not forget that his services are such as cannot easily be paralleled. If we have seen him wage fierce hostilities against liberty, and aim his mighty blows at the cause of the people, be it remembered that this sacrilege was attempted at the close of a life which had been devoted to promote the best interests of the state; during which he had been the zealous asserter of freedom, the steady friend of popular rights, the supporter of liberal maxims, the vigilant and jealous guardian of the constitution, the powerful assailant of western oppression, the undaunted prosecutor of eastern delinquency, and the unalterable friend of Ireland and of religious liberty. We own that, bearing in mind the multitude of his services, we feel urged by an irresistible impulse to assign him a rank among the most distinguished friends of humanity, and the first benefactors of his native land. Let us recollect that other splendid characters have been sullied by great blots, and yet posterity has deemed it but just, in consideration of their extraordinary merits, to overlook their offences. The illustrious ATHENIAN statesman received a bribe; yet, whenever he presents himself to our recollection, we think only of the matchless orator and the faithful friend of his country. The incomparable MORE, in his later days, became a persecutor, and is said with his own hands to have inflicted torture; yet with his bright name we never associate this odious feature, but, whenever his image is called forth in our minds, the fine genius, the consummate scholar, the upright judge, the man of unbending integrity and sublime virtue, the boast of his nation and the ornament of his age, engages our attention and fills our thoughts. CRANMER apostatized, but he never occurs to us otherwise than as the father of our Reformation, the zealous friend and the indefatigable follower of truth. To a similar courtesy, the memory of no man is more intitled than that of EDMUND BURKE.

We cannot dismiss this article without expressing our hope that it may not be long before the right reverend editor redeems

his promise of sending forth the remaining works of his author, and of giving an account of his life.*

*It may not be unacceptable to our readers, if we subjoin a complete list of Mr. Burke's works, here collected, with references to the accounts of them in the several volumes of our Review.

(Vol. I.) *Vindication of Natural Society*, 1756. M. Rev. Vol. xvi. p. 473. — *Inquiry into the Sublime*, 1757. M. R. Vol. xvi. p. 473. — (Vol. II.) *Short Account of a Short Administration*, 1766. M. R. Vol. xxxv. p. 160. — *Observations on the State of the Nation*, 1769. M. R. Vol. xl. pp. 143. 191. — *Thoughts on the Causes of Discontents*, 1770. M. R. Vol. xlii. p. 379. — *Speech on American Taxation*, 1774. M. R. Vol. lii. p. 78. — (Vol. III.) *Speeches at Bristol*, 1774. M. R. Vol. li. p. 394. — *Speeches on Conciliation with America*, March 1775. M. R. Vols. lii. p. 543. and liii. p. 73. — *Letter on the Affairs of America*, 1777. M. R. Vol. lvi. p. 467. — *Two Letters on the Trade of Ireland*, 1778. M. R. Vol. lviii. p. 390. — *Speech on the Independence of Parliament and Œconomical Reform*, Feb. 1780. M. R. Vol. lxii. p. 241. — *Speeches at Bristol*, 1780. M. R. Vol. lxiii. p. 385. — (Vol. IV.) *Speech on the East-India Bill*, 1783. M. R. Vol. lxx. p. 152. — *Representation to his Majesty*, 1784. (New.) — *Speech on the Debts of the Nabob of Arcot, and Appendix to Do.* 1785. M. R. Vol. lxxiii. p. 462. — (Vol. V.) *Speech on the Army-Estimates*, 1790. M. R. *N. S.* Vol. i. p. 447. — *Reflections on the French Revolution*, 1790. M. R. Vol. iii. pp. 313. 438. — (Vol. VI.) *Letter to a Member of the National Assembly*, 1791. M. R. Vol. v. p. 319. — *Appeal from the New to the Old Whigs*, 1791. M. R. Vol. vi. p. 296. — *Letter to a Peer of Ireland*, 1782. (New.) — *Letter to Sir H. Langrishe*, 1792. M. R. Vol. vii. p. 441. — (Vol. VII.) *Hints for a Memorial to Monsieur M.* 1791. M. R. Vol. xxv. p. 80. — *Thoughts on French Affairs*, 1791. M. R. ib. p. 82. — *Heads for Consideration on present Affairs*, 1792. (New.) — *Remarks on the Policy of the Allies*, 1792. M. R. ib. p. 83. — *Observations on the Conduct of the Minority, in a Letter to the Duke of Portland*, 1793. M. R. Vols. xxii. p. 223. and xxv. p. 87. — *Preface to Brissot's Address to his Constituents, translated, and Appendix.* (New.) — *Letter to W. Elliot, Esq. on the Duke of Bedford's Speech*, 1795. M. R. Vol. xxv. p. 87. — *Thoughts on Scarcity*, 1795. M. R. Vol. xxxiii. p. 329. — (Vol. VIII.) *Letter to a Noble Lord*, 1796. M. R. Vol. xix. p. 314. — *Letters on a Regicide Peace*, 1796. M. R. Vols. xxi. pp. 306. 430. and xxv. p. 89. — The contents of Vols. IX. X. XI. and XII. are stated in the foregoing article.

We find also in our pages an account of some productions of Mr. Burke's pen which are not (we believe) included in this edition; viz. *Letter from a Gentleman in the House of Commons*, 1780, M. R. Vol. lxii. p. 485., ascribed to Mr. B. by the editor, and by the Reviewer; — *Two Letters, on the French Revolution*, M. R. Vol. v. New Series, p. 348.; — *Speech in Parliament, 22d May* 1794, *in Answer to Observations on the Report of the Committee of Managers*, M. R. Vol. xiv. N. S. p. 229.

Art.

ART. VI. *Transactions of the Society, instituted at London, for the Encouragement of Arts, Manufactures, and Commerce;* with Premiums offered in the Year 1812. Vol. XXX. 8vo. pp. 300. 10s. 6d. Boards. White, Cadell and Davies, &c. 1813.

IF we have been rather tardy in announcing the appearance of this volume, the delay has not arisen from any change of opinion respecting the utility of the Society. No institution in this or any other country has been more instrumental in augmenting the scope of human power by various kinds of machinery, or in promoting the improvement of the peaceful arts of the civilized state. Though other societies may be more celebrated for depth of scientific and philosophical research, this stands distinguished for the multiplicity of its practical benefits; and its notices under each class are often highly interesting to persons in the general walks of life. Exertions which would not otherwise have been made are stimulated by its proferred rewards; and we are never presented with a volume of its Transactions without perceiving that agriculture and the arts, manufactures and trade, are to a certain extent aided by its patronage. We have pleasure therefore in being able to report, from the evidence before us, that this Society continues in a flourishing state.

The papers of which we are proceeding to give some account are arranged in the usual way, and introduced by a preface from the pen of the secretary, containing a summary view of the contents of the volume; as also by a list of premiums for useful inventions, discoveries, and improvements. This list includes upwards of 200 articles, in which rewards are held out for the attainment of certain specific objects; and the Society concludes with observing that, in pursuing its plan, it has already expended above *fifty thousand pounds, advanced by voluntary subscription of its members, and legacies bequeathed.* Such statements are highly creditable to this country; and perhaps we may assert, without the risk of contradiction, that in no other is so much public good effected by funds obtained from spontaneous contribution.

The class of AGRICULTURE contains several papers, the first of which, (honoured with the gold medal,) comes from that spirited and intelligent planter Dr. Ainslie, of Dover-street, whose communications to the Society we have noticed in preceding volumes. He here not only specifies the result of *Additions which have been made to his former Plantations, at Grizedale in Lancashire,* (*viz.* 151,240 *forest-trees,*) and presents us with the grand total of forest-trees planted by him, viz. 378,563, but also offers some very valuable remarks on the necessity of bold and repeated thinnings. 'No man,'

says he, 'will ever plant to profit, who does not go through his plantations early with an axe in his hand and a cold calculating heart.' He mentions plantations which have been absolutely ruined for want of this said clearing axe, and we in our rambles have observed others in the same predicament. Dr. A. reports an observation made to him many years ago by an old gentleman, "that any fool could plant, but only a wise man could rear timber;" and we offer it third-hand to our readers, hoping that it will be sounded in the ears of planters.

Following the example of Dr. Ainslie, Mr. Miles Braithwaite, of Kendal, in Westmorland, has been engaged in clothing with trees a soil which was in other respects not very promising; and he reports to the Society the particulars of *a Plantation of sixty thousand timber trees, near Hawkeshead, in Lancashire.* Of this number, 45,600 were larches; and the quantity of land planted was about 22¼ acres, interspersed with rocks.—The lesser silver medal was given to Mr. B.

John Austin, Esq. of Grange, near Strabane, in the county of Tyrone, Ireland, details an account of his having in 1806 *Embanked about* 300 *Scotch acres of a Swampy Marsh*, over which the sea flowed at spring-tides; and by drainage, in addition to the embankment, he brought land which was before nearly useless, into so high a state of cultivation as to produce from 3 to 4 tons of hay per acre, and to let on an average at 6*l* per acre. Subsequent mention is made of a farther embankment of nearly 100 acres; and Mr. Austin complains of the expence as having been almost ruinous to him: but no items of this expence are given, and without them the paper is so defective that we think it scarcely ought to have been rewarded with the gold medal.

A communication from the Reverend Dr. Francis Haggitt, of Durham, acquaints us with his *Improvement, by underdraining, of* 50 *acres of boggy land, at Piddington, near Durham.* This clergyman, though he had only a life-interest in the estate, as prebendary of Durham, undertook in a very spirited manner the drainage of a farm which was little better than a morass; and thus he made the 50 acres of land, which before his improvements were worth at most only 2*s.* 6*d.* per acre, yield an annual rent of 100*l.* Little matters did not discourage Dr. H.; and to aid similar exertions we shall transcribe the account of his process:

'The drains vary in depth from three to seven feet, according to circumstances, and are laid in the conduit form with side-stones, and a cover, and (wherever it appeared necessary) with flag-stones at the bottom, forming an open space of seven inches by five for the passage

sage of the water. But a difficulty occurred in many places on account of quick-sands, which were so loose and soft that the stones would have sunk in them; to obviate which, planks were laid at the bottom for the side walls to rest upon, with shoulders to prevent the stones from slipping inwards on the boards; and by this contrivance any dislocation of the drain was effectually prevented.'

Dr. H. has not been guilty of the omission just noticed, but adds that 'the whole expence of cutting the drains, quarrying and leading the stones, laying and filling-in, amounted to 822*l.* 2*s.* 4*d.*; and the timber for planking cost 25*l.* For a clergyman, who had only a life-interest in the estate which he was improving, this was a large sum to expend: but, had it been his freehold, it would have been a small sum for such a benefit.—Here the gold medal was properly awarded.

A similar account follows, of the *Draining and improving of twenty-one acres of Boggy Land, at Clapham, in the County of York*, by Major Bryan Hesleden, 1st West York regiment of Militia. The expence of cutting and covering the drains, blowing up the rock which obstructed the work, carrying the main-drain through a hill, and dressing the surface with lime, is stated at 365*l.* 2*s.* — The lesser silver medal rewarded this undertaking.

Admeasurements of the progressive growth of timber are of great use in calculating the value of plantations; and the paper of J. H. Moggridge, Esq. of Laurumney, near Newport, Monmouthshire, *including a table of the Growth of Trees* from 1805 to 1810, in a plantation of four acres made in 1793 on very unfavourable soil, communicates information which, in addition to Mr. Waistell's tables given in a former volume of the Society's Transactions, may be useful to country-gentlemen. —The lesser silver medal was also adjudged to Mr. M.

J. C. Curwen, Esq. M. P. of Workington-hall, Cumberland, who has on many former occasions been noticed by us as a very able and spirited agriculturist, and who has been honoured with the rewards of the Society for his experiments on soiling cattle, and on feeding them with steamed potatoes, presents himself again before us, stating his *Method of feeding milch Cows with steamed food*, for which the lesser gold medal was awarded. It has for some years past been the system of this gentleman to give 'cooked food to all animals,' so that he may be considered as head-cook to his farm-yard-stock. Like the late Count Rumford, his object has been to cook with the least possible cost of labour and fuel; and he reports an apparatus now in use at the Schoose-farm, by the help of which he flatters himself that he has obtained complete success. The mode of using this apparatus, the articles and quantity of food

steamed, the method of conveying it to the cows, and the quantity and excellence of the milk which they produce, as well as their health and high condition, (though never suffered to be turned out,) are fully described, and especially demand the notice of the London cow-keepers; who may very advantageously steal a leaf out of Mr. Curwen's book *. The cows which are kept in the stalls are regularly carded and curried; and, as a proof of the richness of their milk, this fact is produced, that 12 quarts of it will give from 16 to 18 ounces of butter, which is little inferior to the quantity obtained at the height of the grass. For Mr. Curwen's calculations, table, and wood-cut representing the apparatus, we must refer to the volume.

According to a communication from C. T. Skurray, Esq. of Alverdiscot, near Barnstaple, Devon, (which was rewarded by the silver medal,) it appears that the *triticum æstivum, Blé Tremois* of the French, or *summer-wheat*, is a more valuable grain than it has hitherto been supposed to be; and that both farmers and the public are interested in its cultivation, since its produce is double that of the common wheat, and it is not subject to those blights and mildews which often attack corn sown in autumn. We need only copy Mr. S.'s evidence in favour of summer-wheat, which is bearded, and originally came from Jersey:

'1st. It may be sown with success so late as the 1st of May.
'2dly. It requires no extra culture beyond other spring corn.
'3dly. It is a better nurse to clovers, and grasses, than barley or oats.
'4thly. It contains more nourishment than common wheat.
'5thly. It yields (in soils unfit for winter wheat) a large increase.
'6thly. The straw is excellent fodder for cattle, and superior to barley straw.'

These advantages must recommend this kind of wheat: but let the farmer take notice that he should be careful to procure *the genuine seed*, since upwards of forty varieties of this species occur, some of which are so inferior as to yield little profit to the grower. After all, Mr. S. does not advise the sowing of summer-wheat in situations favourable to winter-wheat: but he mentions it as a resource in cases of failure, and states the following circumstance to enable us to estimate its value, that 'it sells in the market for the same price as good red Lammas-wheat, and is eagerly bought by the millers.'

* Mr. C. invites the cow-keepers about the metropolis to visit his Schoose-farm, and pledges himself to pay the expences of their journey if they find his statements to be erroneous.

Apibus quanta experientia parcis is a subject of the Virgilian muse; and the rearing of bees is laudably recommended by the Board of Agriculture, as well as encouraged by the premiums of this Society. It is not every situation, however, which is favourable to them; and, unless the neighbourhood furnishes a quantity of bee-pasturage, the stocks will never thrive. John Finch, Esq. of Red Heath, near Watford, Herts, informs the Society *that he had in his possession* 123 *stocks of Bees, which he had raised from a single swarm*, which he originally found in his orchard. Mr. F. is not sufficiently communicative on the subject of the quantity of honey which his numerous hives produce: but he enables us to guess whence his industrious colony "steal their balmy sweets," by describing his situation to be between two parks, where are a great number of lime-trees; and he adds that in his vicinity many acres of buck-wheat are sown, and the mountain-sage is very abundant. It is to be recollected that bees do not make honey, but merely collect it; and that, where no plants yielding honey are produced, the apiary will be a very unprofitable concern. The silver medal was conferred on Mr. F.

From the produce of fields and groves, whether obtained by the labour of men, of cattle, or of bees, we proceed to notice a contrivance or two for the profitable treatment of this produce; viz. the humble invention of *a Pot for preserving Butter from becoming rancid in warm weather or hot climates, by* Mr. Arthur Hodge, Bride-lane, Fleet-street: a *Churn*, by which butter may be easily and quickly made, by Mr. William Sampson, No. 20. Great Wild-street; and an *improved Instrument for Pruning young Trees, by* Mr. James Ogden of Dukinfield, Cheshire. Plates are subjoined, which give a clear idea of inventions. Ten guineas were adjudged for each of them, and the silver medal also to Mr. Sampson.

In the class of CHEMISTRY, we are presented with only three papers, occupying a few pages. The first respects the invention of *a Composition, forming a substitute for Portland-stone Chimney-pieces, by* Mr. Charles Wilson, No. 35. Worcester-street, Borough; for which 25 guineas were voted. The composition and process are fully described: but no mention is made of the hearth-slab, without which the chimney-piece would be incomplete; though Mr. W. adds that 'a common plain chimney-piece of his composition is sold at only seven shillings, and a reeded one, completely fitted up, at twenty-eight shillings.'

H. B. Way,

H. B. Way, Esq. of Bridport Harbour, with his maid-servant, Hannah Peters, next present themselves, the one as the contriver, the other as the kneader of *Bread, made from a mixture of Wheaten Flour and Potatoes.* The reader will perhaps smile on seeing Hannah Peters here *walked over the stage:* but she is introduced, we are gravely told, for her success in making this compound dough, as well as for her management of the oven; and, as this damsel figures so prominently in the Transactions of the Society for Arts, we hope that she will be allowed all due precedence among the maid-servants of her own parish. The committee report that Mr. Way's composition, prepared and baked by his maid Hannah, is a successful mode of making bread.

The last paper is a letter from the *Secretary of the Cork Institution, accompanied by fourteen specimens of Irish marbles.*

The POLITE ARTS furnish only two inconsiderable communications, and both from the same person, Mr. R. D. Cathery, No. 9. Mead-row, near the Asylum, Lambeth; the first detailing his *Method* (which is very simple) *of fixing Chalk Drawings*, and the other exhibiting his mode of preparing *Transparent Paper, for the Use of Engravers and Painters.* For the fixing of chalk drawings, gum or isinglass is employed; and for rendering paper transparent, spirit or oil of turpentine, with two other ingredients. Twenty guineas, and five guineas, were voted to Mr. C.

The Papers in MANUFACTURES are not much more numerous, but of more importance, than those in the last-mentioned class. In the 23d Vol. of the Society's Transactions, *A Machine for crooking and cutting Wires for Cards employed in carding Cotton and Wool*, by Mr. Joseph Beard, of Coggeshall, Essex, was noticed as having been honoured with a distinguished premium: but the account then given of this machine was unaccompanied with a *descriptive plate*, owing to the difficulty of explaining its construction by a drawing. Now, however, it appears that Mr. Farey, junior, has surmounted this difficulty; and an *excellent engraving, with a long and minute illustration*, forms the first article in the present department. This paper requires to be studied, is incapable of abridgment, and the manufacturer whom it concerns must read for himself.

To the Merino breed of sheep, and to the growth and preparation of British Merino wool, the attention of farmers and manufacturers has of late years been much directed; and every useful hint on these subjects will be gratefully received. Persons belonging to either of the above-mentioned classes

will feel themselves obliged *to Edward Sheppard, Esq. of Uley, in Gloucestershire,* for the particulars which he has given of the *produce of his Flocks of* 1929 *Merino and Merino-Ryeland Sheep in* 1811, *amounting to* 7749 *lbs. of wool*; (about 4 lb. per fleece;) and also for his thoughts on the best state in which to produce the British Merino wool for the market. Mr. S. apprehends that the wool obtained from Spain is injured by being thoroughly scowered and exposed to a burning sun previously to its package; and he strongly objects to a hasty removal of the native grease to which wool owes much of its softness:

'My opinion,' says he, 'as to the best mode of preparing Merino wool for the market, is, that where a certain and ready sale offers, it should be left wholly in its native grease, without being washed on the sheeps' back. This further advantage attends it, that the fleece is much more captivating to the eye, and the fibre appears much more silky and fine. I fear, however, that there is not, at present, that quickness and certainty of sale, which will permit the grower to produce his wool in this condition. For if they have a chance of lying a long time in the grease, they will heat and be injured. I cannot therefore recommend it as a general practice, but I think, where wools are likely to be used within six months of shearing, there can be no objection to keeping them in the full grease. I have, however, the satisfaction to state, that by the moderate degree of ablution, which takes place in washing the wool on the sheeps' back, the grease is not expunged in a degree to injure the softness of the fibre. The same mode is practised in Saxony, and is altogether different from the complete washing in hot and cold water, which the wool receives after being shorn in Spain.'

The gold medal was adjudged to Mr. S.

The Earl of Dundonald having, in the year 1806, pointed out the defects of the sail-cloth generally used in the Royal Navy, and the superiority of that which is manufactured by the Dutch, the attention of the Society has been directed to this matter; and premiums having been offered, Messrs. Robert and Giles Cayme, of Yeovil, in Somersetshire, come forwards in this volume to claim the proferred reward (the gold medal, or forty guineas,) for *the manufacture of Sail Cloth equal to the best Dutch.* The specimens produced underwent the fullest examination by persons conversant in the business, who reported that the canvas for sails made by Messrs. Caymes is *superior* to the Dutch, and preferable to any that is commonly used in the Royal Navy. We are informed that it is employed for the Custom-house cutters.

MECHANICAL INVENTIONS occupy the next department, and display as usual the ingenuity of man. Though the blind are not often restored to sight, we have frequent opportunities of perceiving

perceiving how materially blind persons are assisted, and the loss of sight in a great measure obviated. We are here presented, in the first instance, by Mr. Matthew Cooke, No. 10. Winchester-row, Paddington, with a well-contrived *Apparatus by means of which Blind People can both learn and teach Music.* It is impossible for us, without the plate, to explain the particulars of this machine, which may be termed the *Blind Musician's Book:* but it will occur to the reader that, in this business, by the introduction of tangible objects of notation, the fingers are made to supply the place of eyes. Mr. Cooke appears to have greatly improved on the old plan. Every character in music is represented by figures in sheet-brass, which may be stuck on a cushion; and the whole apparatus may be packed in a case three feet long, one foot three inches wide, and four and a half inches in depth. The price is 20 guineas.—The gold medal was given to Mr. C.

For several mechanical as well as surgical purposes, *the Annular or Circular Saw, which can cut deeper than its own center,* invented by Mr. Thomas Machell, surgeon, Walsingham, near Durham, will be found useful: but a machine of this nature cannot be fully explained by mere verbal description.—A gold medal was also allotted to Mr. Machell.

Mr. Wm. Bowler, of Holborn Hill, may be said *to understand trap,* since he has contrived an effectual mode *of Trapping Animals both large and small, and of retaining them without the possibility of escape.* Rat-catchers and destroyers of vermin should avail themselves of Mr. Bowler's invention: for which ten guineas were awarded.

Literary men, who have not been taught in their youth a proper attitude in the use of the pen, generally bend too much in writing, and press the stomach and chest against the desk or table. This bad habit being once acquired is not easily rectified, and study becomes more injurious to the health than otherwise it might have been. We conceive it therefore to be a matter of no little importance to have young persons taught to write with freedom, while the head is prevented from being too much inclined forwards; and, if the simple contrivance, called *a Chirographist,* by Mr. Thomas Perry, of Farnham, Surrey, be effectual towards forming the hand to correctness in writing, and keeping the body in a proper attitude, it ought generally to be introduced in schools.—The silver medal and 15 guineas were adjudged to the inventor.

As writing and arithmetic generally go together, we have next the account of *an Instrument to work Addition of Numbers with accuracy and dispatch,* by Mr. J. Goss, of Enfield, to whom the same reward was given. This instrument consists of

of a wheel with four rows of figures on its face: the first row nearest the teeth on the circumference denotes *pence*, the second *shillings*, and the third and fourth, *the total number of pence or shillings*.

'Thus, if 64 in the the third row should be under the index, if I were casting up pence, I should see in the first row, 4 under or next before the index, and the next red figure passed over by the index would be 5, which signify 5*s*. 4*d*., the red figure or figures nearest the index signifying *shillings*, and the black figure or figures before the index the odd pence. In the second row, the black figure before the index signifies the number of odd shillings, and the next red figure the number of pounds. Before I begin to work, the red figures 360, 180, 90, 15, must always be placed next before the index, I then begin to cast up the row of pence. If I should have 5*s*. 4*d*., I set down the 4*d*. under the bill, and bring back the red figures 360, &c. again before the index; then, with the brass handle, I move round the wheel 5 divisions, and go on with the row of shillings, &c.'

Much ingenuity is displayed in this contrivance: but we question whether shop-keepers will be induced to adopt it. The method of using it is fully detailed; and we can readily believe the inventor when he adds that his addition-wheel has cost him much time and thought.

It is very true that, in streets which are great thoroughfares, much inconvenience is experienced by breaking up the pavement to fix poles for scaffolding; and to obviate this evil Mr. Joseph Davis, of Catharine-street, Strand, has endeavoured to improve on the plan of suspending from the windows of the upper story a *Temporary Scaffold*, by means of which the outside walls of houses may be repaired or beautified with safety and economy. The contrivance is very simple; and persons are here adduced who speak in its favour. Workmen are prevented from falling over the platform by ropes extended from one end to the other: but, if the beams from which the whole is suspended, and the blocks, pullies, and ropes, be not in proper order and security, the swinging artizan may be precipitated on the pavement. We say this not to discourage the adoption of Mr. Davis's scaffold, but to recommend peculiar care in its use. —The silver medal was bestowed on the inventor.

How often have our feelings been shocked by seeing a poor horse lying on the pavement with the shafts of a heavily laden cart, with which he has fallen, pressing on him, and neither the carter nor the passenger able to render the suffering animal any immediate relief! Carts with two wheels, when heavily loaded, are very apt to throw down the horse in the shafts, and the weight then comes on him with an increased momentum. A plan, however, has been suggested by Mr. Joseph Martin,

No. 176. Fleet-street, to *relieve Horses in this situation.* By his contrivance, the shafts are united to the cart by screws, so that they can be detached in cases of accident; and moveable legs or stays are provided to take the weight off the horse's back. We are not, however, informed that the invention has been actually used and found to succeed; which is an omission in this short communication: but 10 guineas were voted for it.

We have before noticed the attention which has been paid in these Transactions to the health of the sons of Crispin, and the subject is pursued in the present volume. A reward of 10 guineas was adjudged to Mr. J. King, No. 4. Mulberry-court, near the Bank, for *an improved Machine to enable Shoe and Boot-Makers to work without pressure on the breast or stomach.* Of its utility, we are no judges: but, from the number of signatures to the certificate, we conclude that actual experience has decided in its favour.

The curious in chronometers know that many contrivances have been employed to keep the pendulums of clocks of equal length, which is necessary to the equality of their vibrations. This Society has also laudably encouraged inventions of this kind, several of which are recorded in their published journals; and we have here an account by Mr. David Ritchie, Princes-street, Percival-street, Clerkenwell, of *a Compensation Pendulum, to prevent the rate of a clock from varying by heat or cold:* for which 20 guineas were allotted. Mr. Ramsay's testimony is a proof of its value; and his letter contains so much of history relative to the subject about which it treats, that we must transcribe it:

'In addition to the opinions delivered by many of the trade, at the committee, in favour of Mr. Ritchie's pendulum, I shall beg leave, for the general information of the Society, to point out more fully its properties.

'I shall, however, first mention the principal objections to the compound pendulums now in use.

'The gridiron pendulum has much friction, is difficult to adjust, and from the great weight of the rods, the center of oscillation is much above the center of gravity.

'Ellicot's pendulum, in its improved state, is objectionable on account of its friction; Mr. Ward's pendulum has likewise friction; Mr. Read of Woolwich's pendulum has friction, and depends upon a doubtful metal, viz. zinc.

'Mr. Doughty's pendulum has the whole weight of the ball and two pendulum rods, resting on the extreme ends of a long compound bar, placed at the upper end of the pendulum, which cannot be adjusted without altering the length of the pendulum, and from the weight of the rods and bar the center of oscillation is considerably above the center of gravity. The late Mr. Grimaldé applied a single compound

compound bar to the lower end of a pendulum, but it is now laid aside.

'Mr. Ritchie's pendulum has only one steel rod, with two short compound bars of brass and steel, placed near the ball, at right angles to the pendulum rod; the bars, being parallel, admit of perfect adjustments without altering the rate of the clock. A simple contrivance is introduced between the compound bore which takes off the weight of the ball, and leaves them at liberty to contract or expand, free of every incumbrance.

'The compound bars may be reduced to the size of the pendulum rod, and will be equally affected by heat and cold. It is free from friction. It has some advantages over the mercurial pendulum, by being portable, and not liable to be deranged. It may be applied to the smallest table clock, or the largest turret. It is likely to be of great public utility, and can be afforded for less than half the expence of the most approved pendulums.'

Lastly in the class of Mechanics occurs *a Vapour, Fumigation, or Shower-Bath, adapted, at a cheap Expence, for the Use of Public Hospitals or Private Families*, by George Cumming, M.D., of Denbigh, in Wales. This contrivance has the merit of simplicity; and the expence of heating the bath is so trifling, that several persons may bathe at the cost of one penny. Dr. Cumming received the silver medal of this Society, and the thanks of the General Dispensary at Denbigh, for his *improved Vapour-bath*. An explanatory plate is subjoined to his present letter.

Considerable information and amusement are generally afforded by the PAPERS RELATIVE TO COLONIES AND TRADE: now, however, the fund is scanty. Our old acquaintance Dr. Roxburgh, of Calcutta, figures (as usual) to advantage in this department; and we are always ready to bear our testimony to his laudably assiduity in promoting science and the commercial interests of his country. The first of these papers is a mere notice from him to James Amos, Esq. of St. Helen's Place, London, *in reference to the article Caoutchouc, or India-Rubber*; and the subsequent letters discuss the utility of the *Sphagnum Palustre*, or Peat-Bog-Moss, in preserving the vegetative powers of plants that are packed in it, through long voyages. Dr. R. represents that Mr. Salisbury of Sloane-street, who in the 23d Vol. of these Transactions first recommended its adoption as a package for transported plants, has disappointed his hopes in those which were sent to him, and he requests him to forward no more thus embedded to Calcutta; yet he admits that the disappointment which he experienced, on finding no plant alive and no seed that would grow in the chests packed with the Peat-Bog-Moss, might have arisen from the careless manner in which they were shipped, and from their being stowed 'in *the hot*

hot damp shut-up hold of the ship'; and Mr. Salisbury, to rebut Dr. Roxburgh's attack on the *Sphagnum Palustre*, adduces some respectable evidence of its power in preserving the vegetative principle of those plants which are carefully packed in it: but the testimony which he quotes respects voyages that are short in comparison with the distance to Bengal.

Aware of the great importance of *the Teak-Tree of the East Indies, for Ship-building*, Dr. Roxburgh specifies a method of cultivating it to advantage in the East, and recommends the sowing of its seed both in our African settlements and in our West-India islands. To his valuable suggestions in this respect we are pleased to find that Government has paid due attention. Dr. R. says;

'The growth of the tree is rapid, and at all ages the wood (from various experiments) appears excellent. Some trees in the Honourable Company's Botanic Garden, brought from the Rajahmundry Circar in 1787, were in 1804 from three to upwards of four feet in girth, at three and a half feet above ground, and high in proportion *. These plants were about twelve months old when sent from the coast, so that their present age is about 17 years. A tree promising so much advantage in so short a space, compared to what the oak requires in England to become serviceable in the marine yard, makes it highly worthy of every attention and encouragement.'

Though interrupted by bad health, Dr. Anderson, (the Dr Roxburgh of the *West* Indies,) forwards from the Royal Botanical Garden at St. Vincent, which he superintends, some fresh communications to the Society; and, *faute de mieux*, he presents some specimens of *Sago, and of the Yellow Dye yielded by the Gardenia Florida*.

As a token of respect to the memory of the late Earl of Romney, a portrait of him is prefixed to the present volume; and it is recorded of him in the preface that he became a member of the Society in 1762, was elected a vice-president in 1771, and was an annual contributor of five guineas. It is added, moreover, that 'from this nobleman's family the Society have received great patronage and pecuniary support. His father was their second president, and in their proceedings of March 29. 1754, immediately on the formation of the

'* The largest of those trees measured, at three feet and a half above the ground, in February 1796, forty-two inches in circumference. The same tree was in February 1804, fifty-two inches in circumference, at the same place; which gives an annual increase of one inch and a quarter. However, while the trees are younger, and in a more favourable soil than where this tree stands, their yearly growth is from two to three inches, which is fully double the increase of oak in England.'

Society,

Society, the following minute is entered: "Lord Romney and Lord Folkstone were so generous as to declare, that whatever deficiencies shall be in the premiums for this year, they will supply themselves; for which they had the thanks of the gentlemen present." — It is pleasing and politic to record such acts; and to follow such examples confers nobility on nobility. Indeed, societies instituted for useful purposes demand the support of men of title and fortune.

ART. III. *Facts and Observations relative to the Fever commonly called Puerperal.* By John Armstrong, M.D. one of the Physicians to the Sunderland Dispensary, &c. 8vo. pp. 162. 8s. 6d. Boards. Longman and Co. 1814.

WE are informed in the preface to this volume that, under the title of puerperal fever, the author includes both the ordinary peritoneal inflammation and the low malignant fever of lying-in-women, and that he considers them as modifications of the same disease. He was induced to direct his attention to this subject, principally in consequence of the difference of opinion that exists among medical men respecting the nature of this disorder; and partly, as it appears, by a desire to illustrate and establish the hypothesis that all fevers are connected with local inflammation, and that this local inflammation ought to constitute the chief object of consideration in the cure. The present treatise, he observes, is to be regarded 'as the first of a series of practical illustrations of fever, drawn from clinical facts and anatomical investigations.'

The work consists of eight sections, containing the description of an epidemic puerperal fever which appeared in Sunderland and its neighbourhood in 1813, the symptoms of the first stage, those of the second stage, the diagnosis, prognosis, and prevention of the disease, pathological remarks, and treatment. The puerperal fever, as it occurred in the author's practice, was composed of two stages, which varied considerably in their symptoms, and which required very different remedies. Of the first, which is called the stage of febrile excitement, we are told that it appeared in women who had not suffered from laborious parturition, and in whom no unfavourable symptoms had been previously remarked.

'The disease was ushered in by very slight shiverings, or rigors, by oppression at the præcordia, by vomiting, retching, or nausea, and by considerable anxiety of mind. When the shiverings or rigors abated, which were often very short, the skin became universally hot and dry, and the thirst urgent. The tongue was much paler than usual, and appeared as if it had been recently rubbed, or dusted

with a very fine whitish powder: in some few instances, however, the tongue was tolerably clean and moist about the edges, and this was more especially the case when vomiting frequently occurred. The matter thrown up consisted of the ingesta, mixed with mucus, and yellow or greenish bile. The pulse was seldom less than 120 in the minute, and rather full, tense, and vibrating, or very small, sharp, or somewhat wiry.

'The countenance at this period assumed an inexpressible anxiety, the lips were pale and parched, and there was a kind of livid stripe under each eye, but the cheeks were flushed with a circumscribed redness, like that which is observed in the true hectic. The respiration soon became hurried, and the patient often sighed heavily, was restless, and turned from one part of the bed to another, or lay upon her back, and constantly moved her head from side to side, or suddenly lifted up her hands, and threw them down again with some force, upon the bed-clothes. Commonly a little before or at the very commencement of the shiverings or rigors, there was in the lower part of the belly more or less pain; occasionally it was very acute, shooting in the direction of Poupart's ligament, and through to the back and loins. In some instances the pain was deep and obtuse, and more confined to one particular part; but in every case, it was aggravated by pressure in and about the hypogastric region. However limited in its extent at first, it afterwards gradually spread over the surface of the abdomen; which became tender to the touch, tumid, and tense.'

In addition to these circumstances, it is stated that the secretion of milk and the lochial discharge were interrupted, the urine became scanty, and the bowels constipated; that the restlessness was excessive; and that the patient was so insensible to external objects as to lose all solicitude even about her child. The second stage, or that of the low typhoid state, supervened about 30 or 40 hours after the commencement of the complaint, and was marked by symptoms of the greatest prostration of all the vital powers. The pulse rose to 140 or even 160, and was soft and feeble, the patient complained of chilliness, and delirium supervened.

'The cheeks were alternately flushed and deadly pale, the eyes lost their lustre, the pupils were much dilated, and a kind of dewy perspiration stood upon the face and forehead. The pain gradually and entirely receded from the surface of the abdomen, when it usually happened that dark, slimy, and very fetid stools were discharged from that time onward. The thirst was unceasing, and when any liquid was offered, the patients hastily seized the vessel, and glutted down its contents, as if they had previously been expiring for want of drink. The tongue for the most part was brown, or rather black and parched, and had aphthæ upon it, which even appeared about the edges of it at an early period. In one very bad case, however, the tongue continued clean and moist to the last, but there was an almost perpetual vomiting throughout the second stage, though only

only a slight nausea occurred in the beginning, and very little vomiting in the rest of the first stage. Indeed vomiting was always more urgent in the last than in the first stage of the disease, and the matter then thrown up very much resembled coffee-grounds, and was offensive to the smell. The teeth and gums were crusted with dark, slimy sordes, and the breath was disagreeable, as if it had been tainted with mercury. Throughout the complaint there was a short teasing cough, but this was more especially the case in the last stage, when the respiration grew very short, feeble, and frequent, and the alæ nasi were thrown into perpetual motion.'

This disease runs its course in five days, or even sometimes in a shorter period; it was epidemic during a considerable portion of the year 1813, in different parts of the counties of Durham and Northumberland; and, the author observes, 'it is a fact worthy of particular notice that it has occurred to some individuals, while it has been entirely unknown in the practice of others, living in the same neighbourhood.' This circumstance proves the contagious nature of the disease, and gives rise to a very important part of the preventative treatment.

Considering, as Dr. Armstrong thinks, that peritonitis and the fever which he has been describing are the same disease, the diagnosis will not be difficult, since it is sufficiently distinct from the common milk-fever, or the other complaints to which the puerperal state is incident. He, however, again briefly enumerates the pathognomonic signs of the disease, which we believe will not be unacceptable to our medical readers: 'Abdominal pains and soreness, short anxious breathing, uncommon quickness of the pulse, increased temperature, anorexia, prostration of the vital powers, suppression or diminution of the milk and lochia, and an unnatural conditon of the excrements, are the chief pathognomonic signs of the disease.'

In the section intitled *Pathological Remarks*, the author again insists strongly on the identity of common peritonitis with the puerperal disease which has been described above; and, both from analogy and from the experience of remedies, he very decidedly and strenuously declares his belief of its highly inflammatory nature. He quotes a number of respectable authorities, both English and Continental, to prove that the common puerperal fever is inflammatory in its nature, and requires antiphlogistic treatment; and, being of opinion that the simple peritonitis and the epidemic malignant child-bed fever are the same disease, differing from each other only by insensible gradations, (as is the case with almost every other acute disorder,) he concludes that this last must also be highly inflammatory, and must require the same active antiphlogistic regimen. This is the main *argument* which is employed to prove the point that is so strenuously laboured through the

whole of this treatise; and we must confess that, like most analogical arguments, it does not appear to us very convincing. The question of identity is by no means unimportant: but, even if we were able to decide on it with the utmost certainty, it would not be the point on which our practice must depend. The mildest innoculated small pox, and the most malignant confluent case, are varieties of the same disease; yet who would argue from this circumstance that they require the same treatment? The only ground for admitting that the epidemic malignant puerperal fever ought to be treated on the antiphlogistic plan is the success which attended the very decisive measures that were adopted by Dr. Armstrong, and which constitute, as we are fully disposed to believe, a very important addition to our professional knowlege. When the medical man is called to the patient sufficiently early, and before the first stage has passed, it appears that the disease is effectually counteracted by copious bleeding and very active purging. The quantity of blood drawn was 20 ounces, or more, taken from a large orifice: the chief purgative employed was calomel, given to the extent of 20 or even 30 grains; and its operation was determined to the bowels by the solution of the sulphate of magnesia. This was the essential practice in the first stage; and indeed, if this stage was passed, very few hopes of relief remained: it seemed that evacuations were then as hurtful as they were before beneficial; a circumstance which strongly indicates the importance of discriminating between the two stages, and of endeavouring to arrest the complaint at its very commencement. We shall not, however, enter more fully in this place into the author's opinions or practices; the work is on many accounts of considerable interest; and we would not wish to do more, by the abstract which we have given, than to induce all our medical readers to peruse it for themselves. We are confident that they cannot do so without feeling impressed with its value; and, whether they admit or reject Dr. Armstrong's conclusions, they must acknowlege that he has very clearly and distinctly stated his opinions, and that the question at issue is of the utmost practical importance.

ART.

ART. IV. *Æschyli Tragœdiæ quæ supersunt; deperditarum Fabularum Fragmenta, et Scholia Græca, ex Editione Thomæ Stanleii: cum versione Latinâ ab ipso emendatâ, et Commentario longè quam antea fuit auctiori, ex Manuscriptis ejus nunc demum edito. Accedunt variæ Lectiones et Notæ VV. DD. Criticæ ac Philologicæ: Quibus suas passim intertexuit* Samuel Butler, *S.T.P. Regiæ Scholæ Salopiensis Archididascalus, Coll. Div. Ioann.: apud Cantabr. nuper Socius. Tom. 3. et 4. Cantabrigiæ, Typis ac Sumptibus Academicis.* 8vo. 1l. 1s. Boards.

So much time has elapsed, with great reluctance on our part, since our former announcement of this learned and classical production *, that to some of our readers it will be indispensable for us to address a brief recapitulation of the design of the author; as far as it is communicated to us in detached passages of his work, or discoverable by the style and execution of the whole: for the whole (with the exception of indices and prolegomena) is now before the public. We hasten, therefore, at length, to redeem the time which we have been compelled to lose; and, devoting our present attention to the third and fourth volumes, we hope speedily to make a report of the fifth and sixth.

To those few scholars, then, in our country, who can yet be uninformed of the peculiar nature and high character of the book in question, we would direct the following introductory remarks. The general plan of Butler's Æschylus may be described as proposing to give what other scholars had previously written on this author *in their own words* †; the various readings which they or the present editor had collected from MSS.; and such as that editor had also collected from a laborious inspection of all the former editions. In so extensive an undertaking, it was impossible, and it would, if possible, have been idle and ostentatious, in the editor to have digressed from his object to amend fragments or rectify corrupt passages that did not fall absolutely in his way: the work already (at the end of the Agamemnon) extends to four volumes, and might easily, on the plan just mentioned, have been augmented to forty: but the plain and practical object of the editor has been, as we have remarked, to collect all that had been written about Æschylus, to lay it before the literary world, and to furnish scholars with the means of deciding for

* See Rev. Vol. lxiii. N. S. p. 162.

† We would, particularly, in these times of constant and adroitly concealed plagiarism, (when remarks, we mean, are made *upon* an author *from* that author,) notice this contrary and most proper practice.

themselves. He has throughout offered his own opinion, but with that due respect to others, and diffidence of himself, which, from their unfortunate rarity, are doubly valuable. Of the literary merit of Dr. Butler's original observations, we shall more properly speak at the introduction of the several citations; and as we have, in a former article, delivered our general judgment on that subject, we shall at once commence our examination of detached passages in the two plays now before us.

From the critical notes on the *Septem contra Thebas*, we cannot refrain from selecting that which occurs at line 187. It contains the whole of the famous chorus on the approach of the assailants to the walls of Thebes; and, in our opinion, it would be alone sufficient to reflect considerable credit on the poetic feeling and classical acquirements of the writer. Those who can appreciate such qualities will not complain of the length of the passage.

'*Hæc jam Monostrophica, (frustra enim laborare videntur qui in Antistrophica convertere conantur) ut nobis emendanda videntur, cum enarratione metrica proponemus.*

'ΜΟΝΟΣΤΡΟΦΙΚΑ.

'ΧΟ. 1. Θρέομαι φοβερὰ μεγάλα τ' ἄχη
2. Μεθειῖται στρατὸς στρατόπεδον λιπών,
3. Ῥεῖ πολυὺς ὧδε λεὼς πρόδρομος ἱππάτας.
4. Αἰθερία κόνις με πείθει φανεῖ-
5. σ' ἄναυδος, σαφὴς ἔτυμος ἄγγελος.

(*Hic extra scenam auditur murmur confusum agminis e longinquo advenientis.*)

6. Ἐλελεμνὰς πεδιοπλόκτυπος ὡσὶ
7. Βοᾶ χρέμπτεται, ποτᾶται, βρέμει
8. Δ' ἀμαχέτᾳ δίκαν ὕδατος ἐροκτύπᾳ.
9. Ἰὼ, ἰὼ, ἰὼ, ἰὼ, θεοὶ θεαί τ'
10. Ὀρόμενον κακὸν ἀλεύσατε. Βοᾷ
11. Ὑπὲρ τειχέων ὁ λευκασπὶς ἄρ-
12. υται λαὸς εὐτρεπὴς,
13. Ἐπὶ πόλιν διώκων.

(*Jam propius auditur clamor militaris.*)

14. Τίς ἄρα ῥύσεται, τίς ἆρ' ἐπαρκέσει
15. Θεῶν ἢ θεᾶν; πότερα δῆτ' ἐγὼ
16. Ποτιπέσω βρέτη δαμόνων; ἰὼ
17. Μάκαρες εὐέδροι, ἀκμάζει βρετέων
18. Ἔχεσθαι. Τί μέλλομεν ἀχάσκοι;

(*Jam clypei illisi sonant.*)

19. Ἀκάετ' ἢ οὐκ ἀκάετ' ἀσπίδων κτύπος;
20. Πέπλων καὶ στεφέων πότ'
21. Εἰ μὴ νῦν ἀμφὶ λίταν ἥξομεν;

(*Ingravescit jam armorum strepitus.*)

22. Κύτου

22. Κτύπον δίδορκα· πάταγος οὐχ ἑνὸς δορός.
23. Τί ῥέξεις; προδώσεις
24. Παλαίχθων Ἄρης
25. Τὰν τεὰν γᾶν;
26. Ὦ χρυσοπήληξ δαῖμον, ἴτω, ἴτω πόλιν,
27. Ἂν ποτ' εὐφιλήταν ἴθυν.
28. Θεοὶ πολισσοῦχοι χθονὸς
29. Ἴτ' ἴτε πάντες,
30. Ἴδετε παρθένων ἱκέσιον λόχον
31. Δηλοσύνας ὕπερ.
32. Κῦμα γὰρ περὶ πτόλιν
33. Δοχμολόφων ἀνδρῶν κακλάζει πνοαῖς
34. Ἄρεος ὀρόμενον.
35. Ἀλλ' ὦ Ζεῦ πάτερ παντελὲς,
36. Πάντως ἄρηξον δῴων ἅλωσιν.
37. Ἀργεῖοι γὰρ πόλισμα Κάδμου
38. Κυκλοῦνται, φόβος δ' ἀρήων ὅπλων,
39. Διάδετοι δὲ γενύων ἱππείων
40. Κινύρονται φόνον χαλινοί.
41. Ἑπτὰ δ' ἀγηνορες περίκοντες στρατοῦ
42. Δορυσσόοι σαγαῖς, πύλαις ἐδόμους
43. Προσίστανται πάλῳ λαχόντες.
44. Σύ τ' ὦ διογενὲς φιλόμαχον κράτος
45. Ῥυσίπολις γένου, Παλλὰς, σύ θ' ἵππιος
46. Ποντομέδων ἄναξ
47. Ἰχθυβόλῳ μαχαᾷ Ποσειδάν,
48. Ἐπίλυσιν φόβων, ἐπίλυσιν δίδου.
49. Σύ τ' Ἄρης φεῦ, φεῦ, (*ingravescit clamor*) Κάδμου ἐπώνυμα
50. Πόλιν φύλαξον
51. Κήδεσαί τ' ἐναργῶς.
52. Καὶ Κύπρις, ἅτε γένεις προμάτωρ,
53. Ἄλευσον· σέθεν γὰρ ἐξ αἵματος
54. Γεγόναμεν· λιταῖσί σε θεοκλύτοις
55. Πελάζομεθ' ἀπύουσαι.
56. Καὶ σὺ, Λυκεῖ' ἄναξ, Λυκεῖος γένου
57. Στρατῷ δαΐῳ, γόνων αὐτᾶς.
58. Σύ τ' ὦ Λατογένεια κύρα,
59. Τόξον εὖ πυκάζει.
60. Ἄρτεμι φίλα, ἔ, ἔ.

(*Jam curruum circa muros actorum auditur sonus.*)

61. Ὀτοβὸν ἁρμάτων ἀμφὶ πόλιν κλύω,
62. Ὦ πότνια Ἥρα·
63. Ἕλακον ἀξόνων βριθομένων χνόαι,
64. Ἄρτεμι φίλα, ἔ, ἔ.

(*Hic non tantum rotarum strepitus, sed et velitantium amores ingruunt.*)

65. Δορυτίνακτος αἰθὴρ ἐπιμαίνεται.
66. Τί πόλις ἄμμι πάσχει; τί γενήσεται;
67. Ποῖ δ' ἔτι τέλος ἐπάγει θεός; ἔ, ἔ, ἔ, ἔ.

(*Saxa jam machinis hostilibus missa undique in muros feruntur, quorum sonitum mox augent etiam portas irrumpentium voces, clypeorum, hastarum, et galearum illisarum et armorum fragor.*)

68. Ἀκροβόλων ἐπάλξεων λιθὰς ἔρχεται.
69. Ὦ φίλ' Ἀπόλλον,
70. (Κόναβος ἐν πύλαις χαλκοδέτων σακέων,)
71. Καὶ διόθεν πολεμόκραντον αἰ-
72. γὰν τέλος, ἐν μάχαισί τε μάκαιρ' ἀνασ-
73. σ' Ὄγκα περὶ πόλεως·
74. Ἑπτάπυλον ἔδος ἐπιῤῥύσω.

ΑΝΤΙΣΤΡΟΦΙΚΑ.

ΣΤΡΟΦΗ.

1. Ἰὼ παναλκεῖς θεοὶ,
2. Ἰὼ τέλειοι τέλειαί τε γᾶς
3. Τᾶσδε πυργοφύλακες,
4. Πόλιν δορίπονον μὴ περιδῶθ'
5. Ἑτεροφώνῳ μοι στρατῷ.
6. Κλύετε παρθένων κλύετε παιδίκως
7. Χειροτόνους λίτας.

ΑΝΤΙΣΤΡΟΦΗ.

1. Ἰὼ φίλοι δαίμονες
2. Λυτήριοι ἀμφιβάντες πόλιν,
3. Δείξαθ' ὡς Φιλοπόλις·
4. Μέλεσθε δ' ἱερῶν δημίων,
5. Μελόμενοι δ' ἀρήξατε.
6. Φιλοθύτων δέ τοι πόλεως ὀργίων
7. Μνήσορες ἔστε μοι.

* "*Facile intelliget vim hujus animosissimi et vere μέγα Ἀρέως cantici, qui illustrationes quas breviter subinde sparsimus in animo secum feret. Nihil addam, nisi quod haud incommodè hæc a semichoris cantari poterant, sed hoc pro suo quisque ingenio sibi fingat. Metra sic se habent:* 1. *Iamb. dim. acat.* 2. *Asynartet. e Dochmiis.* 3. *Ut et hic, λεὼς synizesin patitur.* 4, 5, 6, 7, 8. *Asynarteti etiam e Dochm.* 9. *Asynartetum etiam similem præcedentibus vult Hermannus, sed nimis forte licenter. Malim Iamb. trim. acat. in quo tamen cæsura male servatur: nec illud me movet, cum in his interjectionibus summa sit lectionum varietas, et simul tenendum est poetam proculdubio in meliço carmine rei musicæ consuluisse, quæ motus animi concitati exprimere debuit. Facillimum est mutatis paulo interjectionibus versum ad numeros severiores revocare.* 10, 11. *Asynarteti e Dochmiacis.* 12. *Antispast. dim. cat.* 13. *Antispast. dim. brachyc.* 14, 15. *Asynarteti e Dochm.* 16. *An potius Asynartet. e duabus penth. Trochquam Dochmiacis: quamvis haud sim nescius utrumvis satis recte dici posse.* 17, 18. *Asynartet. e Dochmiacis.* 19. *Iamb. trim. acat.* 20. *Pherecrateus, nisi στεφεῖν patitur synizesin, quod minus probo, unde erit Antispast. dim. brachyc.* 21. *Asynartet. e Dochm.* 22. *Iamb. trim. acat.* 23. *Antispast. dim. brachyc.* 24. *Dochmius.* 25. *Troch. monom.* 26. *Iamb. trim. acat.* 27. *Periodus.* 28. *Iamb. dim. acat. vel Troch. dim. cat. si θεοὶ patitur synizesin.* 29. *Troch. monom.* 30. *Asynartet. e Dochmiacis.* 31. *Dochmius.* 32. *Troch. dim. cat.* 33. *Asynartet. e Dochm.* 34. *Dochmius.* 35. *Antispast. dim. acat.*

36. *Asynartet. e duabus penth. Iamb. pro Dochm.* 37. *Glycon.* πολυσχημάτιστος *hyperc.* 38, 39. *Asynarteti e Dochm.* 40. *Antispastus Æschyleus dim. hyperc. ex epitrito primo et* puris *Iambis.* 41, 42. *Asynarteti e Dochm.* 43. *Antispastus iterum Æschyleus, ut præcedens.* 44, 45. *Asynarteti e Dochm.* 46. *Dochmius.* 47. *Glycon.* πολυσχιμάτιστος, *vel, si secundam in* Ἰχθυβόλῳ *produci sinas, Asynartet. e duabus penthem. Iamb. pro Dochmiis.* 48, 49. *Asynartete Dochmiis.* 50. *Dochmius.* 51. *Troch. Ithyph.* 52. *Si primam in* Κύπρις *producas, quod malim, erit Asynartet. e duabus penthem. Iamb. ut supra, sin corripias, Alcaicus erit decasyllabus.* 53, 54. *Asynartet. e Dochmiis.* 55. *Ion. a maj. dim. acat.* 56, 57. *Asynarteti e Dochmiis.* 58. *Antispast. dim. hyperc.* 59. *Troch. Ithyph.* 60. *Dochm.* 61. *Asynartet. e Dochm.* 62. *Dochmius.* 63. *Asynartet. e Dochm.* 64. *Dochmius.* 65, 66, 67, 68. *Omnes Asynarteti e Dochmiis.* 69. *Choriamb. monom. hyperc. qui et Adonicus: parcius hoc genere versuum utuntur tragici, sed exampla frequentius occurrunt quam ut dixerim hic aliquid mendi latere.* 70. *Asynartet. e Dochmiis,* σαχίνι *synizesin patitur.* 71. *Antispast. dim. hyperc.* 72. *Asynartet. e Dochm.* 73. *Dochm.* 74. *Antispast. dim. acat. Quæ sequuntur in Antistrophica redegerunt Herm. Schutz. 2. e quibus,* 1. *Est Asynartet. cat. e monom. Iamb. et monom. Troch.* 2. *Asynartet. e Dochmiis, h. e. ex Penthem. Iamb. pro Dochmio et Dochmio.* 3. *Pæon. dim. acat. ex Cretico et Pæone.* 4. *Iamb. dim. acat. qui et Antispast. dim. acat. vocari potest.* 5. *Troch. hepthem.* 6. *Asynartet. e Dochmiis.* 7. *Dochmius.*'

The whole of this chorus appears to us judiciously arranged and explained; and so little have we to object to it, that, when we have stated the few subjoined and not very material doubts, we shall pass on to our references to other passages, and to such quotations as our limits may yet allow. How, then, is line 47., under any arrangement, to be made *Iambicum?* — for *if* the second syllable in Ἰχθυβόλῳ *produci sinatur,* (as Dr. B. suggests,) still what are we to do with μαχανᾷ? Again, how is line 55. made into *Ionicum à majore?* And, again, how is 58. *Antispasticum Hypercatalecticum;* or how does 71. deserve the same appellation? As the above note sufficiently manifests the metrical knowlege of the editor, we shall not have to advert particularly to this point in our remaining extracts: but, for proofs of his fair and full citation of the opinions of others on this head, as well as on more general topics, and of the attention which those opinions that he has himself usually subjoined strongly demand, we would refer the scholar to the critical notes on lines 590.; 719.; 830.; 864.; (where a verbal emendation is very happily supported by a reference to the Anthology, as a metrical fact had been with equal success illustrated by a passage in Athenæus at the preceding number;) 866.; and 958.; which, although a brief note, is a very important one

one to the classical critic; suggesting the foundation of a system of metre on the principle of *pure* feet. (For a fuller elucidation of this idea, see Agamemnon, 416.; 1468.; and Choephoræ, 148.) To this we shall recur.

From the philological notes* to this play we could largely select, and we shall largely refer to them. Let our readers, then, examine the explanations affixed to lines 198.; 203.; 365.; 380.; 435.; 500.; 509.; 551.; 609.; 613.; 792.; 912.; 921.; and 968. Many interesting and difficult points of philological learning are concisely, clearly, and satisfactorily illustrated in passages included in the foregoing enumeration; and our countrymen are occasionally gratified with an apposite and just tribute of praise to Shakspeare or to Milton, when any similar display of genius in the great Grecian dramatist recalls their parallelisms or their imitations.

We now necessarily turn to the Agamemnon; and here we would principally rest the proofs of our favourable opinion of this edition of the play ("*qui unus obscuritate superat quantum est librorum sacrorum cum suis Hebraismis et Syriasmis, et totâ Hellenisticâ supellectile, vel farragine*," — *Salmasius*,) on the following passages in the critical and philological divisions of the work. In the former, we refer to the notes on lines 6.; 51.; 101.; 253.; 260.; 265.; (a very ingenious note, in which much original matter is silently communicated, as we have observed on many other occasions;) 294.; 374.; 377.; 389.; and 416.; and here we shall introduce what we have to say on the subject of the critical note on line 958. of the *Septem contra Thebas*. In this note, the author makes a remark which, to us at least, appears quite new; our own reading not having conveyed to us any hint of it elsewhere. It is that the Æschylean Antispast (as it is here called) requires to be followed by pure Iambics; or, if not pure, then the Tribrach only is admitted. It consists of the first Epitrite, followed by any number of pure Iambics, thus: ∪ — — — | ∪ — | ∪ — |, or any other length of them. If this canon be correct, the editor may well, on such an occasion, use the Bentleian "*corrige, meo periculo*," ἐπανδίσαιλες, because ἐπανδήσαιλες obviously violates it: but we conceive farther that this rule

* This division of particular criticism and more general philology is accurate and useful; and the only fault that we have heard alleged against it is, that it compels the reader to refer to more places than one in the book!! Whether such a complaint be worthy of the scholar, let him judge.

(which

(which is very curious if correct) might be applicable not only to the antispast in question, but might extend to a variety of other metres, which require to be followed by pure Iambic or pure Trochaic feet, or to consist of them altogether, except, perhaps, in the first foot, or in the case of a proper name. We shall probably have a better opportunity of dwelling a little longer on this question, in our notice of the Choephoræ.

The next critical notes on the Agamemnon, which we would mention, are to be found at verses 445.; 507.; 577.; 578.; (a note of the same poetic taste that is apparent in many others;) 587.; (in which a point of grammar is well contested with Valckenaër;) 739.; 799.; 809.; (another specimen of happy emendation;) 946.; 1031.; 1081.; 1431.; and 1585.; a most learned and laborious note, if taken into consideration with all the passages to which it requires reference in the critical and philological commentaries; and which the editor thus diffidently concludes: '*Sic huic loco satisfacere conati sumus.*' In the philological notes on the Agamemnon, we would call the attention of the reader to those which are given on lines 2.; 168.; (in which justice is done to one of the finest choruses in all the Grecian drama;) 226.; (in which the merits of the passage are also pointed out with vivacity and discrimination, although we have a general remark to make on this head before the conclusion of our critique;) 247.; 286.; 621.; 807.; 907.; and 1187. The last we shall cite as far as it is original; thus intending to illustrate the general style of the editor when he undertakes to direct the admiration of the student to any splendid passage of his author: as in the former selection it was our object to enable the reader to judge of his skill in the critical arrangement of a very noble chorus:

'*Sequitur dialogus, si quis alius apud Æschylum vere sublimis, eo verborum ornatu, imaginum varietate et copia, ardore dictionis, allegoria et tralationum dignitate instructus, ut poetæ animum ultra se tendentem, et ad subliniora et prope divina assurgentem dixeris. Affirmare ausim, nihil esse apud scriptores* Ethnicos *quod cum Æschylea Cassandræ persona conferri possit. Lycophrona qui comparaverit, quæ sit imitatoris et grammatici jejunitas, obsoletis verborum ampullis et prolixa narrationis obscuritate ænigmata potius quam vaticinia involventis, facile sentiet. Apud Æschylum præter quam haud quisquam alius cujusvis gentis scriptor dramaticus hanc personam attingere ausus est, tanquam vero numinis afflatu correpta furibunda vates, ab obscuris verborum involucris ad clarum futuri casus vaticinium progreditur: apud Lycophronem habes quidem πρόσωπον παλαγές, sed ab exordio satis enimvero, ad languidiores verborum ambages et curiosam obscuritatem procedis.*

cedis. Hic autem quanto cum ardore fervidus ille magni poetæ animus in cumulatas allegorias quas non prolixe, sed breviter ac strictim persequitur, spiritu vere entheo incitatus ruit. In illis flammei, venti ac fluctuum metaphoris nihil habes humile, nihil languidum, nihil non ornatum, splendidum, grave. Deinde v. 1193. *quanta cum dignitate ea iis quæ supra memoraverat, iis etiam quæ dicenda sunt fidem facit. Tunc v.* 1195. *et segq. quantus inest splendor et cum summo terrore conjuncta sublimitas. Postea a v.* 1206. *ad v.* 1222. *ubi de se loquitur defervescere orationem fateor, sed ex ipsa illa narratiuncula efficitur ut eorum quæ dixerat et dictura est veritas confirmetur; et nescio an consulto hic se remiserit Æschylus quo ferventior videatur nobilis illa prædictio in quam erumpit, v.* 1223. *Certe renovatus ille furor huic remissioni præclare opponitur. Deinde quid gravius et ad terrorem inutiendum magis accommodatum quam simplex illa vaticinii sui expositio, v.* 1255. Ἀγαμέμνονός σέ φημ' ἐπόψεσθαι μόρον. *Rursus cum ex furore animum parumper recepisset, suum ipsa interitum prædicit, et projectis sertis ad mortem generosa progreditur. Inest vero huic orationi verborum copia, sententiarum majestas, elatio animi ad terrorem simul et misericordiam admirabiliter composita! An vero quidquam illis, v.* 1318, 1319, 1320. *sublimius excogitari potest? Quam gravissima, quam terrore plena omnia.* S. Butler.'

Our farther specifications of the philological remarks on this play shall be applied to lines 1226.; 1244.; 1586.; 1611.; and the reference at that line to 1578.; where the editor's valuable correspondent, the learned historian of Swisserland *, again makes his appearance, as he does on many other useful occasions throughout these observations, and always maintaining his established and high philosophical character.

We have thus enabled the student, with great facility, to form his own judgment on the value and serviceableness of the present edition of Æschylus. If the above-mentioned passages contain, as we think they do, much critical and philological knowlege and generally useful illustration, the point is settled; and, if they do not, it will be the laudable part of the scholar to point out the deficiencies. We confess that we have not discovered them; and, indeed, as most scholars must have observed, the few objections that have been made to this edition principally rest on its redundancies, rather than its omissions. As to any really offensive classical errors, we have neither ourselves seen them nor heard of their detection by others. Of necessity, in such an extent and variety of annotation, we may discern corresponding shades of merit; and,

* Professor Muller, of whose honourably distinguished career in the republic of letters we gave an account in the Appendix to our lxxist Volume, N. S.

if

if any pervading mistake occurs to which we may be inclined to affix any degree of consequence, it is that to which we have alluded above, when we promised to notice the editor's custom of pointing out fine passages to the reader; or, to speak more correctly, of dissecting the particular merits of the author in any chosen instance, and dwelling on each distinct manifestation of his skill. We are by no means prepared to say that this is not a judicious practice, if we consider it as adopted for the sake of the *learner* in the study of this poet; and that few can be strictly called *learned* in his peculiar style is abundantly manifest: but those few are the most fastidious, as is ever the case; and they probably will, on some occasions, complain with justice. In truth, if the original observations here contributed to the general illustration of Æschylus had much less merit than to us and to a large proportion of literary men they appear to possess, still the double quantity of Stanley's excellent notes, which is here communicated to the classical reader, would be enough to render the edition highly valuable. Much more, however, must, in the commonest justice, be said of it; and we are indeed deceived if it will not, in due time, acquire the character of one of the most complete *variorum* editions of any classic, from the days of Aldus to our own. Making allowance for those blemishes which we noticed in our first survey of the work, (the compulsory adoption of Stanley's text * being the first and foremost, and some scattered "*maculæ*," which it would be easy to magnify by the joint aid of microscopic dullness and fretful self-sufficiency, but on which manly criticism would disdain to dwell,) we have no hesitation in pronouncing this edition of Æschylus to be the very identical edition which, were he now living, and could he find it as portable as his friend the apothecary found the works of *Galen*, Parson Adams himself would carry in his pocket.

ART. V. *Annotations on the Four Gospels, and the Acts of the Apostles.* Compiled and abridged for the Use of Students. 2d Edition. 8vo. 3 Vols. 1l. 4s. Boards. Payne and Foss.

CHRISTIANITY is a learned religion. Though as a practical system its rules are plain and simple, and though its moral essence consists in nothing more than love to God and man, its history opens a wide field of inquiry; and the stores of antient literature must be explored before a critical knowlege of it can

* It may be necessary to remind some of our classical readers, that the University of Cambridge made this adoption indispensable.

be

be obtained. Ignorant enthusiasts may disclaim the aids of human learning, but at the sight of a Hebrew Bible and a Greek Testament they must be overwhelmed with confusion. Our religion having emanated from Judaism, having been originally preached in a country widely differing from our own, and having its antient records in languages which time has rendered obsolete, the theological student, who wishes thoroughly to qualify himself for a Christian divine, should turn over many musty volumes, and consume the midnight oil in researches which are beyond the scope of the vulgar, and the full value of which the vulgar cannot appreciate. To a knowlege of Hebrew theology and antiquities, he must add an acquaintance with Christian literature, including the history of the sacred text and of the first ages of the church. The New Testament is so intimately connected with the Old, and the language of the former is so full of *Hebraisms*, (as they are termed,) that a knowlege of the Hebrew tongue is necessary towards a critical examination of the Greek Gospels, Acts, and Epistles. Mosheim's history of Christianity before the period of Constantine the Great; — Michaelis's Lectures, as edited by Dr. Marsh; — Lardner's Credibility and Supplement; — and, we may add, Priestley's History of Early Opinions, in which he has cross-examined the orthodox fathers on the subject of the antient heretics, whose writings, not having descended to us, cannot now speak for themselves; — should also be carefully read by those who desire to enter on the study of divinity with enlightened, correct, and expanded views. In recommending Dr. Priestley's History of Early Opinions concerning Christ, we mean not to sanction his peculiar sentiments: but we are persuaded that the body of evidence, which he has collected from the Greek and Latin fathers, ought not to be overlooked by a person who would make himself master of the secrets of Christian antiquity. The value of the fathers, considered as commentators on the Scriptures, cannot be ascertained except by some such process; and we make this remark without any reference to what may be deemed an orthodox or a heterodox result. When the object is to acquire a thorough and accurate knowlege of the sacred writings, every assistance should be obtained; and prejudice should not be suffered to stand at our elbow while we are kneeling at the altar, and imploring the pure light of truth.

We have made these remarks preliminary to our notice of the present work, the first edition of which appeared so far back as the year 1799, and some strictures on which were given in M. R. Vol. xxx. N.S. p. 441. The Annotations then published merely contained notes on the four Gospels; and they betrayed some

inaccuracies in the Hebrew quotations, which are here corrected, and which were probably errors of the press, occasioned by the compositor mistaking one Hebrew letter for another. We are glad to find that the compiler has now included *the Acts of the Apostles*, which form so necessary an Appendix to the Gospels, within the range of his Annotations; and, though he has not inquired so widely as we think he ought to have done, and has omitted (as we remarked in our former article) some valuable modern commentators, we allow his qualifications for the task which he has undertaken, and must applaud his well-intentioned industry. He is aware of the difficulties which "the stewards and ministers of the Christian mysteries" have to surmount, before they can become "scribes well instructed to the kingdom of heaven;" and he has done them some service by compressing into a narrow compass the critical information which lies scattered through many volumes, and offering it at a moderate price to theological students, who are seldom rich. On some points, we certainly differ from him; and we do not hesitate to say that, in the present as well as the former edition of his work, he seems too tenacious of passages which scriptural critics of the first learning and character have agreed to consider as spurious. A fear of making any concessions to infidels is the ordinary plea for this line of conduct: but, in our judgment, true faith is strengthened, and infidelity prevented from gaining ground, by an ingenuous abandonment of all that is evidently untenable. By trying to make people believe more than reason and evidence will justify, we excite suspicions of our own honesty, and in the end drive them to doubt more than they ought to doubt.

Of the *Apparatus Biblicus*, contained in the introductory sections to this commentary, we gave some account in the article to which we have made a reference; and we shall only take this opportunity, *en passant*, of remarking that, since the editor in one place very judiciously refers to the Prolegomena of Walton's Polyglot, as containing the most valuable treatise extant on that branch of literature which includes the oriental languages, and since biblical criticism is become very fashionable with our clergy, some spirited bookseller might perhaps advantageously undertake a reprint of the Prolegomena, detached from the voluminous and now very expensive Polyglot of Walton.

Having already travelled over a great part of the ground here occupied, we shall not retrace our steps, though additional strictures could easily be inserted, but confine ourselves to what is entirely new, viz. the body of notes on the Acts of the Apostles.

The

The introductory remarks on the title, chronology, and geography of this book, and the table of the journeys of St. Paul, constitute very useful preliminary matter; while the extracts from Michaelis, illustrative of the design, date, and contents of each of the Epistles, which are inserted at their supposed respective places, considerably increase the value of this compilation. As specimens of this part of the undertaking, we shall first transcribe the general note from Vol. III. p. 193. *et seq.*

'*Acts of the Apostles.*] It is obvious, that this title is too general. It can only be said to contain part of the Acts of St. Peter and St. Paul, and that for a very limited time. Of St. Peter to the death of Herod A. C. 44. and of St. Paul whilst accompanied by Luke from his going to Iconium, A. C. 46. Acts, xiv. 1. (if indeed he accompanied him so early,) to his first arrival at Rome, A. C. 61—63. Acts, xxviii. 30, 31. Grotius. Hammond.

'The order is plainly this. To the end of ch. xii. he speaks of the progress of the church amongst the Jews; thence to the end of the book, amongst the Gentiles. Hence the Acts of St. Peter in the one, and of St. Paul in the other part, who were peculiarly the fixed ministers or apostles to the Jews and to the Heathens, are recited. Lightfoot.

'St. Luke did not intend to write a general history of the Christian church for the first thirty years after the ascension of Christ; nor even of the life of the apostle Paul during that time; for he has been wholly silent on many important particulars, — on the progress of Christianity in Egypt, and in the East, — on the foundation of the Christian community in Rome, — on St. Paul's journey into Arabia, — the assistance received by him from Aquila and Priscilla, Rom. xviii. 2, 3. and on many others.

'He appears to have had two principal objects. 1. To relate the manner in which the gifts of the Holy Spirit were communicated on the day of Pentecost; and the subsequent miracles performed by the apostles through its influence. This was essential; for Christ had given the promise of the Holy Spirit, and it was necessary to shew how it was fulfilled. 2. To deliver such accounts, as proved the claim, disputed by the Jews, of the admission of the Gentiles to the church of Christ. Hence, he relates, ch. viii. the conversion of the Samaritans; and the story of Cornelius, whom St. Peter himself baptized, ch. x. xi. and the decrees of the first council of Jerusalem on the Levitical law; and is diffuse on St. Paul's conversion and mission. 3. But a third opinion is probable; that the intention of St. Luke might be only to record those facts which he had himself seen, or heard from the eye-witnesses of them. Michaelis, v. iii. c. viii. sect. ii. p. 327. comp. Whitby. Preface to the Acts.

'It is the idea of Benson, that St. Luke was desirous of describing in the Acts, how the conversion of the Jews, of the devout Gentiles, or proselytes of the gate, and of the idolatrous Gentiles was effected; and hence he divides the book into three parts. 1. The first part contains an account of the spreading of the Gospel amongst the Jews only; from A. D. 33. to 41. and from ch. ii. to ch. x. 2. Amongst

2. Amongst the proselytes of the gate, or devout Gentiles; from A. D. 41. to 44. and from ch. x. to ch. xiii. 3. Amongst the idolatrous Gentiles or heathen world; from A. D. 44. to 63. and from ch. xiii. to the end of the book. Benson's Hist. Chr. Rel. Introd. sect. vi. p. 22.

'The style of St. Luke in the Acts of the Apostles is much purer than that of most other books of the New Testament, especially in the speeches of St. Paul at Athens, and before the Roman governors. But the work is by no means free from Hebraisms, even in the purest parts of it.

'It deserves to be remarked, that he hath also well supported the character of each of his speakers. The speeches of St. Peter are recorded with simplicity, and are devoid of the ornaments found in the Greek or Roman orations. The speeches of St. Paul to the Jews are nearly similar to them, and very different from those he delivered before a heathen audience. Thus, Acts, xiii. 16—41. St. Paul commences with a long periphrasis, only suitable to a Jewish synagogue. Again; the speech of the martyr Stephen, Acts, vii. is of a different description. It is a learned discourse pronounced by a person unacquainted with the art of oratory. He spake without preparation, and though he had certainly a particular object in view, it is difficult to discover it, because his materials are not regularly disposed.

'Lastly, the speeches of St. Paul before assemblies accustomed to Grecian oratory, totally differ from any of the preceding. They are not adorned with the flowers of rhetoric, but the language is pointed and energetic, and the materials judiciously selected and arranged. St. Luke has shown great judgment in his abstracts of them; and adopted, if not the words of St. Paul, those well adapted to the polished audience, before whom the Apostle spake. Michaelis ut supr. sect. iii.'

This note is an instance of judicious selection and compilement, much valuable information being compressed into a narrow space.—In the notes on the passage, Acts, xix. 11—20. no doubt whatever is expressed of its genuineness, though the learned editor must have known that Evanson, from the two words which occur at v. 12. (σουδαρια and σεμικινθια, which are two Latin words in Greek characters, viz. *sudaria* and *semicinctia*) has regarded the whole passage as an interpolation. The student should at least have been told that, since the style of St. Luke is allowed to be more pure than that of any other books composing the N. T., the adoption of these latinisms is not in character with him; and, as the whole relation has a strong legendary cast, where would have been the harm of hinting that it is not altogether impossible that it was inserted for the purpose of supporting the notion prevalent in the Catholic church, of miracles performed by the relics of saints? We mean not to offer any decided opinion on this point, but

merely state it as matter for consideration; being thoroughly convinced that the cause of the Christian religion will be effectually promoted by separating, in the winnowing-machine of free inquiry, the chaff of human interpolation from the wheat of Divine truth. Might it not be fairly made a question, also, whether the vast amount of the books said in v. 19. to have been burnt, estimated at 6250l. sterling, does not warrant a doubt of the genuineness of this passage?

On the much disputed verse, Acts, xx. 28. we are presented with the following note:

'V. 28.—*the church of God*—] the Alex. MS. and some others read "the church of the Lord;" but Michaelis is clear, that, Θεου is the true reading, on the principle, that the reading, which might occasion a correction, is more probably right, than that which is likely to arise from one. Now, "his blood," *i. e.* "the blood of God" is an extraordinary expression, if not in the real text; but had that been κυριου, it is inconceivable how any one should alter it into Θεου. Instead of which there are several different readings, κυριου, χριστου, κυριου θεου, θεου και κυριου, κυριου και θεου,—all of which seem to have been alterations on account of the difficulty of the true reading θεου, which gave occasion to such a wish to alter it. Michaelis, v. i. c. vi. § xiii. p. 336. Also "the church of God," is a phrase very frequent in the N. Test. as 1 Cor. i. 2. x. 32. xi. 22. xv. 9. 2 Cor. i. 1. Gal. i. 13. 1 Tim. iii. 5. but the "church of the Lord" is never found in it. Whitby.'

All this appears tolerably fair: but the evidence is not full. The student is not put in possession of the whole truth. Marsh's Michaelis, Vol. ii. p. 96. should have been quoted; and particularly Griesbach's note on the passage, in the second edition of his N. T. The passage at v. 35. is thus illustrated. '*More blessed to give*—] Thus the antient heathens, as Aristotle, Nicom. iii. της ἀρετης μαλλον το εὐ ποιειν ἡ το εὐ πασχειν, &c. Grotius:'—but the student is not informed that this divine saying of Christ does not occur in either of the Gospels.

To ascertain the rank of the ministers and rulers in the primitive church is of importance to students in divinity, and the evidence of the N. T. itself on this point ought to be collected in a compressed body of scriptural annotation. We cannot, therefore, approve the manner in which questions that much concern the church are dismissed in the N. B. of the subjoined comment:

'Chap. xiii. v. 1. *Prophets and teachers.*] Some resident at Antioch, others, as Saul and Barnabas, only there for occasional exercise of their ministry. They were all probably of the 120, who were inspired at the Pentecost, and scattered by the persecution; for Niger is by Epiphanius, Hær. xx. c. 4. said to have been one of the seventy disciples, and Lucius was of Cyrene, c. xi. 20.

 (Whitby.)

(Whitby.) It is supposed by Grotius, who strictly assimilates the forms of the nascent church to those of the synagogue, that, as each synagogue had a ruler or chief elder, primus senum, who taught the people, these teachers were the προεστωτες, 1 Tim. v. 17. or κατ' ἐξοχην ἐπισκοποι of the several assemblies of Christians formed in so large a city as Antioch. And hence, perhaps, with the imposition of hands, v. 3. Hammond speaks of them, as bishops; but the apostle to the Gentiles, and Barnabas, could have no regular local appointment; and the others probably none, that was stationary and determinate. It is to be observed, that the present mission of Paul to the Gentiles was only temporary, and they rendered an account of it to this church at Antioch. c. xiv. 26. Whitby.

'N. B. How the several orders of bishops, priests, and deacons, regularly took their rise; and whether bishops and deacons were not the first; and under what names the former were designated in the N. Test. as ἐπισκοποι or ποιμενες, Eph. iv. 11. 1 Pet. ii. ult. or πρεσβυτερος—and how far the priests arose from the greater number of elders, πρεσβυτεροι, when the disciples increased, are questions of some difficulty, and are to be referred not so much to any notes on a single passage, as to the treatises written expressly on the subject.'

After the note on Acts, xvii. 7. the editor adds an account of the Epistle to the Galatians, which shall be our last transcript:

'It would doubtless be of use to the biblical student, to have the time of writing the several epistles of St. Paul distinctly pointed out to him, as they occur in this history. By showing their connection with the travels, and other events of the life of the Apostle, as far as they are here recorded, it might render their intention and the doctrines they convey, more familiar to him; and prove an advantageous introduction to their perusal. But unfortunately, the materials, on which these dates can be founded, are so scanty, that the best critics vary much in their application of them. All, therefore, that the limits of this short abridgment will permit, is to give a sketch of the dates assigned by Michaelis (Vol. iv. passim. Edit. Marsh) with the reasons of his selecting them, and leave the comparison of his arguments with those of other commentators to the diligence of the student.

'The Epistle to the Galatians is held by Michaelis to be the first of those written by St. Paul, and as early as this period. In this he is singular; the first epistle to the Thessalonians being usually esteemed the earliest. And his reasons only amount to probability.

'In the first place he states, that it is the most antient opinion. It was asserted in the second century by Marcion. Epiph. Hær. xlii. 9. a heretic, yet, in this case, a competent witness. And Tertullian, contr. Marc. c. xx. 9. represents St. Paul as a novice in Christianity, when he wrote this epistle. Secondly, it is plain from Acts, xvi. 4, 5, 6. that he preached the gospel in Galatia in this journey, which is confirmed by Acts, xviii. 23. where he again visited Galatia, "strengthening the disciples." Thirdly, when he left Galatia in the

present circuit, he was accompanied by Silas, c. xv. 40. and Timothy, xvi. 3. and perhaps other brethren.

'At Troas, if not before, he was joined by St. Luke. With these he travelled to Thessalonica; then Paul and Silas went to Bœrea, and xvii. 14. Paul proceeded alone to Athens.

'Now this epistle is written in the name of St. Paul, "and of all the brethren," Gal. i. 1, 2. They must have all been known to the Galatians, and the same who attended him in Galatia, or he would have more fully described them. The epistle was written therefore before he left Thessalonica. Also in c. i. 6. "He marvels, that they are so soon removed from his gospel." It was therefore written early. Further, Asia then swarmed with zealots for the Levitical law, Acts, xv. 1. The misleading of the Galatians, then, suits this, rather than a later period.

'Again, relating in ch. i. and ii. his life from his conversion to the council at Jerusalem, and return to Antioch, he there breaks off his narrative. Hence nothing of moment afterwards intervened till he wrote. Lastly, St. Paul mentions, that he had not obliged Titus to be circumcised; which he would the sooner mention at this period, as they must remember, he had so lately caused Timothy to submit to that rite, Acts, xvi. 3. and his adversaries might make it an argument for retaining the law of Moses.

'These disturbers of the Galatian converts were Jews of the New Pharisaic sect founded by Judas Galilæus, in various points differing from the ancient Pharisees. The Apostle speaks of them also in the Epistle to the Philippians, c. i. 16. iii. 2. 18, 19. The picture St. Paul has drawn of them is not exaggerated; for Josephus represents them in a still more odious light. It was this sect which involved the Jewish nation in the war that ended in the destruction of Jerusalem, by inciting the nation to disobedience, and a refusal of the accustomed tribute.

'1. They objected to St. Paul, that he was only a deputy from the church at Jerusalem, and his doctrine only authoritative, so far as agreeing with that of the church. In reply, he shows at large, that he was neither a missionary from that church, nor a disciple of the apostles, but an immediate apostle of Christ himself, by a divine revelation.

'2. They objected that he had altered his opinion, and now preached the Levitical law. Gal. i. 8. 10. c. v. 11.

'3. That all the promises were made to the posterity of Abraham. This objection St. Paul answers, c. iii. 7. iv. 8.

'4. That Isaiah had foretold an approaching conversion of the Gentiles, and promised children from among the heathen to Jerusalem or Sion. If the Gentiles desired to be children of Jerusalem, they ought to conform to the ceremonies of that church. St. Paul shows, c. iv. 19—31. that these children were promised to the antient Jerusalem in the time of Melchisedek, without either temple or Levitical law.

'Of the date Michaelis is not certain; it may be some year from A.D. 49. to A.D. 52. but he inclines to A.D. 49.

'Other

'Other opinions are. 1. That it was written, when St. Paul was at Corinth, Acts, xviii. 1. and in A.D. 51. or 52. Lardner Suppl. V. ii. c. xii. (and this is probable; as it is still in the course of this journey; and Silas and Timotheus, c. xviii. 5. with perhaps some at least of the other brethren were with Paul at Corinth.) 2. That it was written at Ephesus, Acts, xviii. 23, 24. 3. At the same time as the Ep. to the Romans, Acts, xx. 2. 4. 4. That it was written at Rome. But he in that case could not have spoken of their having *so soon* wavered in their faith, or have been silent on his bonds at Rome. Yet this strange opinion is advanced in the Greek subscription to the epistle; which may show, that such subscriptions are entitled to no credit. Michaelis V. iv. c. xi. § 1. ii. p. 8.'

In taking leave of this work, we must again bear testimony to the diligence of the compiler, and recommend it on the score of bringing together in one view the hints of various annotators: we only wish that it had embraced a wider range, and had included the comments both of antients and moderns, both of orthodox and heterodox divines. The learned editor being anonymous, we should perhaps abstain from assigning this publication to any particular clergyman: but, if the obscure intimation which is implied by the advertisement at the end of volume i. may be taken as evidence, we should conjecture that the compiler and the printer are of the same family; and, if we were required to put a new title to the work, we should call it *Valpeii Synopsis Criticorum.* In our examination of the references to Josephus, we have found some of them erroneous.

Art. VI. *A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible-Society,* begun in a Correspondence between the Reverend H. H. Norris and J. W. Freshfield, Esq. relative to the Formation of an Auxiliary Bible-Society at Hackney, and completed in an Appendix containing an entire Series of the Public Documents and Private Papers which that Measure occasioned; illustrated with Notes and Observations. Edited by the Reverend H. H. Norris, M. A. Curate of St. John's Chapel, Hackney. 8vo. pp. 440. 10s. 6d. Boards. Rivingtons.

THE correspondence here submitted to the public originated in a letter written, about a year since, by the editor, stating 'the decided resistance which a sense of duty would constrain him to make, if Mr. Freshfield,' a gentleman (as we learn from Mr. Norris) in the profession of the law, and an exemplary churchman, 'should persevere' in the steps which he had taken for the purpose of establishing an Auxiliary Bible-Society for a district comprehending the parishes of Hackney, Stoke Newington, and their vicinities; in oppo-

sition to the wishes of the parochial clergy (amounting to two or three individuals) at the former village, and of one parochial clergyman at the latter. In this epistolary intercourse, which contains only three letters from each party, we think that Mr. Freshfield has greatly the advantage, both in point of argument and in point of temper. Indeed, we were much pleased with his good sense, his truly Christian spirit, and the respect with which he every where treats his opponent, as well as all those who differ from him, (see more particularly page 19.) on a question respecting which it is perfectly *astonishing* to us that any difference of opinion should have prevailed, or that it ever should have agitated the minds of our countrymen in the way in which it has alarmed them. Mr. Norris, too, endeavours to be tolerant and courteous: but he is evidently so sore on the subject that he cannot always command himself. Accordingly, we occasionally meet with an exuberance of zeal venting itself in expressions which, if the author will not allow us to call them 'calumnies,' (p. 181. note,) we cannot but consider as very unfounded, very harsh, and very uncharitable surmises.

What more gentle term can be given to such language, for instance, as that which imputes to the Bible-Society a design 'to *clear* all the parishes in the kingdom of their *ecclesiastical heads?*' (p. 74. and 127. notes.) For this imputation, Mr. Norris has no other foundation than that of Mr. Freshfield having said that the business, in which he was about to engage, was so far from 'being any invasion of the pastoral office,' (Dedicat. p. vi.) or from superseding, (p. 57—61.) or in the least interfering with, the authority of the parochial clergy of Hackney in particular, (as Mr. N. asserted,) that the very 'district which had been fixed upon had no necessary connection with any parish, as a parish, but *was clear of any ecclesiastical head*, a circumstance which materially weakened the opposition of the parochial clergy at Hackney,' (which was but *one* parish within the district,) though that clergy were unanimous in their opinions. What softer appellation, let us ask once more, can be given to such *innuendos* as that which is insinuated in the remark that 'the murders committed within the period,' since the Bible-Society commenced its operations, 'have been more in number, and more horrid in the circumstances attending them, than have disgraced the annals of the kingdom for a long series of years?' (P. 375. note.)

Such are the cast and complexion of the correspondence, which occupies scarcely a third part of the volume before us. The rest is made up of a bulky appendix, followed by a short 'Collection of Documents.' These two divisions of the work, which

which the editor affirms (Introd. p. xxi.) to be 'much the most important parts of it,' consist chiefly of such loose sheets, papers, and hand-bills, (accompanied by Mr. Norris's annotations,) as were circulated, during the course of the proceedings, within the district; and of extracts from such party, prejudiced, and intemperate writers, and voluble gentlemen, as South, the nonjuror Leslie, and Edwards, (the author of the Gangræna, whose name is now scarcely remembered,) and from such miserably weak performances as Professor Robison's "Proofs of a Conspiracy," and the Abbé Barruel's twin-brother to it.

In his introduction, (p. xvii.) this practical expositor says, 'the present publication answers the demand of those who call for DEMONSTRATION, and this is its specific claim to public regard;' and, in advertizing his book in the newspapers, he informs the public that his work is 'addressed to those who ask for *demonstration*.' Though, however, in the plenitude of his fears, he conjures up a 'vast' deal that is 'vastly' horrid *, he *demonstrates* nothing more than that his own imagination is terribly haunted, and harrowed up, by the dæmons of discord, rebellion, and of the wildest puritanical fanaticism; and tormented by all the foul fiends of 'pestilent heresy,' (p. 228.) of 'detestable crimes,' (ibid. note,) of 'envenomed blasphemy,' (223.) and of every species of 'moral depravity and spiritual wickedness.' (375.) In spite of all these frightful phantoms, every sound and sober eye must see that, between the expositor's imagination and the Bible-Society, there is, visibly and manifestly, "a great gulph fixed;" so that no mortal, except in a feverish dream, can pass from the one to the other. Mr. Norris, however, has contrived to jump the immeasurable distance †, and to identify the workings of his own fancy with the operations of the Society; in the very bosom of which he sees the moody ministers of all mischief hatching such diabolical plots as "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." That this is no dream, but a most serious and alarming truth, he labours long and hard to *persuade* us: but, after all his "double, double, toil and trouble," we are forced, on

* "Then he
Took up a knife
To end his life,
O! *Gemini*, stars! it was vastly moving,
Vastly moving."
Old Song.

† "We'd jump the life to come." *Macbeth.*

arriving at the conclusion of his exposition, to say with Scaliger, "*Ea demum est vera demonstratio, quæ cogit, non quæ persuadet.*" (*De Emendat. Tempor. lib.* 1. *cap.* 1. *sub init.*)

Indeed, there is one very material step, which we marvel much that the expositor has omitted in his demonstration. Though this wicked Society makes its appearance before him in such a questionable shape, and though he has spoken to it so largely, he has never once had the presence of mind to cross it with those potent words, at the bare sound of which every shadowy form,

> "Be it a spirit of health, or goblin damn'd,
> Bring with it airs from heaven, or blasts from hell,
> Be its intents wicked or charitable,"

must, spell-bound, perforce, reveal itself. He has never once said to it — "What is thy name?" Had he done this, the most '*malignant spirit*' (p. 377. note,) that inhabits the polluted precincts of this foul confederacy, if it had any regard, we do not say for truth, but for preserving the appearance of it, *must* have answered, with the poor devil in Mark, (v. 9.) "My name is Legion, for we are many." Now one who partakes of 'the *apostolical* succession of the priesthood' (p. 393.) might have extracted from the latter part of this answer a better proof than any which we can find in Mr. Norris's book, of all that he himself believes, and wishes his readers to believe, respecting the secret infernal machinations of that *Pandæmonium* which has taken 'the Bible for its stalking-horse, and which, under cover of that sacred volume, is shaking the very basis of the church of Christ established in these kingdoms, and sapping the very foundation of the Christian faith:' (p. 100. note.) since, by simply turning to the parallel place in Luke, (viii. 30.) the expositor would have found that the words, "We are many," exactly correspond to, "because many devils were entered into him." Surely, every one must allow that here is more than enough to justify, to his own judgment at least, all Mr. Norris's suspicions, and to authorize him, perfectly to his own satisfaction, not only to inscribe but to advertize his 'Practical Exposition' with those victorious and irresistible symbols of truth, Q. E. D.

Before we conclude, we must say a few words on another point. Mr. Norris begins his book with telling us that 'his object is the maintenance of that *ascendancy* which *his* church has so long enjoyed,' (Introd. p. xxv.) and ends it with declaring that the ministers of '*this purely primitive* church are the *appointed* keepers of Scripture and of the *key* by which it is to be opened,' (p. 387.); and that they alone '(without the

pale of Popery) retain the *apostolical* succession of the priesthood in these kingdoms.' (p. 393.) It must be remarked that, by his conciliatory parenthesis in favour of Popery, Mr. N. seems to allow that this mysterious succession spreads its balmy wings and pours its holy dew over the head of the Romish priest: but the true Catholic is not so complaisant, in return, as to allow the validity of English ordination. He maintains that the succession was broken at the Reformation, and moreover contends that, if it had not been broken, yet no hands, however orthodox and holy, could confer the Divine grace and unction on a head polluted with the 'pestilent heresy' of Protestantism. How is this question between the Papist and the Protestant to be determined? Mr. Norris will hardly leave it to be settled by private judgment; and if the church (whether we understand that term as comprehending the whole community of Christians, or only the clerical part of them,) is to decide it, the Protestant 'teacher' will most assuredly be pronounced, by a great majority of voices, to be a mere pretender to holy orders. It has often excited surprise that our clergy, who are so learned and sensible a body, should not perceive the *absurdity* of claiming any ghostly privileges by 'apostolical succession.' One clergyman after another succeeds to a cure of souls, in the same manner as one Lord Mayor, one Lord Chancellor, one Churchwarden, or one General, succeeds another; and, as no transmission of spiritual gifts is promised, the ordination of the bishop is a mere form. When our church nobly emancipated herself from the galling slavery of Popery, she should have thrown away her absurd pretensions with her shackles, and have asserted no claims but such as the Scriptures justify. By weakly appealing to the authority of Popery, our Protestant church destroys *her own* authority. Popery disclaims her; and, if she cannot stand on the Scriptures, she cannot stand at all.

ART. VII. *A Plea for Unitarian Dissenters:* in a Letter of Expostulation to the Rev. H. H. Norris, M.A. on that Part of his late Work against the Hackney Auxiliary Bible-Society, which relates to Unitarians. By Robert Aspland, Pastor of the Unitarian Church, Hackney. 8vo. pp. 139. 4s. 6d. Boards. Johnson and Co. 1813.

BY the preceding article, it will be seen that so far is Mr. Norris from wishing to have his fiery zeal cooled by one drop of water from the finger of prudence, that he seems to regard his argument (we beg a thousand pardons, we should have

have said *demonstration* *) as greatly assisted by the liberal use of epithets of the most potent and stimulating quality. He has yet to learn that hard words are no essential ingredients in hard arguments; and that, when they are called in as auxiliaries, they lead all sensible readers to suspect the solidity of that reasoning which courts such a support: while those against whom they are employed are sure to turn them to an advantageous account. The character of Mr. Norris, it is confessed, is of the most respectable kind, and the benevolence of his heart is also acknowleged; so that we must attribute the violence of his charges to an alarm which has seized his mind, and probably to an ignorance of those principles which, without due examination, he has so strongly anathematized. Whatever be the cause, he has subjected himself to the severest animadversion; and he has found in Mr. Aspland an opponent who is capable of administering that kind of rebuke which Mr. Norris must certainly feel, because it is the dispassionate, sensible, and truly Christian expostulation of a man who has a right to be heard, and is fully competent to that defence of Unitarians which Mr. Norris's intemperate attack on that sect had provoked. The author of "A Practical Exposition" must "look very small" when he sees the various calumnies dispersed through his work against the Unitarians, marshalled in close rank and file; for he must know that he cannot repeat them and look truth and candour in the face. Mr. Aspland begins by thus exhibiting the heavy indictment filed by Mr. N. against the body to which the former belongs:

'You yourself (says Mr. A. addressing Mr. N.) can scarcely be aware of the gall and bitterness with which you have delineated the character of those of us that *after the way which* you *call heresy, worship the God of our fathers.* The bare enumeration of the contemptuous, angry, and menacing epithets which you have bestowed upon us, will surely shew you that you have written in too great haste and with a spirit too little holy. We are "Illuminists" and "Ishmaelites," that is, as far as I can understand the terms, persons who entertain immoral designs, and are engaged in an anti-social conspiracy, and who, as such, are just objects of suspicion and defiance. Our cause is "the cause of mischief," of "scepticism and unbelief;" our faith is "a pestilent heresy." We "stand upon the very verge of infidelity," we "deny almost every article of the Christian faith," we "strike at the very vitals of Christianity," we are guilty of "an outrage upon Christiany," we "blaspheme;" — in "pursuance of our deep designs," we utter "paradoxes," and notwithstanding our violence we

* *Lucus à non lucendo.*

resort

resort to "artifice." Such is your picture of us, on a review of which you consistently declare that "honest abhorrence of the envenomed blasphemies of Socinianism is inseparable from genuine Christian feeling in the heart of man."

If Mr. N. should blush at the mere sight of the string of intemperate and unfounded criminations of a community against whom he has no crime to allege, what must be his shame when his opponent adds the following pointed expostulation?

'Why, Sir, this violence of invective against your neighbours? Have the Unitarians, or, to allow for a moment your own phrase, the "Socinians" of Hackney, whom alone you are likely to know, committed some great trespass upon the peace of society? What habits of their's stamp them the common enemies of mankind? Are they wanting in the weighty duties of justice and temperance? Do they fail in the performance of the charities, or in the observance of the courtesies of life? Is their worship a scene of immorality, their place of assembly a school of vice? Could you answer all these questions in the affirmative, your reproaches might be just, but they could not be more severe.

'You do not mean, I dare say, to accuse us, with some of whom you are in the habit of civil and gentlemanly intercourse, of bearing the character implied in these interrogatives; but if we be innocent, can you be so too? If you acquit us, do you not condemn yourself? If you cannot present us before the public as morally criminal, what must the public think and say of the merciless judgment which you have pronounced upon us?'

The high ground which Mr. Norris has taken does not overawe his opponent, who "gives place by subjection" in no instance; on the contrary, he questions every claim of superiority, and on the score of holy orders makes a very spirited rejoinder:

'We are not accustomed to boast of our superior sanctity, or to thank God that we are not as these *Pharisees* or as those *Publicans*; in the Divine presence we feel and acknowledge our defects and sins; we yet, not inconsistently, as we think, dare to appeal to our observers, though their eye may be as little friendly as your's, to convict us of wilful, approved unrighteousness, or to find in us, compared with our fellow-creatures, any peculiar fault, *except concerning the law of our God.*

'What, then, is our offence? what the cause of your accusations? — We differ, truly, from you in opinion; but not more than you differ from us: we worship not with you, but neither do you worship with us. You think you have good grounds for your articles of belief and form of prayer; we think we have good grounds for our's: and excuse me for saying that we do not see in you, or in the members of your church, any such superiority to ourselves as justifies you in addressing us in any other style than that of sober argument and friendly persuasion.

'Your

'Your church is established by law; our's is protected by the same law. The same right that you have to teach thirty-nine articles of belief, delivered to you from our common fathers, and set forth by royal decree, we have, to teach the Bible, without regard to *the tradition of the elders* and *the commandments of men*. Your authority for saying prayers after an antient book, is our's also for saying them in words of our own choosing. There are, remember, Acts of Parliament for dissent as well as for conformity*. Were it otherwise, however, you cannot have yet to learn that Divine truth is not matter of human convention or decree,—that power and right do not always

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'* The meanest meeting-house in the land is as much under the protection of the law as the most magnificent cathedral church. Hear, on this subject, the great oracle of law, Lord Mansfield:—"The Toleration Act renders that which was illegal before, now legal; the Dissenters' way of worship is permitted and allowed by this Act; it is not only exempted from punishment, but rendered innocent and lawful; *it is established.*" (Lord Mansfield's speech in the House of Lords, in the case of the Chamberlain of London against Allen Evans, Esq. 4th of February, 1767.)

'"When the late incomparable Speaker of the House of Commons, Mr. Onslow, was informed of the expression which the learned and noble Lord used on this occasion, he observed in a conversation with which he honoured me," (says Dr. Furneaux,) "that this was the language he himself had always held; that, as far as the authority of the law could go in point of *protection*, *the Dissenters were as truly established* as the Church of England; and that an established church, as distinguished from their places of worship, was, properly speaking, only an *endowed church*; a church which the law not only protected, but endowed with temporalities for its peculiar support and encouragement."

'(Furneaux's Letters to Blackstone, Letter I. p. 24, 25. 8vo. 2d ed. 1771.)

'By the *Regium Donum*, now a parliamentary grant, for the relief of poor dissenting ministers, the dissenting worship is *endowed* as well as established; and dissenting ministers have just the same privileges, with regard to parochial, civil, and military offices, as the ministers of the Church of England.

'Three forms of religion are *established* (in the common sense of the word) in the British empire; in England, the Protestant Episcopalian,—in Scotland, the Presbyterian,—in Canada, the Roman Catholic. Are all three right? How perplexing would be the situation of him who models his religion according to Act of Parliament, if he were to visit these three countries in succession! He must either deny that the law of the realm is any valid authority in matters of faith, or he must vary his creed according to degrees of latitude and longitude.'

This note places the subject, to which it relates, in a point of view which is probably new to the clergy and most of the members of our Establishment.

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go together, — that error may be endowed, — that Scripture may be outvoted, — that it is a duty, always, *to obey God rather than man*, — sometimes, to oppose man in obedience to God.

'You evidently plume yourself upon your Holy Orders, — upon "that *apostolical* succession of the priesthood of which" your "purely primitive church," "without the pale of Popery, retains in these kingdoms, the exclusive possession." Grant the genuineness and validity of your Orders, you must see that they give you no authority out of your own communion. Presbyterians and Methodists, on one side, and Roman Catholics, on the other, smile at them; the former say that you can trace your pedigree to the apostles only by proving your kindred to the Church of Rome, which indeed you seem disposed, in the above sentence, to allow; the latter say, and they are the best judges of their own powers and intentions, that they neither gave, nor could give, their priests and bishops who separated from them at the Reformation, and from whom your ordination is derived, any orders to give Orders; that, by schism, these your superiors, in the line of apostolic succession, broke the conduit in which the virtue of Orders was conveyed; and that, triumph as you may over us mere Presbyters, you and your brethren of the English church are, as to Holy Orders, only pretenders. Believe me, Sir, the time is gone by, when the claims of a priesthood, *jure divino*, could be maintained with success. The people know, if you have still to discover, that you have no "exclusive" possession or gift; and that you use words which have lost their original meaning when you talk of *giving and receiving the Holy Ghost*. Miracles only can establish your legitimate descent from the apostles; these you prudently leave to the elder church of Rome; but without them you stand, in temporalities, upon Acts of Parliament, — in spiritualities, upon your talents and characters.'

No statement can be more strictly correct than this, though our established church may be unwilling to allow it. She is, we think, chargeable with great inconsistency in this respect. When the Catholics claim an equality of civil privileges, their Church is the most vile and erroneous of all churches; she is, to use the language of the Book of Homilies, "the great strumpet of all strumpets:" but, when our Church wants to get something from the Church of Rome, the latter is then represented as venerable, and as having a stream of holy unction flowing through her which not all her abominations can pollute.

As Mr. Aspland advances in his defence of the principles and conduct of Unitarians, he grows warm, and remonstrates with the most pointed eloquence:

'You reckon it among the sins of the Bible-Society, that it promotes a "*conciliatory demeanour towards Socinians!*" Whither, Sir, would you carry us back? What age of darkness and bigotry would

would you recall? I seem, in reading your book, to be transported to the times of Parker and South and Laud: I almost suspect that the *principle* of persecution is not so abhorrent to your mind as the practice of persecution would be to your heart: I say, involuntarily, "This writer is one born out of due time;—he and his age do not agree;—his language is adapted to other ears, his maxims to other times, than our's: with what books can he have conversed? Our Milton, our Chillingworth, our Locke; our Jeremy Taylors, our Hales', our Tillotsons, our Jortins, our Paleys,—have they all lived in vain for him? Can an individual remain stationary, while the world is moving on to improvement! Can the sacred flame of Christian charity beam full upon his face from a thousand works, splendid both in argument and eloquence, and strike no warmth to his soul! Is he—is one man in the kingdom, not aware, by happy consciousness, that the age of uncharitableness is over? Would not he, who, at a time like this, when every man is making a tender of his charity to his neighbour, hangs upon the memory of penal statutes with a sort of fond regret, have been in danger of *smiting with the fist of wickedness*, if the legislature had not mercifully, to him as well as his neighbours, tied up his hands?"

'These reflections, Sir, you have forced upon me, though I do again willingly acquit you of any injurious design; for it is the character of such as are for *calling down fire from heaven, to consume*, but not to cheer, *not to know what manner of spirit* they *are of*.'

We abstain from entering into Mr. A.'s defence of Unitarians, and from quoting the reasons which he gives for objecting to have them confounded with *Socinians*. We shall also pass over his explanation of the words *Heresy* and *Schism*; together with his strictures on the supposed Socinian letter to Ameth ben Ameth, and on Mr. N.'s placing together the *Improved Version* of the N. T. and the *Koran*. It will be sufficient for us to observe that Mr. Aspland argues with force, displays considerable reading as a divine, and presents to his adversary much matter for serious reflection; and we should suppose that, if Mr. Norris be not pleased with the *tone* of this Expostulation, he will, on the whole, be benefited by its contents. It will teach him that learning, talents, and spirit are to be found without the pale of his own church; and that he does not live in an age in which vehement invectives will pass current for arguments, or the charge of heresy be admitted as a proof of error. Mr. A. invites his opponent to an amicable discussion of the several articles of their respective creeds; declaring that he cherishes higher interests than those of Unitarianism, and that, if truth waxes brighter on the inquiry, he shall be well pleased that Unitarianism should wane and disappear.

ART.

ART. VIII. *Sketch of the Political History of India,* from the Introduction of Mr. Pitt's Bill, A.D. 1784, to the present Date. By John Malcolm, Lieutenant-Colonel in the E. I. Company's Service, &c. 2d Edit. Royal 8vo. pp. 557. 18s. Boards. Miller.

ART. IX. *The Oriental Exposition;* presenting to the United Kingdom an open Trade to India and China. By S. F. Waddington, Esq. 8vo. pp. 191. 5s. Boards. Black and Parry.

WE have united these two books because, taken together, they bring before us all the leading topics to which the public attention respecting India can at this time be usefully directed; and because, after the systematic discussions which we have lately presented to our readers on the several questions of Indian policy, a few miscellaneous reflections, and such suggestions or exhortations as the existing state of affairs appears most urgently to require, will exhaust the present demands of the subject.

The latter of the two performances is not of much importance. The most useful part of it consists of notices gleaned from the parliamentary journals, and some few from parliamentary debates and other sources; almost all of them being of an historical nature, but, taken together, not of much utility either to the accumulation of useful facts or the improvement of speculation. The author, too, appears at last to have grown tired of his researches, slight as they are; and, on coming to the year 1790, he makes a great leap to the year 1804, when he begins with the parliamentary labours of Mr. Paul: a sketch of which, as they related to India, concludes this part of the volume. The second part consists of 'Observations and Deductions, arising from the preceding Data;' the intention of which is to shew that, in every respect, the policy according to which our connection with India has been regulated is deserving of reprobation, particularly the unfortunate and obstinate adherence to the monopoly. In prosecuting this design, Mr. W.'s observations are not unfrequently just and shrewd: but they are not greatly recommended by dignity of manner, by order, or by the exclusion of heterogeneous reflections and mistakes. After this description, we shall not have much occasion to advert to this 'Exposition' in the course of the present article.

As to the work of Colonel (now Sir John) Malcolm, it is a book of greater pretensions; and it would not be just to insinuate that, however high its claims, they are inadequately or meanly supported. It is, indeed, on the whole, one of the most intelligent books on India which we have received from the body of our Indian gentlemen. The mind of the author

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is endowed with stronger powers of speculation than those which are usually found among the servants of the Company; even among those of them who have supposed that they were qualified to instruct us. Though by no means exempt from the malady, he is raised above a considerable portion of the prejudices which usually reign among this class; and, though not a master in the philosophy of history, (which may well be imagined,) he introduces speculations of no ordinary interest on the system of our Indian government, and addresses himself to the management of them with powers that are far from contemptible.

The chief scope of the performance is to demonstrate and expose the impolicy of the principles laid down in Mr. Pitt's India-bill of 1784, and confirmed by the renewal of that act in 1793, relative to the inter-national proceedings of the Company. It is known that the ministerial boastings relative to that bill, and to its renewal in 1793, were founded on this among other circumstances, that it excluded those aggressions on the native states, and those wars of conquest, on account of which so much both of injustice and of folly had been imputed to our countrymen in India; — of injustice, by the dethronement of unoffending princes; — of folly, by the ruinous expence in which they involved the English government, creating a load of debt which the acquisitions of the war, affording in general a revenue unequal to the cost of the government, furnished no means of liquidating. Nothing was ever more strongly declared, than the sense of the impolicy of this style of government was declared by parliament: which adopted a measure (assuredly a very extraordinary one) for preventing its continuance; viz. by passing a law prohibiting the government, which it appointed for the business of India, not only from hostile acts, but from hostile preparations, till the Company's territory was literally attacked. It was prohibited, also, with equal strictness and universality, from forming alliances with the surrounding princes, even for the purpose of providing assistance against any formidable power, or of establishing a balance against any probable combination of those surrounding princes. This was celebrated as a masterly contrivance; as a happy expedient, by which the curse of frequent wars, the greatest calamity of nations, would be effectually prevented in India.

As the strength or the weakness of the minds of individuals is estimated by the rationality and consistency, or the irrationality and inconsistency, of their grounds of action, the same is the necessary rule of judgment in the case of any assemblage of individuals; and it will easily be seen that this

consistency

consistency or inconsistency of the grounds of action on which any party proceeds is a circumstance of which the import is singularly powerful. In the motives on which he acts, the greatest fool will be sometimes right: but, if he be wrong on occasions to which the same reasons exactly apply, it is evident that he had no just conception of those reasons, and was not right by the force of understanding but by the favour of chance. The wise man, on the contrary, is right because he perceives the causes and the consequences of his actions; and he is in no danger, in exactly the same sort of circumstances, of acting at every moment on a different plan.

Of the *European* policy pursued by this nation, and zealously upheld by its parliament, the leading principle is to be in a state of perpetual interference with its neighbours;—not only not to wait till it is attacked, but to be continually on the watch for every change which may, by the most distant consequence, produce the feeblest chance of danger, and to go to war immediately to prevent any such change, stirring up other nations (if possible) to go to war for the same purpose. This is the very principle of what is called maintaining the balance of power in Europe; and this is the ground of that policy which is so dear to our statesmen, of keeping our nation a part, as they call it, of the continental and European system.

It is not our intention in the present article either to praise or to blame that policy: the theme is too copious: but it cannot escape attention that the rule prescribed by these statesmen for the government of India, and the rule which they adopt for themselves in the government of this island, are *diametrically opposite;* and that, if the one be wise and good, the other must of necessity be foolish and detrimental. We doubt not that it will be said that the circumstances are different. We grant it;—and in such a manner different, that, if there be any thing good in the policy prescribed for India, it must be more peculiarly good for Great Britain; and if there be any thing good in the policy pursued for Britain, it must be more peculiarly good for India. In our opinion, that which is followed in Britain, and forbidden in India, is far more accordant with the circumstances of India than with those of Britain; and that which is commanded in India, and treated as the height of impolicy for Britain, is far more accordant with the circumstances of Britain than with those of India. If the British statesmen, in taking opposite lines of inter-national policy in the two cases of Britain and India, had reversed their order,—had prescribed for the latter the rule which they pursue for the former, and had adopted for the former the rule which they have or-

dained for the latter, — they would have had something to adduce in favour of their inconsistency.

The cases stand in comparison thus. There are two places for which a defensive system is to be provided; and of these places the one has much more than is common to dread from invasion and attack, while the other has little or nothing to fear from it; — less, certainly, than any other nation on earth. Corresponding in number with these two places, there are two lines of policy; by the one of which, are taken the most distant and operose precautions against the danger of invasion and attack; and by the other nothing is allowed to be done against invasion and attack till it actually happens. Now our statesmen unfortunately use these precautions in the case of the country which cannot easily be regarded as liable to danger; while they actually interdict them, and command the exclusive adherence to the plan of not stirring till the attack arrives, in the case of the country which is continually exposed to the greatest dangers.

The reasons urged in defence of the *regime* ordained in the case of India are, that the taking of operose precautions against invasion, by forming alliances, by trimming a balance, by composing part of what is called a system, by measures of hostile anticipation, and so forth, are found to be a grand and prolific nursery of wars; and therefore they are interdicted in India, because war is the greatest calamity with which human society is visited. In this system and these reasons, therefore, it is implied that the policy erected for the anticipation of invasion, and pursued so eagerly by those who govern the nations of Europe, produces a quantity of mischief, by the wars of which it is the natural and teeming parent; so great, as to overbalance all the good which it can have any tendency to produce in the anticipation of attack. Whether these reasons be well founded is a question, on the different sides of which different persons will range themselves. The decision which we should be disposed to pronounce is this: — that it is not impossible for a State to be placed in such a situation, as to render a system of combination with other States desirable for its defence: but that, with regard to the greater number of countries, the mischief of the wars in which a combination of this sort is likely to engage them is much greater than the chance of evil from unprovoked attack. If a nation be very weak, compared with its neighbours, in that case, and possibly in that case alone, a combination with one against another nation is necessary for any degree of security: but a country, which in respect of strength is nearly on a level with its neighbours, has in reality very little to dread from

from attack, if it consistently abstains from all provocation, and stands on a policy purely defensive, with any wisdom and skill. It never can be too earnestly inculcated that war is so great a calamity, and peace a blessing of such inestimable worth, that a system of policy, of which the tendency is to render wars more frequent, can scarcely be compensated by any resulting benefit that can be conceived.

Sir John Malcolm, like other military men, is not desirous that the wings of military genius should be clipped; and he speaks of war as a sort of thing of which it would be almost a pity that the world should ever be finally deprived. The object of Mr. Pitt's original and renewed bills, and of abstaining from all those precautions against attack which are a prolific source of wars, appears to him, therefore, under a very unfavourable point of view; and he undertakes a sketch of the history of India, from the date of the original bill in 1784 down to the period at which he wrote, for the purpose of shewing, by the testimony of fact, that this policy has been productive of the most unhappy results; that it could not, in its nature, be the source of any other; and that India has been saved — by what? By disregarding it. The Indian government, he says, have done wisely in totally disobeying the act of parliament; while, on the comparatively rare occasions in which they have allowed it to bind them, nothing but danger and calamity have been the consequence.

According to this account, our Indian government is a remarkable institution: it goes right by violation and disobedience of the laws made for its guidance. Our ministry, too, are a remarkable body. In 1784, they make a law which renders the government of India immediately and entirely dependent on themselves; and also a law to direct the conduct of those whom they appoint to that government:—yet the persons so appointed and so dependent act in perpetual and avowed disobedience of that law; and our ministry, so far from disapproving this disobedience to their own law, applaud the violators, and load them with riches and honour!!

Let the reader view all these things in connection,—the policy pursued in Great Britain, and the opposite policy commanded for India,—the applause on that command which is bestowed by ministers and parliament,—the total disregard of that command which is shewn by the chief rulers in India,—and the approbation with which their proceedings are followed by the rulers at home;—and then let him form his own conclusions,—then make up his judgment respecting the sort of mental process on which the management of the affairs of this nation depends.

From page 50. to page 60. Sir John Malcolm's work contains a criticism on Mr. Pitt's bill of 1784, which the author treats with very little ceremony; not from any want of that sort of respect for ministers which is called *loyalty*, and of which Sir John has a sufficient share, but because the reverence for the heaven-born minister seems to be on the decline, even in those quarters into which light is slowest in penetrating. A new bill was required in 1786, and another in 1788, to amend some of its more prominent defects: but of its fundamental imperfections no cure has ever been attempted. One grand source of the defects that adhered to it, Sir John ascribes to the compromise which it suited the minister to make with the Court of Directors. 'As his plan,' says the author, 'proceeded on the avowed ground of maintaining, instead of demolishing, the established constitution of the Company's government, a great part of the efficiency of the new system was sacrificed to the forms of the old; and much of that embarrassment which has attended the operation of this measure may be traced to that spirit of conciliation in which it was originally framed.' He asserts, without hesitation, that it was accident only,—the concurrence of circumstances altogether foreign to the merits of the bill,—which procured for it a temporary and false appearance of success, and a very unmerited popularity. 'All the influence of a most powerful minister, and all the skill of a great master of artifice, placed at the head of the Board of Controul, were exerted to cover its defects, and to make the nation believe that it was producing the most happy results. The good fortune and prudent management of Lord Cornwallis in India provided a fair face to be held up to view: 'but subsequent events,' continues the author, 'have shewn that it required all these aids to render it successful, and that the failure of any one of them would have had the most serious effects upon its operation.'

One observation, which Sir John Malcolm has the honesty and the boldness to make, is intitled to the greatest attention. He states as a fact that the interests of the nation and those of the East India-Company *are opposite*; and that the pursuit of those of the Company leads to the sacrifice of those of the nation. This averment is particularly worthy of notice on account of the individual by whom it is made: viz. by a servant and a favoured servant of the Company, not devoid of prejudices on its side which are insignificant neither in number nor force. The attention of the mass of people who never think, and borrow their opinions with their fashions from persons of note, may, perhaps, be struck by this circumstance; and they

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may, in this way, stand a better chance of getting hold of a just conclusion, than if a thousand volumes of demonstrative proof were poured into their bosoms. The passage to which we allude is in the following words: 'The Court of Directors have been placed in a situation where they had *two* interests to promote, — which were generally, if not always, *opposite in their nature*, — the one, the general interests of the nation; the other, the particular interests of the Corporation.' This is plainly spoken: the consequences it is for every man to trace who is concerned in the welfare of his country; as also to settle in his own mind the conduct which, in such a coincidence of circumstances, it belongs to him to pursue.

Moreover, Sir John does not content himself with the enunciation of only *one* bold and useful truth. Immediately after that which we have just produced, he puts his stamp on another, and pronounces the constitution of the East India-Company to be ill adapted to the government of India. His words are that this 'institution, though well adapted to the administration of those commercial interests for which it was first framed, was *unsuited* to the political government of a large empire.' That the constitution of the East India-Company disqualifies it for the government of India is a position, which it is of importance to have pointed out for attention and consideration, under the authority of a favoured servant of that very Company. For the rest, however, Sir John has done little towards its elucidation; and, with regard to the former part of his declaration, that the constitution of the Company was well adapted to the commercial part of its business, we suspect that, in his capacity of diplomatist and soldier, (for Sir John is both,) he is here rather venturing beyond his knowlege. Were he asked how he proves that it is well adapted for commercial matters, we think that he would be embarrassed for an answer. Is it because the commercial part of the business has manifested greater tokens of prosperity than the political, when the commerce has dwindled almost to nothing, and is a source of loss rather than of profit? No, surely not; and, as Sir John took up this opinion he knows not how,—in fact, borrowed it insensibly from others, who took it up as he did, — so he adduced the statement merely at random.

Another assertion is made by the author, on a subject on which he is a more competent witness, and his evidence is intitled to much greater respect. 'This fact,' he says, 'was admitted by all — that, *from the theory of Mr. Pitt's bill, the power of the Court of Directors should be extinct.*' This is sufficiently curious. The extinction of the power of the Court of Directors was the extinction of the East India-Company; and this, says

Sir John Malcolm, was really and truly the import of Mr. Pitt's bill. Mr. Pitt himself, however, and with him Mr. Dundas, and all the rest of his adherents, asserted the contrary: viz. that one of its leading objects was to preserve the power of the Court of Directors, in opposition to Mr. Fox's bill, which destroyed it. Either these persons declared what they did not believe, in order to deceive the country; or they were so feeble in intellect as not to know the import,—'admitted by all,'—of their own measure. The allegation of Sir John Malcolm is not very respectful to them, whether it be the moral or the intellectual part of their minds to which we may suppose that the imputation applies.

In the opinion of Sir John, indeed, it is owing to matter of accident, totally extrinsic to the bill, that the Court of Directors have not been stript of all their power, according to the import, as he understands it, of this vaunted enactment. The cause which has prevented that natural result of the bill is the influence of the Directors in the House of Commons. In that House, says the author, the use of the Directors to the Minister has been so great, that to obtain it he has been pleased to leave a considerable share of Indian power to the Directors; and, at times when he stood much in need of their aid in the House of Commons, to allow them almost the whole of that power. The following are his words: 'The influence of the Company in the House of Commons has supported their authority in Leadenhall-street; and when the administration has not been strong, the controul over them has been almost nugatory.' This is a state of things which well deserves the scrutiny and consideration of Englishmen. It is a contrivance to render the government of England and the government of India instruments of mutual corruption; a contrivance for sacrificing the interests of the nation, both in England and India, to a vile confederacy of Ministers and Directors. Let us weigh the circumstances. What is the use, in the House of Commons, of the Directors to the Minister? To give him an ascendency in that House; — and what sort of an ascendency? one that is not founded on the merits of his proceedings, but purchased by favours, and retained by the dread of losing them. Now, what sort of an ascendency is that which is not founded on the merits of a man's proceedings, but purchased by favours? It is a *corrupt* ascendency; of which the character is to be applicable to all bad purposes, to the fulfilment of all the private designs of the individual who holds it, with any sacrifice whatsoever of the interests of his countrymen or of the human race. Such is the tendency of that *use* which, in the House of Commons, Ministers find in Directors; and in return

return for which the former allow the latter to retain a share of Indian power. One strong *fact* *, in illustration of the utility of the Directors to the Minister, is that, when even a labourer comes into the warehouses of the Company in London, he is required to state whether and for what place he has a vote for a member of parliament. His name is then registered, with this specification; and he is told that, on an election, he will be spared from his situation to give his suffrage, if he will vote according to *orders*: — disobedience, it will be supposed, being punished by dismissal from his place. The number of individuals, thus kept in political subjection to the Company, is about *four thousand*, more or less.

With regard to India, in particular, the consequence of this arrangement is to destroy that security for good government for which it was loftily boasted that provision was made in the establishment of a ministerial controul. The Directors, it was pretended, would not, in the mode of governing India, have permission to pursue their own interests at the expence of their trust, after the creation of a ministerial instrument in the Board of Controul: but, if the Directors are necessary to the Minister in the House of Commons for the accomplishment of his purposes, he must grant one favour to obtain another; he must give them an equivalent latitude for the accomplishment of their purposes in India. The influence of the Directors in the House of Commons is therefore an efficient instrument of corruption for both governments; for that of England and that of India. Sir John Malcolm says, 'In the present great scale of our Indian empire, those entrusted with its government should (into whatever shape the nature of the government of England required them to be formed) be constituted upon principles, which, while they subjected them to a severe and direct responsibility to their country, left their exertions, in the execution of the great trust committed to them, free and unembarrassed. The failure of Mr. Pitt's bill in its operation in this essential point was foretold by Mr. Burke.' He continues, 'The best mode of judging every system of this nature is by its practical result; and a cursory view of the principal political events which have occurred in the government of India, since the introduction of Mr. Pitt's bill, will be the best comment upon the merits and demerits of that measure.'

Of the chain of historical statements by which, in the opinion of the author, he effects this comment, it is evident that no part can, to any good purpose, be here introduced; and to state any opinion relative to the justness of his inferences, without adducing our reasons, which the extent of the

* It is so related to us: if it be disproved, we will contradict it.

evidence renders impossible, would be useless, or something worse; because it would be the substitution of our personal authority for reason, which alone should decide. Little, therefore, now remains to accomplish all that, in a review of this work, it seems advisable for us to attempt.

The principle of Mr. Pitt's bill — to hold up the supposed error of which was, in this Historical Sketch, the author's chief design — was the interdiction of alliances and territorial acquisitions, under the supposition of their being the fruitful parents of war. Lord Cornwallis, in his first administration, entirely disregarded this interdiction; formed alliance with the Nizam, and the Mahrattas; made war on Tippoo; and, having conquered him, added largely to the territory of the Company. In every part of this career, he proceeded, says Sir John, in open disregard of the act of parliament: but by this career he increased the British glory and power, and was applauded by the ministry and the parliament as a great national benefactor. Sir John Shore, on the other hand, (now Lord Teignmouth,) was swayed by the authority of the legislature, and, during his whole administration, endeavoured with great care to keep himself within the pale of its directions and commands. The consequence was, if we are to believe Sir John Malcolm, a material decline in the influence of Great Britain in India, and a serious accumulation of danger. Marquis Wellesley next succeeded to the government of India, and treated the principle of the act of parliament with still greater contempt than Lord Cornwallis; plunged still more deeply into war and negotiation; and still more remarkably augmented the British power and glory. With him the policy, which Sir John Malcolm recommends, had ceased, at the period when the work before us was composed. Lord Cornwallis was sent a second time to India, for the express purpose of reversing the system which had been pursued by Lord Wellesley, and by himself in his more vigorous days. Sir George Barlow continued to tread in his steps; and, in the opinion of the present author, the power and consequence of the British in India had of course materially declined.

Besides the Historical Sketch, Sir John Malcolm treats us with a long concluding chapter, containing general reflections on the political, civil, and military government of British India. The principal topics to which these reflections relate are, the species of compound or amphibious government, made up of a Court of Directors and a ministerial Board of Controul; the species of organ provided for the local government of India, in a Governor-General, with a council by whose

opinions he is not bound; the new system of revenue and judicature; and the army; with some minor circumstances, such as the missionaries, and the people of half-cast, both of which he treats as objects of no ordinary importance.

Of that machine of government which is made up of a Court of Directors and a Board of Controul, the opinion of Sir John is highly unfavourable. We have already seen that these two component parts are so placed in relation to one another, as to be a principle of corruption to the government both of India and of England; and Sir John says that the circumstances, on which depends the choice of the men of whom both boards are composed, are such, that it can happen but rarely and by chance that either of them should contain a single person qualified to preside over the government of India. The reasons which he adduces to support this opinion betoken a man of considerable powers of reflection, and independence of mind; and they eminently deserve the attention of all who desire to attain a just conception of the management of the Indian portion of our national affairs. The change effected in the organ of local government in India, by clothing the Governor-General with nearly unlimited power, obtains as large a share of the author's applause. 'There, perhaps, never was,' says he, 'any public measure, which remedied more real evils than the change of system with respect to the powers lodged in the Governor-General of India; and its beneficial effects have been universally acknowledged.' In certain respects, there are grounds for this opinion: in certain other respects, there are grounds for a very different judgment: but it would require many pages to enumerate and distinguish these several particulars. That the annihilation of every power but that of the Governor-General put an end to the evils which arose from the clashing of discordant powers is true in course; and that these were evils of no trifling magnitude will readily be allowed. On these alone Sir John Malcolm seems to have fixed his eyes, and to be defective in that expansion of mind which enables a man to consider all the parts of a great and complicated whole. The Governor-General, if without impediment in doing good, is also without restraint in doing evil. He now has power, without responsibility; and all that he has to do is to use the means of standing well with the Minister, and not so much as a ray of light will be let in on his misdeeds. Of the powers of the council, one great benefit consisted in producing discussion on the measures of government, and giving publicity to complaints; without which the expectation of good government is absurd. One great variation has now been caused, the effect of the difference between a council with power and a council without.

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We formerly heard of mis-management, but now it is buried in the most profound concealment; and, because no mis-management is proclaimed, Sir John believes that none exists: but, when it is considered that effectual precautions are taken that it shall not be known, the contrary conclusion would be the more rational and correct.

In the observations made by the author on the financial and judicial systems which his countrymen have established in India, he details little else than common-place trifling, and common-place error; and he shews that on subjects of such a nature he is too slightly informed to be capable of arriving at any useful conclusion. The purport of his remarks is to display his opinion that the regulations are far from bad; though he owns that they have caused some very bad effects: but it is difficult, he says, in this line, to produce any *good* effects, and therefore we ought to be well contented that the bad of which we have been the instruments are so few. Time, he bids us hope, will make things better, — though he allows that time is very apt to make things worse. He takes great pains to shew that it is very difficult, by design, to form a financial and a judicial system that shall fulfil their ends: but he seems to think that it is very easy for such systems to grow up of their own accord, if matters are only abandoned to the guidance of chance.

On the propagation of Christianity, Sir John, in several respects, thinks as we do. He conceives that government should do nothing, of itself, to alter the religious creed of its subjects, because the people of India can make no distinction between the wishes of the rulers and their commands; and the commands of government in India for a change of religion would be attended with the most dangerous alarm. He is of opinion, however, that the most perfect freedom should be afforded to individuals, totally unconnected with government, to employ themselves in the propagation of their religion; and that colonization would be the most effectual means of producing any beneficial change in the mental condition of our Indian subjects: but he regards the prejudices against colonization, with which the men that govern us in this country are fraught, as an insuperable barrier to the use of that instrument of amelioration. Yet why? Sir John Malcolm is no party to these prejudices. To him they appear, as they are, unfounded and pernicious: then why does he not arraign them? If they were arraigned with sufficient force by all those who see their absurdity, they could not possibly resist. What renders prejudices so mischievously durable, but the timidity with which they are attacked, — the wretched forbearance of those by whom they are despised?

Sir

Sir John observes that the inattention with which the people of half-cast are regarded is extremely injudicious; and he states the well-known fact, that the increase of their numbers — an increase of progressive rapidity — depends on causes which it is altogether impossible to controul. They are a race whose docility and intelligence, when any pains are taken with their intellects, are, in truth, of a high class. When weakness and prejudice vent their terrors with regard to colonization, they overlook entirely this source of colonization, against which they have no remedy. It is this race, — if ignorance and absurdity prevail in the councils at home, and an European population is prevented from increasing in India, — who are destined one day, and that, possibly, not a very distant day, to be the masters of that country. However neglected, they still acquire a portion of European intelligence which gives them an ascendency over the natives; and this, with their abounding numbers, will in process of time make it impossible to govern them by a handful of Europeans. We know not any policy that will exactly suit the narrow-minded persons who dread colonization, but a law of infanticide; — a law commanding every child engendered between an European father and an Indian mother to be, like the children of the Jews in Egypt, unrelentingly put to death.

We have as yet said nothing respecting the army, which is in course a favourite topic with Sir John Malcolm; and he enlarges on it with much ardour and at considerable length. The field, however, is too wide for the limits of one of our articles, much more for the concluding portion of an already extended article. The circumstance which occupies the speculations of the military men in India is the division of the army into Company's troops and King's troops. The army which belongs to the Company is chiefly composed of sepoys, officered principally by Europeans; because the natives, disciplined and commanded by Europeans, are found to make excellent soldiers, and are much cheaper than English troops; and, situated as the Company finds itself, and inadequate as the revenue of India, under its management, is experienced to be, the cheapest force is a choice of necessity. Yet the King's ministers insist on the presence in India of a large portion of the most expensive kind of force, the royal army; and that which most affects the officers of the Company is that the officers of the King's troops are allowed certain most invidious privileges above them. Their own utility, they see and feel, is infinitely superior to that of the King's officers in India; and therefore they view the decided, the avowed, the ostentatious superiority in rewards and honours set apart for the least useful body of officers, with

all

all that disaffection which such treatment naturally inspires. This is a state of things, the redress of which the author represents as required by the most imperious necessity. He wishes to please all parties, by a compromise: which generally means that the injured party shall content itself with only a portion of its rights.

Sir John Malcolm shews considerable skill in the art of writing; and, if he be a little too ambitious of the praise of eloquence, which leads him into verbosity, his lofty tone is on the whole not badly supported. Though he is sometimes betrayed into an aukward and sometimes (we fear) an ungrammatical expression, the volume is highly creditable to the mind of a man whose education must have been closed at an early period, and whose active occupations afterward left him little time and opportunity for the pursuit of literary acquirements. It is an observation which deserves to be made in honour of the Company's military officers, that a large proportion of the most valuable of the works on India, which we have received, have proceeded from their pens; and that the greater part of those works indicate a high degree of intellectual improvement and excellence.

ART. X. *The Wanderer;* or Female Difficulties. By the Author of Evelina; Cecilia; and Camilla. 12mo. 5 Vols. 2l. 2s. Boards. Longman and Co. 1814.

If we may repeat a phrase which was applied by us to a work written by the late venerable Dr. Burney, (Vol. xx. p. 374.) we should say that his daughter, Madame D'Arblay, is accustomed to convene and to satisfy an elegant audience. Since the modest entrance of Evelina into the world, the sparkling triumphs of Cecilia, and the delicate embarrassments of Camilla, many years have elapsed, fertile not only in political but in moral revolutions. A new generation has grown up in the saloons of Great Britain; fresh *pinks of fashion* are selected for the exemplary scollop; and an alteration insensibly progressive has effected considerable change in our idea of the gentleman and the lady. Whether a corresponding modification of the canon of propriety, or internal rule of excellence, has taken place in the mind of Madame D'Arblay, during her long residence in France, may perhaps be liable to question: but we are glad to see depicted again such society as our matrons remember; and to escape occasionally from the smooth insipidity of modern polish, by reverting to the more various singularities and broader humour of an age of social tolerance and comparative indiscipline.

Educated

Educated families, if more refined than they were, are also more reserved; hospitality now prefers selection to generosity; and indiscriminate access is abolished with the democratic principles which had awakened the claim. The different classes of society and of character intermingle less: rank has extended its intrenchments: if there has been a loss of ease and cordiality, there is no doubt some gain of precision and propriety; and, if taste was inspiring a more attractive, religious feeling is teaching a severer, virtue. Order has its grace, and decorum its beauty, though purchased with something of formality and something of coldness. In consequence of these changes, the traits of individuality in the higher classes are become less marked and prominent; and few now ridicule the vulgarity of an acquaintance, because few have an acquaintance who is vulgar. Delineations of character, which would formerly have appeared near enough to reality for the upper apartments of genteel comedy, would at present be banished into the basement-story of farce; and the novelist, like the dramatist, in order to be quite fashionable, must invite his company out of visitable houses.

We have occasionally been fearful, while perusing this truly varied, original, and interesting novel, that some of the vulgar personages, such as young farmer Gooch, or Miss Pierson, (in the third volume,) appear before us too long, or too repeatedly, or in circumstances too critical, for fastidious readers. Without the recent opportunity of observing what constitutes the genteel in metropolitan circles, or in those higher families which waft into the provinces the aromatic odour of the great world, it is not easy to catch and to collect that nameless perfume which scents a book for the hand of fashion. It is not enough that pictures of the *past* are executed with vital fidelity; they must be regarded with the eye of the *present;* and a tone of criticism or commentary must be insinuated, such as vibrates in the atmosphere of to-day. The Wanderer is supposed to seek an asylum in this country during the ascendancy of Robespierre: but she finds society here more on the footing of its march ten years before than ten years after that period.

The fable or plot is, however, on the whole, well imagined. It opens, like an epopea, in *the midst of things.* A boat, which is flying with a crew of intimidated refugees from the coast of France, naturally and probably assembles the principal personages of the story. The heroine is absolutely anonymous; she has reasons for concealing her real name, and is too scrupulous to assume a false one: after her landing, a letter reaches her directed to L. S. and this occasions her being called Miss Ellis. Her mysteriousness excites among the female passengers doubts

doubts of her conduct: she loses her purse; and she feels herself penniless in places new to her, and dependent for her immediate wants on a charity which the women from suspicion do not volunteer, and which, if accepted from the men, would seem to authorize proposals of libertinism. Notwithstanding her endless embarrassments, difficulties, and mortifications, so many amiable qualities and so many high accomplishments are continally unfolding, that she is insensibly surrounded by much rank and fashion; and, while teaching music for a maintenance, or subsisting in the more obsequious station of a companion, she is still making conquests both of friendship and of love among the noblest of the noble.

One of the gentlemen in the boat was a Mr. Harleigh, who had been to the south of France to escort home Miss Elinor Joddrell, a young lady of fortune sent thither for her health, to whom his brother is betrothed. Miss Joddrell has studied in the school of the rights of women; and, having conceived a higher idea of the Mr. Harleigh with whom she is travelling, than of the Mr. Dennis Harleigh to whom she is engaged, she declares her passion to the elder, and dismisses the younger brother. Unhappily, but not unusually, her forward affection is coldly returned; and she has the mortification to discover a rival in the obscure and mysterious Miss Ellis. Furious with disappointment, Elinor goes to a concert in which Miss Ellis was appointed to sing in the presence of Harleigh, and there stabs herself with a poignard. The wound, however, is not mortal: but the insane fit returns; and a similar attempt is renewed in a church, to which she had contrived to summon the two objects of her jealousy and love. This second abortive suicide, which Harleigh comes prepared to prevent, appears to us better contrived than the preceding: the circumstances are more likely, and the surrounding scenery is more in unison; and, as the repetition of so violent an incident too much interrupts the tone of a narrative which is frequently comic, we should have preferred the entire omission of the bloodshed at the concert.

By degrees, the history of the heroine unfolds; and we learn that she is the daughter, by a private marriage, of the eldest son of a British peer. It was necessary to conceal the marriage during the father's life; and the death of the wife rendered the avowal of it avoidable, on the attainment of the title. Juliet, the name of our heroine, had been placed for education in a French nunnery. While she was there, her father died; and, though the executors discovered traces of his first marriage, they were not anxious to bring the progeny to light: on the contrary, they offered a compromise of six thousand pounds to be paid on Juliet's marriage with a foreigner, if all farther

claims

claims on the estate were renounced. Nunneries being afterward suppressed in France, Juliet found an asylum in the house of a bishop, who prepared to send over to England the vouchers of her legitimate and noble descent. Robespierre, however, having acquired ascendency, a Commissary of the National Convention was sent to extort money from this venerable ecclesiastic; and the bishop being thrown into prison, his papers were examined. The Commissary having discovered that, by a marriage with Juliet, he might obtain six thousand pounds, he instantly ordered out the guillotine for the priest, and made the safety of the old man to depend on Juliet's acceptance of his hand. She determined to save her benefactor, and went through a civic marriage with the Commissary. The released bishop then advised and assisted her immediate flight to England; which constitutes the opening of the story.

In proportion as these circumstances are evolved and authenticated, the prospects of our heroine seem to brighten. She forms, in her unknown character, an affectionate intimacy with Lady Aurora Granville, her half-sister; and from Lord Melbury (her brother), and from Sir Jaspar Herrington, she receives flattering attentions. On a sudden, however, she is seized at an inn by a foreign ruffian, who orders her to accompany him to France, and who appears to be the Commissary her husband. The distress now rises to the highest: but, as the Commissary chooses to apply before his departure for the six thousand pounds, and as this circumstance brings on all the requisite explanations, he is led to renounce his wife, and returns home, where he is guillotined. At last, Juliet accepts the hand of Harleigh.

Among the more admirably drawn episodical characters of this agreeably intricate and busy novel, may especially be noticed Sir Jaspar Herrington and Mrs. Ireton; the former a most benevolent and the latter a most malevolent personage. In the arts of ingeniously serving, and ingeniously tormenting, each is respectively a proficient: while both display in their conversation the resources of wit and genius. The ground is perhaps too much crowded with figures in low life, and we may discern something of repetition in their forms of display: but the author has imparted to her characters a strict consistency, a dramatic distinctness, an ample variety, an appropriate talk, and a living *naturalness*, (if we may make such a word,) that give them all a hold on the memory and on the sympathy. Something of exaggeration is to be forgiven, nay required, in every painter of manners: that which is beautiful must approach nearer to the ideal, and that which is comic must approach nearer to caricature, than reality would strictly warrant.

The traits which memory would select are those which the artist has alone to pourtray.

From a work in many respects so classical, yet more adapted, we suspect, for permanence than for immediate popularity, it is proper to make some extract. We will select that which we consider as the critical and most tragic moment of the piece, the appearance of the Commissary to claim Juliet as his wife:

'Harleigh would have remonstrated against this rude detention; but he had no sooner begun speaking, than Juliet, finding that she could not advance, retreated; and had just put her hand upon the lock of a door, higher up in the gallery; when another man, dressed with disgusting negligence, and of an hideous countenance, yet wearing an air of ferocious authority; advancing by large strides, roughly seized her arm, with one hand, while, with the other, he rudely lifted up her bonnet, to examine her face.

'"*C'est bien!*" he cried, with a look of exultation, that gave to his horrible features an air of infernal joy; "*viens, citoyenne, viens; suis moi.*" *

'Harleigh, who, when the bonnet was raised, saw, what as yet he had feared to surmize,—that it was Juliet; sprang forward, exclaiming, "Daring ruffian! quit your hold!"

'"*Ose tu nier mes droits?*" cried the man, addressing Juliet; whose arm he still griped; —"*Dis! — parles! — l'ose tu?*" †

'Juliet was mute; but Harleigh saw that she was sinking, and bent towards her to save her fall; what, then, was his astonishment to perceive that it was voluntary! and that she cast herself at the feet of her assailant!

'Thunderstruck, he held back.

'The man, with an expression of diabolical delight at this posture, cast his eyes now upon her, now upon her appalled defendant; and then, in French, gave orders to the pilot to see four fresh horses put to the chaise: and, in a tone of somewhat abated rage, bid (*bade*) Juliet arise, and accompany him down stairs.

'"Ah, no!—ah, spare—ah, leave me yet!—" in broken accents, and in French, cried the still prostrate Juliet.

'The man, who was large made, tall, and strong, seized, then, both her arms, with a motion that indicated his intention to drag her along.

'A piercing shriek forced its way from her at his touch: but she arose, and made no appeal, no remonstrance.

'"*Si tu peux te conduire toute seule,*" said the man, sneeringly, "*soit! Mais vas en avant! Je ne te perdrai plus de vu.*" ‡

'Juliet again hid her face, but stood still.

'* "'Tis well! come, citizen, come along! follow me."'

'† "Darest thou deny my rights? — say! — speak! darest thou?"'

'‡ "If you can walk alone, well and good; but go on first. I shall lose sight of you no more."'

'"The

'The man roughly gave her a push; seeming to enjoy, with a coarse laugh, the pleasure of driving her on before him.

'Harleigh, who saw that her face was convulsed with horrour, fiercely planted himself in the midst of the passage, vehemently exclaiming, "Infernal monster! by what right do you act?"

'"*De quel droit me le demandez vous* *?" cried the man; who appeared perfectly to understand English.

'"By the rights of humanity!" replied Harleigh; "and you shall answer me by the rights of justice! One claim alone can annul my interference. Are you her father?"

'"*Non!*" he answered, with a laugh of scorn; "*mais il y a d'autres droits!*" †

'"There are none!" cried Harleigh, "to which you can pretend; none!"

'"*Comment cela? n'est-ce pas ma femme? Ne suis-je pas son mari?*" ‡

'"No!" cried Harleigh, "no!" with the fury of a man seized with sudden delirium; "I deny it! —'tis false! and neither you nor all the fiends of hell shall make me believe it!"

'Juliet again fell prostrate; but, though her form turned towards her assailant, her eyes, and supplicating hands, that begged forbearance, were lifted up, in speechless agony, to Harleigh.

'Repressed by this look and action, though only to be overpowered by the blackest surmizes, Harleigh again stood suspended.

'Finding the people of the inn were now filling the stair-case, to see what was the matter, the foreigner, in tolerable English, told them all to be gone, for he was only recovering an eloped wife. Then, addressing Juliet, "If you dare assert," he said, "that you are not my wife, your perjury may cost you dear! If you have not that hardiness, hold your tongue and welcome. Who else will dare dispute my claims?"

'"I will!" cried Harleigh, furiously. "Walk this way, Sir, and give me an account of yourself! I will defend that lady from your inhuman grasp, to the last drop of my blood!"

'"Ah, no! ah, no!" Juliet now faintly uttered; but the man, interrupting her, said, "Dare you assert, I demand, that you are not my wife? Speak! Dare you?"

'Again she bowed down her face upon her hands, — her face that seemed bloodless with despair; but she was mute.

'"I put you to the test;" continued the man, striding to the end of the gallery, and opening the last door: "Go into that chamber!"

'She shrieked aloud with agony uncontrollable; and Harleigh, with an emotion irrepressible, cast his arms around her, exclaiming, "Place yourself under my protection! and no violence, no power upon earth shall tear you away!"

'* "By what right do you enquire?"'

'† "No; but there are other rights!"'

'‡ "How so? Is she not my wife? Am I not her husband?"'

'At these words, all the force of her character came again to her aid; and she disengaged herself from him, with a reviving dignity in her air, that shewed a decided resolution to resist his services: but she was still utterly silent; and he saw that she was obliged to sustain her tottering frame against the wall to save herself from again sinking upon the floor.

'The foreigner seemed with difficulty to restrain his rage from some act of brutality: but, after a moment's pause, fixing his hands fiercely in his sides, he ferociously confronted the shaking Juliet, and said, "I have informed your family of my rights. Lord Denmeath has promised me his assistance and your portion."

'"Lord Denmeath!" repeated the astonished Harleigh.

'"He has promised me, also," the foreigner, without heeding him, continued, "the support of your half-brother, Lord Melbury,—"

'"Lord Melbury!" again exclaimed Harleigh; with an expression that spoke a sudden delight, thrilling, in defiance of agony, through his burning veins.

'"Who, he assures me, is a young man of honour, who will never abet a wife in eloping from her husband. I shall take you, therefore, at first, and at once, to Lord Denmeath, who will only pay your portion to your own signature. Go, therefore, quietly into that room, till the chaise is ready, and I promise that I won't follow you: though, if you resist, I shall assert my rights by force."

'He held the door open. She wrung her hands with agonizing horrour. He took hold of her shoulder; she shrunk from his touch; but, in shrinking, involuntarily entered the room. He would have pushed her on; but Harleigh, who now looked wild with the violence of contending emotions; with rage, astonishment, grief, and despair; furiously caught him by the arm, calling out, "Hold, villain, hold!—Speak, Madam, speak! Utter but a syllable!—Deign only to turn towards me!—Pronounce but with your eyes that he has no legal claim, and I will instantly secure your liberty,—even from myself!—even from all mankind!—Speak!—turn!—look but a moment this way!—One word! one single word!—"

'She clapped her hands upon her forehead, in an action of despair; but the word was not spoken,—not a syllable was uttered! A look, however, escaped her, expressive of a soul in torture, yet supplicating his retreat. She then stepped further into the room, and the foreigner shut and double-locked the door.

'Triumphantly brandishing the key, as he eyed, sidelong, the now passive Harleigh, he went into the adjoining apartment; where, seating himself in the middle of the room, he left the door wide open, to watch all egress and regress in the passage.

'Harleigh now appeared to be lost! The violence of his agitation, while he concluded her to be wrongfully claimed, was transformed into the blackest and most indignant despondence, at her unresisting, however wretched acquiescence, to commands thus brutal; emanating from an authority of which, however evidently it was deplored, she attempted not to controvert the legality. The dreadful

mystery,

mystery, more direful than it had been depicted, even by the most cruel of his apprehensions, was now revealed: she is married! he internally cried; married to the vilest of wretches, whom she flies and abhors,—yet she is married! indisputably married! and can never, never,—even in my wishes, now, be mine!

'A sudden sensation, kindred even to hatred, took possession of his feelings. Altered she appeared to him, and delusive. She had always, indeed, discouraged his hopes, always forbidden his expectations; yet she must have seen that they subsisted, and were cherished; and could not but have been conscious, that a single word, bitter, but essentially just, might have demolished, have annihilated them in a moment.

'He dragged himself back to his apartment, and resolutely shut his door; gloomily bent to nourish every unfavourable impression, that might sicken regret by resentment. But no indignation could curb his grief at her loss; nor his horrour at her situation: and the look that had compelled his retreat; the look that so expressively had concentrated and conveyed her so often reiterated sentence, of "Leave, or you destroy me!" seemed rivetted to his very brain, so as to take despotic and exclusive hold of all his faculties.'

This scene is finely imagined, and as finely painted. The English language, in its most essential powers, has not deserted the pen of Madame D'Arblay; and the French, in its most expressive neatness, is become familiar to her. Some gallicisms of style even occur occasionally. The ladies *mount* into their apartments, and into their carriages; and the gentlemen, and even the ladies also, are every where attended by *grooms*: which might be the etiquette in France while footmen were in requisition for the army, but was not the usage here. The French letters of Gabrielle are full of idiomatic beauties, of feeling, and of eloquence.

When a new edition of this novel is undertaken, we should recommend something of abridgment, especially of the comic portions; and of those dialogues which continue indeed a consistent behaviour of the inferior characters, but which add no new traits to an individuality that is sufficiently peculiarized on their first introduction.

ART. XI. *Carmen Britanicum*; or, the Song of Britain; written in honour of H. R. H. Geo. Augustus Frederick, Prince Regent. By Edward Hovell Thurlow, Lord Thurlow. 4to. pp. 25. Longman and Co. 1814.

WE have so lately and so fully considered the merits of Lord Thurlow's poetry, that very little remains for us to say on the subject of this new production of his muse; which, like its predecessors, contains a strange, ill-assorted, collection of

classical images, borrowed from all quarters without taste or discrimination, and dressed up in very mawkish versification. His Lordship, however, has himself a much better idea of his production; since he tells us, or rather the Muses whom he begins by addressing,

> ——— 'I am the priest of him
> Who sits enthron'd upon the triple shore,
> And must maintain his glory, with my hymn.'

The poem is a sort of ode in honour of the Prince Regent; whose pedigree is derived, in strict lineal descent, from Jupiter, who begat Hercules, who begat Glaucus, from whom came the family of the Actii, who migrated from Rome to Este, of which family was Azo son of Hugo, from whom the Brunswick family is descended. This puts us in mind of the authors of the old romances, who never omitted the pedigrees of their heroes, and who always established the clearest family-connection between Jason and Amadis, or Achilles and the Palmerins. —Speaking of the progeny of Glaucus, the bard contents himself with stating that

> 'The daughters chaste, and all the sons were brave;
> But time has lapp'd them all in mere oblivion's wave.
> Save, here and there, a name that cannot die,
> Tied by immortal verse to endless destiny;'—

and (after a few lines to the same effect) he adds the following reflections, which we extract, as being rather better than the rest of the poem:

> 'Is this the end of glory, thrice renown'd,
> To be with night and sad oblivion bound?
> All their Olympique acts, and battles fierce,
> And worthy counsels, that the skies could pierce,
> Gone, like the dateless world, for want of sacred verse?
> Only, beneath the chaste and fickle moon,
> With printless feet they by the rivers walk,
> Or haunt the meadows in her silent noon,
> Or o'er the scenes of passed battles stalk,
> While, overhead, is heard the sweet bird's tune,
> To be the theme of some poor shepherd's talk;
> When his young children o'er the embers cower,
> And fear presides at night's unwholesome hour:
> This is their end,
> Who had no sacred poet for their friend,
> But without golden hymns did to the grave descend.'

Some of our readers will perhaps feel more interest in the subsequent passage, which relates to an event so deeply and sincerely deplored by this nation:

'But,

'But God, who virtue by affliction tries,
And, whom he loveth, chasteneth still the more,
Ere yet they gain the Amaranthine prize,
And sit enthron'd upon the tranquil shore,
Where sorrow never weeps, nor tempests roar,
When now the sceptre, for full fifty years,
He had in justice, and in mercy sway'd,
Then chang'd his hand, and 'mid the people's tears,
A heavy judgment on our father laid:
That beauteous mind, that did in truth delight,
He quench'd, alas! and hid in darksome night;
Yet, Britain, not repine: for what He wills is right.

'Let prayers unfeigned from your hearths arise,
And all your churches echo with the same,
Fear not to weary the indulgent skies,
And let the organs make their sacred claim,
And the bassoon with pensive voices rise:
O Heav'n restore again,
From darkness and from pain,
Him, who in virtuous law did ever love to reign:
And all our waves shall yield their full encrease,
And all our fields their ripen'd corn present,
And all our meads the lowing herds of peace,
And our rich gardens, sweetly eloquent
With fair Pomona, our just vows content;
All is too little for this bounteous gift;
O gracious God, be in thy mercy swift,
To whom we bow the head, and our joint hands uplift.'

In addressing the Prince Regent, (the more immediate subject of the poem,) the noble author, having already exhausted all meaner topics of praise, uses this most miraculous ascription:

'*Thames by thy victories is set on fire!*
And London, like the starry cope of Heaven,
The flags wave ruffling from each taper spire,
And the bright peals unto the sky are given:
The cannons send thy glory to the air,
Which back returns it to the vaulted ground,
Men's tongues with thy great praises loaded are,
And the full concerts swell the grateful sound:
In ev'ry chamber, and in ev'ry street,
Is heard the thrilling harp, and the full organ sweet.'

He implores his Royal Highness to be

——— 'faithful to the sacred cause
Of perfect freedom and the Bible's laws;'

and the poem then goes on to compliment the Prince on his attachment to literature, and on the honour done to him and the nation by the visits of the illustrious foreigners who so recently

made London splendid by their presence. It concludes, with equal propriety and gallantry,

> 'This is thy praise: but greater is thy bliss,
> To sit enthron'd upon the regal chair,
> And see around thee what no land, but this,
> Can yield to thought of beautiful and fair;
> Ladies, whom nature for a pattern made
> In shape, in stature, in complexion pure,
> Chaste, modest, noble, by soft reason sway'd,
> And form'd to love, and to make love endure;
> This is the pride of Albion's happy isle,
> That makes our star above all nations smile,
> And in the foaming floods augments our warlike style.'

Such is the nature of the composition before us. Whether Britain will own it as her song, it is not for us to determine: but, as far as we have voices in the election, we say "No." We do not deem it necessary to stop to make verbal criticisms. In fact, his Lordship has a style almost wholly his own.

Reviewing such a work at the present moment, it is impossible not to feel acutely the reversal of the prospects of peace and extended happiness which the victories, eulogized by Lord Thurlow, had so dearly purchased, but which we now see clouded even to darkness by an event of which the history of the world affords no parallel. What may be the ultimate result of the sudden revolution which we have just witnessed, it would be the highest presumption to pretend to foresee: but we must still live in hope. As the last year gave birth to changes which few expected, so the present may yet accomplish objects that may enable us to say,

> "*Turne! quod optanti Divûm promittere nemo*
> *Auderet, volvenda dies, en, attulit ultrò.*"

ART. XII. *Classical Recreations;* interspersed with much Biblical Criticism. Volume the First. By Edmund Henry Barker, Esq. Trin. Coll. Cambridge. 8vo. 8s. 6d. Boards. Longman and Co. &c.

WE very much doubt whether either the adjective or the substantive of this title be correct. We can scarcely call a collection of citations from dictionaries, and from commentaries, *classical;* nor can we think so ill of the taste of scholars, partially spoilt as they may have been in the present day by a perverse preference of the notes to the text of antient authors, as to imagine that more than a very few of the most paradoxical and pedantic among them will derive any *recreation* from

from this ill-digested volume. We do not here allude to the mere sciolism of a considerable portion of the original remarks; nor to *occasional* errors and mistakes; it is the *general* and pervading bad taste of the whole composition, which must render it for the most part unacceptable to any cultivated mind. It opens with a dedication of its multifarious contents to Dr. Parr, and celebrates his choice collection of books (*munus Apolline dignum*) in language as multifarious; it then proceeds with an advertisement of works projected by the same editor, equal to any lottery-puff in extravagance of style and promise; and with an index of twenty-five pages; containing such an ostentatious enumeration of authors quoted, and passages amended, and phrases explained, as we have never seen displayed since the not equally learned but equally various heads of chapters in Sir John Carr's Travels. We select one title to shew the precision of our comparison:—'Books cited for the occasional Illustration of the Greek, the Roman, the Gothic, the Jewish, and the Oriental, Religion, Mythology, Government, Opinions, Customs, Manners, and Arts'!!! The admirable Crichton himself, when he challenged the world *de omni scibili*, was not guilty of a greater absurdity than the foregoing assumption.

A specimen of a commentary on the Germany of Tacitus occupies above a hundred pages at the beginning of the volume. It is selected from most of the approved commentators on this author, and accompanied with original observations by the editor. Assuredly, that editor must have turned over a great number of volumes, and he has frequently extracted useful matter from them. He has also imbibed a portion of antient literature, and apparently much love for it. All this is respectable, and we should be sorry indeed to withhold that praise which can be justly bestowed on such a passion: on the contrary, we shall endeavour to do ample justice to it by some of the most favourable selections which we can produce from the work before us. At the same time, we are bound to justify our predominating censure of that work, and shall therefore be forced to condemn this ardent but ill-directed student out of his own mouth. We shall first make our readers acquainted with the principal subjects of his lucubrations. Critical and explanatory notes on the Hippolytus of Euripides, with strictures on some remarks of Professor Monk, follow the commentary of Tacitus; and other criticisms on the Prometheus, as edited by Mr. Blomfield, are subjoined. We cannot say much in favour of either; although in our judgment they are free from that jealousy and disposition to detract from the merits of these superior scholars, of which we have heard the editor accused. The concluding section contains remarks on the Byssus,

Bombycina, and Serica, on the *Indi colorati* of Virgil, the oriental Ethiopia of the classical geographers, the supposed origin of the Nile, &c. &c. with several communications from Dr. Vincent and Mr. Barrow, applied to the Illustration of sundry Passages in the Classical Writers. This last (as our readers will see) is a very taking title: but, if the communications themselves, and the illustration which Mr. Barker has extracted from them, be fairly estimated, every body must ask the question,

"*Quorsum pertinuit stipare Platona Menandro,*
Eupolin Archilocho, comites educere tantos?"

Ostentation, in a word, is the prominent characteristic of the whole volume.—We shall now attempt to refer to some of the really useful reflections which it contains; and also to specify some of its defects. We meet with an ingenious, though not satisfactory, illustration of a passage in the first Epistle to the Corinthians, at page 472.: but we prefer to select, as a specimen of the author's learning and critical skill, the following section, intitled

'AGAMEMNON OF ÆSCHYLUS ILLUSTRATED.

'V. 576. τί ταῦτα πενθεῖν δεῖ; παροίχεται πάνυ·
παροίχεται δὲ, τοῖσι μὲν τεθνηκόσιν,
τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν.'

'"*Verum quid ista lugeamus? præteriit labor, primum iis quidem qui mortui sunt, ut ne si detur quidem resurgere velint:* nempe se tot ærumnis aliquando defunctos esse lætantur, quos in vitam redeundo nolunt repetere: eandem ob causam Cato Major apud Cic. *de Sen.* sub. fin. *Si quis largiatur,* inquit, *ut ex hac ætate repuerascam et in cunis vagiam, valde recusem.*" Schutz. But Æschylus appears to me in this passage to intimate the supposed impossibility of *a resurrection of the dead:* in what sense this is to be taken will be seen as we proceed. As this is a serious subject, I shall dilate upon it, and adduce several passages of a similar import: "Eur. *Herc. Fur.* καὶ τίς θανόντων ἦλθεν ἐξ ᾅδου; Id. *Alcest.* οὐκ ἔστι τοὺς θανόντας ἐς φάος μολεῖν. Virg. *Sed revocare gradum, superasque evadere ad auras, Hic labor, hoc opus est.* Catull. *Illuc, unde negant redire quenquam.* Lucian. *Mort. Dialog.* οὐ θέμις ἀνελθεῖν τινα τῶν λίμνην διαπλευσάντων. Plut. ἅπαξ ἄνθρωποι γεγόναμεν, δὶς δὲ οὐκ ἔστι γενέσθαι. Sen. *Hippol. Gradumque retro flectere haud unquam sinunt Umbræ tenaces.*" Duport's *Gnomologia Homerica,* p. 54. Again in p. 145. Æs. *Eumenid.* ἄκος θανόντος οὔτις ἔστ' ἀνάστασις. The following passage from Dr. Bentley's eight *Sermons on the Folly and Unreasonableness of Atheism,* 4th Ed. p. 41. contains some luminous ideas upon this subject, which he has very successfully applied to the illustration of *Acts,* ch. xiv. v. 16. *Because he hath appointed a day, in which he will judge the world in righteousness, by that man, whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.* "Hitherto," says this able divine, and profound scholar,

scholar, "the Apostle had never contradicted all his audience at once; though at every part of his discourse some of them might be uneasy, yet others were of his side, and all along a moderate silence and attention was observed, because every point was agreeable to the notions of the greater party; but, *when they heard of the resurrection of the dead*, the interruption and clamour became universal, so that here the Apostle was obliged to break off, and *depart from among them*, (v. 33.): what could be the reason of this general dissent from the notion of the *resurrection*, since almost all of them believed *the immortality of the soul?* St. Chrysostom hath a conceit, that the Athenians took ἀνάστασις (the original word for *resurrection*) to be preached to them as a goddess, and in this fancy he is followed by some of the moderns; the ground of the conjecture is the 18th verse of this chapter, where some said, *What will this babbler say?* Other some, *He seemeth to be a setter forth of strange gods*, (ξένων δαιμονίων, *strange deities*, which comprehends both sexes,) *because he preached unto them* (Ἰησοῦν καὶ τὴν ἀνάστασιν) *Jesus and the resurrection:* now, say they, it could not be said *deities* in the plural number, unless it be supposed that ἀνάστασις is *a goddess*, as well as *Jesus a God*; but we know, such a permutation of number is frequent in all languages: we have another example of it in the very text, *As certain also of your own poets have said, For we are also his offspring*; and yet the Apostle meant only one, Aratus, the Cicilian, his countryman, in whose astronomical poem this passage is now extant: so that although he preached to the Athenians Jesus alone, yet by a common mode of speech he might be called *A setter forth of strange gods:* it is my opinion that the general distaste and clamour proceeded from a mistake about the nature of the Christian resurrection: the word *resurrection* (ἀνάστασις, and ἀναστήσασθαι) was well enough known amongst the Athenians, as appears at this time from Homer, Æschylus, and Sophocles (*Il.* ω. 551. *Eumen.* 655. Soph. *Electra* 136.): they could hardly then possibly imagine it to signify a goddess: but then *it always denoted a returning from the state of the dead to this present world, to eat and drink and converse upon earth*, and so after another period of life to die again as before: and Festus, a Roman, seems to have had the same apprehensions about it; for, when he declares the case of St. Paul, his prisoner, to King Agrippa, he tells him that the accusation was only about certain questions of the Jewish superstition, and *of one Jesus, who was dead, whom Paul affirmed to be alive*, (*Acts*, xxv. 19.); so that, when the Athenians heard him mention the resurrection of the dead, which, according to their acceptation of the word, was a contradiction to common sense, and to the experience of all places and ages, they had no patience to give any longer attention: his *words seemed to them as idle tales*, as the first news of our Saviour's resurrection did to the apostles themselves: all interrupted and mocked him, except a few, that seem to have understood him aright, who said *they would hear him again of this matter:* just as when our Saviour said in an allegorical and mystical sense, *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you*, (*John*, vi. 53.) the hearers understood him literally and grossly: *the Jews therefore strove among themselves, saying, How can this man give us his flesh*

flesh to eat? This is a hard saying, who can hear it? And from that time many of his disciples went back, and walked no more with him. (v. 60. 66.)" Dr. Harwood observes in his *New Introduction to the Study and Knowledge of the New Testament*, Vol. ii. p. 366. "It is observable that the Athenians heard with patience and temper the Apostle's discourse, which he publicly addressed to them, till he mentioned the *Resurrection*, upon hearing which the whole assembly was instantly a scene of confusion: the doctrine and the idea itself was full of such absurdity, that it immediately excited almost universal banter and derision:" this intelligent writer then presents us with the following quotations: "τοὺς πάλαι ἀποθάνοντας αὐταῖς σαρξὶν ἐκείνας ἀπὸ τῆς γῆς ἀναδυντας, ἀτέχνως σκωλήκων ἡ ἔλπις, Celsus ap. Origen. l. v. p. 240. Ed. Cantab. 1677.: ἀπιστουμένης παρ' Ἕλλησιν ἀναστάσεως *ad Græc. Cohortatio*, p. 133. Ed. Oxon. 1703.: Aniles fabulas adstruunt et annectunt: renasci se ferunt post mortem et cineres et favillas; et nescio qua fiducia mendaciis suis invicem credunt." Minucius Felix, p. 94. Cantab. 1712.: 'Vellem tamen sciscitari, utrumve cum corporibus? et corporibus quibus, ipsisne an innovatis resurgatur? sine corpore? hoc, quod sciam, neque anima, nec vita est: ipso corpore? sed jam ante dilapsum est: alio corpore? ergo homo novus nascitur, non prior ille reparatur: et tamen tanta ætas abiit, sæcula innumera fluxerunt, quis unus ullus ab inferis vel Protesilai sorte remeavit, horarum saltem permisso commeatu, vel ut exemplo crederemus? Omnia ista figmenta malesanæ opinionis et inepta solatia,' &c. Minucius Felix, p. 66.:

'*Soles occidere, et redire possunt:*
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.' Catullus.

'ἄμμες δ' οἱ μεγάλοι, καὶ καρτεροὶ, ἢ σόφοι ἄνδρες,
ὁππότε πρῶτα θάνωμες, ἀκάκητοι ἐν χθονὶ κοιλᾳ
εὕδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.
Moschus, *Idyl.* 3. 103.

'κ' οὐτ' ἐξ ἐκείνων ἐλπὶς ὡς ὀρθώσομαι,
αὐτὴ τ' ἐκείνας οὐκέτ' ὄψομαι ποτε.
Eur. *Troad.* v. 487.

'οὐ ταὐτὸν, ὦ παῖ, τὸ βλέπειν τῷ κατθανεῖν,
τὸ μὲν γὰρ οὐδέν, τῷ δ' ἔπεισιν ἐλπίδες. *Ibid.* 628.

See the same *disconsolate* thoughts concerning death and the *everlasting* loss of friends, uttered in a very plaintive and melancholy manner, *Iphig. in Aul.* 1251. 1416. *Hippolyt.* 191. *Orest.* 1207. 1087. Soph. *Œd. Colon.* 1700. *Trachin.* 984. *Electr.* 240." '

Dr. Bentley and Dr. Harwood are indeed the principal performers in the above classical concert: but it is neither an uninstructive nor an unentertaining olio. As this section is one of the best, we shall now turn to one of the worst in the volume; that, we mean, which bears the pompous inscription of 'An Application of the Doctrine of the Association of Ideas to the Illustration of several Passages in the Hippolytus and the Agamemnon.'

Agamemnon.' The use which the editor intends to make of this doctrine is thus announced. He is speaking of the ambiguous line in the Hippolytus,

"αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις."

'The opinion of Professor Porson, that the phrase came from the schools of philosophy, may satisfy those, who are never disposed to differ from this wonderful man, but I, who boldly vindicate the right of private judgment, unawed as I am by the authority of names, hesitate not to declare that it by no means satisfies me. The explanation, which I am going to submit to the judgment, not so much of the learned, as of the sensible, and the philosophical reader, is founded upon the doctrine of the association of ideas, the most certain principle of criticism, which can be employed for the illustration of language. 1. I must first observe that, unless the three subsequent lines,

'ὅστις διδακτὸν μηδὲν, ἀλλ' ἐν τῇ φύσει
τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὁμῶς,
τούτους δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις,

are to be refered to αἰδὼς, there will seem to be a want of connection with the context in a manner, which is, I believe, very unusual with either Euripides, or any other Greek writer. 2. ποταμίαισι κηπεύει δρόσοις is merely intended to signify that the sanctity, in which this meadow was held, and the reverence for the spot, made it a very flourishing meadow. 3. This line is immediately connected with the three subsequent lines, which illustrate the αἰδὼς or the reverence for the spot; for they tell to us that the good, that is, the very few, were alone allowed to pluck flowers in it, and this circumstance must assuredly make it a very rich meadow. 4. The words ποταμίαισι κηπεύει δρόσοις were suggested by the association of ideas from the previous mention of a meadow.'

This note, we think, speaks so plainly for itself, that our readers cannot require us to point out its peculiar merits: but 'the circumstance, which must assuredly have made the meadow so very rich,' cannot in justice be left unnoticed. In *one* of Mr. Southey's epics, (in a very pretty passage of Madoc, we mean,) is an allusion to the "*Dwelling of Bashfulness*," which, whether borrowed or not from the above poetical although indistinct image, bears some resemblance to it. This suggestion will be sufficient for those who are acquainted with both passages; and it would be wasting time to go through the explanation necessary for those whom want of power debars from the perusal of Euripides, and want of will from that of Southey. To return to the present editor. He is still illustrating the line in the Hippolytus.

'I add the following beautiful lines of Spenser,

"For not to have been dipt in Lethe lake
Could save the son of Thetis from to die;

But

But that blind bard did him immortal make
With verses, dipt in dew of Castalie.'

I would here ask, by the way, whether the metaphorical words "verses dipt in dew of Castalie" were not insensibly suggested to the mind of the poet by the previous mention of the *Lethean lake?* We see the influence of this doctrine upon the language of Milton in the following verse,

'*Wild above rule, or art, enormous bliss:*

here the poet uses *enormous* for *great*, but the epithet itself was suggested by the precedent words. Phædra says in the 585th v.

'καὶ μὴν σαφῶς γε τὴν κακῶν προμηστρίαν,
τὴν δεσπότου προδοῦσαν ἐξαυδᾶ λέχος.

I greatly doubt whether this metaphorical use of the word was not suggested to the poet by the *nuptial ideas* (if I may be allowed the expression) which still occupied his mind, and insensibly operated upon his language, after having previously put into the mouth of the Chorus the allusion to the marriage of Hercules and Iole, which is followed by the allusion to the fate of Semele, τὸν πυμφευσάμενον, with which the chaunt concludes.

'The Chorus says in the 765th v.

'χαλεπᾷ δ' ὑπέραντλος οὖσα
συμφορᾷ:

did not the allusion to the *pump of a vessel* arise from the *previous* mention of *the vessel, which had conveyed their queen into the harbour of Munychia?*'

"This is the house that Jack built; — this is the malt that lay in the house that Jack built; — this is the rat," &c. &c. &c. *ad infinitum.*

In the remarks on 'The Fiery and Watery Ordeal as mentioned in the Classical Writers,' we meet with some curious collections; and indeed, as we have before generally intimated, ample marks of reading are given throughout the volume. If the *digestion* were equal to the *appetite* of the collector, he would deserve to be ranked at the very head of his class.

In one of the illustrations of Tacitus, we have a quotation from 'the elegant Savary's' Letters on Greece; which, according to Mr. Barker, contains a 'lively description of the rising sun.' Will our readers believe that this 'liveliness' of the 'elegant' Frenchman ends with a doubt, nay more than a doubt, of the immortality of the soul? Yet this (from mere heedlessness, assuredly, since every proof of better feeling is afforded throughout the volume,) is passed without remark, and indeed included in the general eulogy above mentioned. We observe, indeed, (but this is another matter,) too great a tendency in many passages, especially of the Commentary on Tacitus, to dwell on certain

certain subjects which had better be left in obscurity, or, at most, briefly touched. We shall now make a selection from that Commentary, which again reflects credit on the editor's attainments and course of study. The passage relates to the popular mode of expressing approbation or dissent in the German assemblies:

[e] *Si displicuit sententia, fremitu aspernantur; sin placuit, frameas concutiunt: honoratissimum assensus genus est, armis laudare.* Cap. xi.

[f] "Hoc armorum sono Civilis orationem approbatam vidimus supra *H.* iv. 15. [*Magno cum assensu auditus, barbaro ritu, et patriis execrationibus, universos adigit*]," Brotier: again in *H.* v. c. xvii. of the same Civilis, *Ubi sono armorum tripudiisque (ita illis mos) approbata sunt dicta.* The frams were undoubtedly struck against their shields in a sort of transport and dance, as Tacitus in the passage cited from the *Histories*, book 5. c. xvii. mentions *tripudia.* Mallet in his *Northern Antiquities*, Vol. i. p. 203. positively says that the Scandinavians employed their shields "to terrify the enemy by clashing their arms against them." The following passage of Milton, *Paradise Lost*, book i. v. 663. is a complete comment upon the words of Tacitus:

[g] "*He spake, and, to confirm his words, outflew*
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim: the sudden blaze
Far round illumin'd Hell: highly they rag'd
Against the Highest, and, fierce with grasped arms,
Clash'd on their sounding shields the din of war,
Hurling defiance toward the vault of Heaven."

[h] "Hinc ad Aristoph. *Nub.* p. 165. τῶν ῥυθμῶν κατ' ἐνόπλιον, notant critici, ἐνόπλιον εἶδος ῥυθμοῦ, πρὸς ὃν ὠρχοῦντο σείοντες τὰ ὅπλα: immo Minerva ipsa, ubi exiliit e Jovis cerebro, utrumque, quod hic Curetes, fecisse apud Lucian. dicitur *Dial. Jov. et Vulcan.* πυῤῥιχίζει καὶ τὴν ἀσπίδα πιάσσει, *Pyrrichium saltat et clypeum quatit*: gladiorum autem ad clypeos adlisu id fieri solitum, ut vel ex Apollonio liquet loco ante adducto, de armata illa saltatione; seu πυῤῥίχη Argonautarum ad instar illius a Curetibus, nato Jove, instituto; ac ubi addit L. ii. v. 1136. Καὶ σάκεα ξιφέεσσιν ἐπέκτυπον, *et clypeos gladiis concutiebant*, ubi critici, ὠρχοῦντο τοῖς ξίφεσι τὰς ἀσπίδας κόπτοντες, non ut ibi legitur κομπεῦντες, *saltabant gladiis clypeos quatientes*," E. Spanhemii *Observationes in Hymnum in Jovem* Ultrajecti. 1697. p. 23. Vol. ii. Again in his *Observationes in Hymnum in Delum*, p. 422. "ἀσπίδα τύψιν ἀκωκῇ Δουράτος: haud mirum de Marte hoc dici, ab eo *clypeum hastæ cuspide*, quo strepitum inde ingentem ac terrorem simul cieret, *percussum*: quam in rem, et qui hinc illustratur, præclarus est apud Ammian. locus L. 15. c. viii. *Militares omnes horrendo fragore scuto genibus illidentes, quod est prosperitatis indicium plenum, cum* CONTRA *cum* HASTIS CLYPEI FERIUNTUR (ut a Marte hoc apud Callimach. loco) IRÆ *documentum est et doloris:* et vero alibi apud eundem historicum legas, et quod ab eruditissimis Ammiani enarratoribus

Linden-

Lindenbrogio et Valesio paucis adnotari vel expendi meruerat, postremum hoc in plausu militari ac ut *plenum prosperitatis indicium* (Juliano nempe Augusto a militibus declarato usque pro tribunali fausta quæque et grata pollicito) itidem factum, L. 20. c. v. *Hac fiducia spe majoris animatus inferior miles, dignitatum jam diu expers ac præmiorum,* HASTIS FERIENDO CLYPEOS *sonitu assurgens ingenti, uno propemodum ore dictis* FAVEBAT *et factis:* adde quod solita sint alioquin, et de quibus jam ante, Gradivi patris in simulacris ejus ac nummis antiquis insignia, *hasta* nempe et *clypeus:* sacræ etiam forent vulgo eidem Marti veterum id genus campestres, seu ludicræ hastarum ad clypeos æreos adlisiones: unde de iis Claudian. 6. *Cons. Honor.* v. 624. &c.

——— ‘ *Jucundaque Martis*
Cernimus, insonuit cum verbere signa magister,
Mutatosque edunt pariter tot pectora motus,
In latus ADLISIS CLYPEIS, *aut rursus in altum*
Vibratis: grave PARMA SONAT MUCRONIS *acutum*
Murmur:

in quibus proinde ejusdem Poetæ verbis, primo *Martis,* dein *adlisis clypeis,* et *mucronis acutum murmur,* opportuna extat hujus apud Callimachi loci interpretatio: ut mittam insuper notos Saliorum, Martis apud Romanos sacerdotum, similes id genus, ac in nummis etiam antiquis expressos cum scutis itidem, seu ancilibus et levibus hastis, in campo nempe Martio circumcursitationes ac strepitus.” Alexander in his *Genialis Dies,* L. i. c. xxvi. p. 102. says of these Salian priests, “ Cum tripudiis ad tibiam, solennique saltatu cœlestia ancylia ejusmodi ferentes, culti ornatique prodibant, ipsique gladiolis illa percutientes cum gressu et gradu composito, pulsu pedum ad sonum vocis modulato, per capitolium et forum, perque urbem incedebant.” ’

We feel justified, also, in the commendatory quotation of a portion of those pages of the work which are devoted to biblical criticism. The words *ἐπιτέλλειν* and *ἀνατέλλειν* are under examination:

‘ In the following passage of St. Luke, *ἀνατολὴ,* notwithstanding the opinion of several commentators, who translate it by *Branch,* one of the titles given by the prophets to Christ, very clearly means to allude to our Saviour as *the Sun of Righteousness,* from the words, which immediately follow, *ἐν οἷς ἐπισκέψατο ἡμᾶς* ’ANATOAH Ἐξ ὕψους ’ΕΠΙΦΑΝΑΙ ΤΟΙΣ ’ΕΝ ΣΚΟΤΕΙ ΚΑΙ ΣΚΙΑ ΘΑΝΑΤΟΥ ΚΑΘΗΜΕΝΟΙΣ, ΤΟΥ ΚΑΤΕΥΘΥΝΑΙ ΤΟΥΣ ΠΟΔΑΣ ’ΗΜΩΝ ΕΙΣ ’ΟΔΟΝ ΕΙΡΗΝΗΣ c. 1. v. 78, 79.; for the metaphor of the *Sun* is continued, as we see, throughout the next verse, but, if we translate it by the other word *Branch,* we introduce a confusion of metaphors, and destroy the propriety of the expressions in the subsequent verse: it appears to me to be a direct allusion to the passage of Malachi, in which our Saviour is called *the Sun of Righteousness;* and, perhaps, St. Paul, *Hebr.* vii. 14. had the same passage of Malachi in his view, when he said, ἐξ Ἰούδα ’ΑΝΑΤΕΤΑΛΚΕΝ ὁ Κύριος ἡμῶν.’

We wish to part in as good humour as we can with Mr. Barker, whose zeal in the cause of literature, when years have added discretion to it, we hope will intitle him to very different mention; and we shall therefore select an odd, and perhaps absurd, but in some degree amusing passage from his illustrations of the word ποιμαίνειν, as a conclusion of this article.

'The following curious fact was communicated to me, by a very sensible, intelligent, and learned friend: "The calling of the sheep, and their knowing the shepherd's voice might be illustrated by an almost domestic instance familiarly known in the great sheep-breeding counties of this kingdom; in Gloucestershire, I can speak to it, as a custom, for *the shepherd* to call his sheep, and *precede them*, to fodder, or water, or change the pasture: the words they use in those countries are, '*Cup How, Cup How*,' from '*Come Ho*:' and at the great county meeting of Gloucestershire, at Bristol, about the month of August, if I recollect right, the gentlemen of the county march in procession, two and two, from the hall to the church, and on returning, with a pageant of Bishop Blaise, (who invented worsted stockings,) weavers, wool-combers, and other artizans of the cloth-manufactory preceding, a man habited as a shepherd with a long cloak, broad-brimmed, brown hat, shepherd's crook, and a swinging great leather bottle hanging to it, walks first, every now and then, turning round, as to call on his sheep, and crying in a singular and deep tone '*Cup How, Cup How*,' varying his voice, as supposed more or less anxious to get his flock on; and on their wheeling off, on entering the church, or hall-door, he affects to call them off, and continues, with some little variations, the same sort of cry, or call.'

MONTHLY CATALOGUE,

For APRIL, 1815.

POETRY.

Art. 13. *The Modern Dunciad*, a Satire; with Notes, Biographical and Critical. Crown 8vo. 5s. 6d. Boards. Rodwell.

"Gossip Report," who is sometimes correct and very often erroneous authority, has attributed this poem to the author of *The Pursuits of Literature*; and, admitting spirited and poignant satire to be an evidence of such an assignment, we have more reason for crediting than for disbelieving the rumour. Certain it is that traces of no common talents appear in every page; and that this modern Pope, whoever he be, has produced a Dunciad which the stinging bard of Twickenham would not be ashamed to own. That our modern rhimers furnish a groupe large enough for a 'Modern Dunciad,' the class of poetry in our own Catalogue will amply testify; and though, in our short and rapid glances at these pretenders to poetic inspiration, we are often charged with being extremely severe, we know that, had we extended our strictures, we should in most instances

instances be obliged to practise still greater severity *. When the satirist professedly selects the bad poets of the age as objects on which he may play off his artillery, he inflicts more wounds and deaths than we do; and what is to be expected but that these poets will be driven with disgrace from the field, and at last chained to the satirist's car to make sport for the Philistines! If it be said that this is cruel sport, it may be asked, Should not those be punished who obtrude trash for dainties, and give us hog-wash for champagne? Pope, in his day, was not inclined to "mince the matter" with these miserable stainers of paper:

> "Out with it, Dunciad, let the secret pass,
> That secret to each fool, that he's an ass."

Steady to this text, the satirist before us employs his quill; and, in order to serve the interests of good taste and sound morals, he is not sparing in his censures of those who in his judgment have heinously offended against both. Like some of Pope's pieces, the satire is conducted in the form of a dialogue between the Poet and his Friend; in which the cautious remonstrances of the latter are introduced to abate the glowing vehemence and indignation of the former. The friend reminds the poet of the vengeance which he may incur: but he is boldly answered,

> ——————— 'Let it fall—
> One smile from virtue makes amends for all.'

The bard spares neither poet nor courtier; and, in the office of a satirist, he speaks with the boldness of Juvenal:

> 'And shall the muse, freeborn, to none a slave;
> Unbrib'd, unbought, by any fool or knave,
> A votary oft at freedom's holy shrine,
> Check the just warmth of her satiric line?
> Free let it flow while truth directs its course,
> Strong in its tide, resistless in its force;
> And shame the hoary pimp, the courtly tool,
> The bold-fac'd villain, and the harmless fool.
> Shall Britain, spot of Heav'n's peculiar care,
> Her sons so warlike and her nymphs so fair,
> Whose envied fame is borne on every breeze,
> As waves her flag majestic o'er the seas;
> Shall Britain see her liberties despis'd,
> Once jealously maintain'd, and dearly priz'd,
> And silently behold her court outblaze
> The rank obscenity of Charles's days?
> Shall vice make virtue crouch beneath her feet,
> And grey seduction prowl from street to street;
> And sins too black and horrible to name,
> In her unhappy land be thought no shame?"

* The author of this Dunciad appears to have read our catalogue-notices of vile poetasters.

All, however, is not satire. He freely praises as well as freely censures: but we cannot give the list either of those who are pilloried or of those who are chaired.

We were sorry occasionally to meet with some inadmissible rhymes in this otherwise finished performance, such as *applaud, Lord; morn, yawn*: but the high tone, noble spirit, and true satiric energy of the whole compensate for such little defects. The author lashes also some of our modern novelists and play-wrights; and, like a true Briton, he reprobates that misguided taste, which induces our gentry to prefer the unnatural exhibitions of the Opera to a good play in the English style:

> 'You blame my taste, if careless midst the roar,
> When noble critics hiccup out "*Encore!*"
> As Catalani *, charming queen of sounds,
> Sings a bravura — for a hundred pounds;
> Or blythe Deshayes all life and spirit swims
> Through the gay dance, and twirls his pliant limbs,
> I sit unmov'd, a cold phlegmatic guest,
> Nor cry "*Encore!*" and "*Bravo!*" like the rest.
> Form'd in a coarser mould, untaught by art,
> I love the plainer language of the heart;
> No far-fetch'd song that strains the lab'ring throat,
> No squeaking eunuch's soft Italian note;
> No attitude obscene 'gainst nature's plan,
> Which more bespeaks the monkey than the man.'

We are throughout reminded of the undaunted muse of Twickenham. The following couplet, the first line of which belongs to the Friend and the second to the Poet, is truly *Popean*:

> 'F. Why truth, that arms the stoic, ne'er can fail —
> P. Then fear for once give way, and truth prevail.'

Truth, indeed, does prevail: but truth is called a libel by those whom it wounds.

Art. 14. *The Cross-Bath Guide*; being the Correspondence of a respectable Family upon the Subject of a late unexpected Dispensation of Honours. Collected by Sir Joseph Cheakill, K. F. K. S. &c. &c. &c. Crown 8vo. 3s. 6d. Boards. Underwood. 1815.

The author of this humorous *jeu d'esprit* knows the world, and knows how to laugh with effect at its vanity and folly. Honours, when they are conferred by wholesale, afford food for satire; and the correspondence

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'* Monsieur Vallabrique lately made the modest demand of *five hundred guineas* per night for Madame Catalani to sing at a concert! The presumption of this illiterate Frenchman is past all belief. Our nobility would do well not to encourage these *foreign vagabonds*; who, if admitted to the smallest share of familiarity, forget they are mere buffoons, and never fail to return it with the most disgusting impertinence.'

spondence here imagined places the matter in a ludicrous point of view. Vulgar citizens, on whom honours have been showered down, may not relish this laugh at their expence; yet citizens in general will feel the force of the ridicule. We need not say of what it is a copy, because this is indicated by the title: but, for a specimen of the execution, we shall extract Miss Capper's account of a meeting of the new Knights at a dinner given in Crutched Friars.

'Dear Dinah, I know much too much of our sex,
Your fancy, high-wrought, with advice to perplex.
When reason returns, or your gay Colonel flies you,
Write me fully again, and I'll frankly advise you.
In London, we're leading the gayest of lives;
By Thomas's fame Uncle fancies he thrives.
To honour the hero, a dinner he gave
To friends of high rank and some knights new and brave;
'Twas quite a grand thing, the best seen in our days,
Crutch'd Friars was yesterday quite in a blaze.
The Lord Mayor himself was engaged for the treat,
And he served the whole up, very stylish, yet neat.
I peep'd in the soups, and examined the paste,
And can say that no cook ever shew'd better taste.
I wrote all the cards, and can fully explain
Who and who were the folks that composed the grand train;
Though cousin invited some brother-stars too,
But with him and his set I had nothing to do.
Each name on the list I'm about now to send,
Is that of some great and particular friend.
Sir Audrey Fitztrollop, whose shield has a bar,
But cover'd, he hopes, by a red hand, and star;
The Rev. Sir Luke Chaplyn, for lawn rather wild,
Promoted for christening Lord Faddleville's child;
Sir John Jukes, Sir Mark Hicks, Sir Job Snipe, Sir James Hare,
All four, in succession, of London Lord Mayor;
Sir Christopher Congo, the India Director,
Of a trade to the Terra Stultorum projector;
Sir Benjamin Billings, who brought his own dish,
Of the company chairman for catching fresh fish:
The great farrier-surgeon, Sir Parkynson Proctor,
Sir Timothy Clearwell, our family doctor;
Five stars of the navy, and three of the army —
A party like this is enough to alarm ye!
In truth uncle Hitchins was caught in a scrape
By the party assembled, but made an escape
Through native good-humour. When dinner was served,
As rights of precedence are strictly observed
On solemn occasions, no creature would stir,
For no one there present was less than a Sir.
Off hobbled my uncle, as bowing they stood,
And left Tom to drill them as well as he cou'd,

(Which

(Which cannot be done, now, in due etiquette,
Without a Court Guide, or a London Gazette:)
When dinner began, what a fuss and a pother!
The guests soon perceiving each Sir had his brother;
Their host himself simper'd, with honour elated,
And never perceived what in looks they debated —
All trades and professions, of dignity jealous,
Are piqued to be elbow'd in rank by their fellows:
Though Peers precede Knights without any demurs,
A Sir, of one calling, hates all other Sirs.
My uncle presided with wonderful grace —
" Sir Benjamin, fish? Aye, you like a good plaice;
Sir Giles, you were young when you enter'd the navy;
Sir Job, let me give you a little more gravy;
Sir Parkynson, used to the same sort of work, he
Sir Philip, will help you to cut up the turkey;
Sir Harry, how long have you had your dragoons?
Sir John, wait a moment, there's plenty of spoons;
Sir Christopher, try this receipt for your curry;
Sir James, let me beg — help yourself — there's no hurry;
Sir Timothy, jelly? 'tis wholesome *you* know;
Sir Mark, things look ill, omnium's shockingly low —
Mr. Hitchins, I think half the city will break."
Mr. Hitchins began, at this word, to awake;
He look'd round the circle, and yet was unable
One Mister to find, save himself at the table;
Then touching, as still all his guests he *be-sir'd*,
On the pride of that day, on the honour conferr'd,
The party, whatever in secret they felt,
To their host, and each other, due compliments dealt;
Their rank they with outward humility bore,
'Twas merely a feather, they said, and no more.
Uncle, set quite at ease, when he found all agree,
Thus took up the turn, with astonishing glee,
" Well met are my friends then, for birds of a feather,
Have flock'd, as we know, in all ages, together." ' —

Art. 15. *A Second Ode to Napoleon Buonaparte*, partly a Parody on that of Lord Byron. 8vo. pp. 15. Gale and Co. 1815.

The poetic fate of Napoleon in this country is certainly rather hard. Do what he will, he cannot be right. Last year, when he abdicated his throne, Lord Byron satirized him very keenly for living to endure his reverses; and now, when he has made a desperate and wonderful leap to recover his lost fortunes, the present poet accuses him of insatiable ambition and thirst for blood. He is said, also, to have no blood of his own, (if we comprehend the line 'who calls no drop his own,') and each 'recreant *limb*' is termed 'a *calx of hate*,' while his heart is 'a central stone.' No doubt, if the person of Bonaparte could be secured, according to a late *placard* in our streets, and shewn in London, it would attract the curiosity of crowds; and even the anatomist would inspect with wonder such a

lusus naturæ as this poet has delineated. The ode is avowedly hasty, and open to correction; of which the reader may judge from a few stanzas:

'Tis done—a felon yesterday,
And pacing round his cage;
And now he bursts the bars away,
And dares the battle's rage!
Again the foe of thousand thrones,
To build his own with hostile bones
He rushes to engage—
No human madness ever fell
So fatal—'tis a fire of hell!

Ill-coupled fiend—go seek thy kind,
What more can man bestow?
Thy withering name *has* filled the wind,
And blasted all below.
And wouldst thou still unsated rave,
A mightier pander of the grave?
Can guilt so gorged yet grow?
Alas! for life of wandering man
When more of thee must curse his span!'—

'Muse!—of his evil deeds no more!
The moral hastes, though late;
The cheater of a world before,
Self-cheated, tempts his fate:
The human scorpion yet may sting
Himself within the fatal ring!
(Falsehood its own last bait)
Or—plunge this earth in tenfold night,
To rise in illustrated light!

'For rise she shall—the faith that waits
For sight her name belies;
Whate'er the gloom, the morning-gates
Break—burst her sacred skies!
No victim 'neath a fabled chain,
Groaning despairs eternal pain,
There mocks our sympathies!
Avert thy view, sweet maid of song!
The child of fiction all too long.'

We do not understand some of the lines in these and other passages.

Art. 16. *An Ode.* 8vo. 1s. Martin. 1815.

On what? The title indeed, from its unprecedented brevity, offers not the faintest intimation of the nature of the subject: but we do not read far without finding that *Napoleon* is the poet's theme and the poet's scorn. This bard, however, has shewn that he does not belong to "the school of the prophets," when he speaks of the Emperor's 'wither'd frame,' since report states him to have grown fat at Elba; or when he depicts him as marked by Despair, and for ever forsaken, though he seems to have been full of hope, and to be recalled to the

throne by devoted millions. In this irregular ode, the name of the person, whose character and fate are meant to be delineated, never occurs. The style of versification will be indicated by the following extract:

> ' Hate, with his dark, suspicious scowl,
> Slowly—maliciously, drew near;—
> Over his features hung a shadowy cowl,
> Drawn down as if by fear!
> The monarch started—
> Rose on his couch with fierceness in his eye,
> He seem'd wild-hearted—
> With savage joy and restless ecstasy:
> " Hail to thee—dreadful shade!—all hail—
> Let glory fade, and conquest fail,—
> To thee I now resign my heart,
> And with Ambition's visions part.
> Farewell the sparkling diadem,
> So bright with many a glorious gem;
> No more I wrestle with the foes,
> That darkly round my palace close.
> Hail, deadly Hate! for ever frown
> Full on these foes and on the crown;
> And quit them, Hate! oh never, never—
> Frown darkly—and for ever!" '

Those who are down will experience a kick: yet sometimes they get up again and take their revenge.

Art. 17. *The Amatory Works of Tom Shuffleton, of the Middle Temple.* Crown. 8vo. pp. 184. Boards. Jennings. 1814.

We have some suspicions as to the real personage who here *Shuffles* his effusions into light: but, as they are only suspicions, we perhaps must not express them. He calls himself ' of the Middle Temple,' but his flattering dedication to Lord Byron is dated from Dublin. If, however, we may not speak plainly as to his real name, we *will* speak plainly as to the real nature of his writings: since they themselves but too decidedly convey a meaning which we cannot fail to reprobate. The author calls them *amatory:* but their language is not that of *love*, of pure, rational, and laudable love for some one amiable being,—but of *lust*, of unholy, insatiate, and unwarrantable lust for every woman who can boast of sparkling eyes, ruby lips, and snowy neck. Nothing can exceed the grossness of his descriptions, except in diction; and, as the poems are often addressed not to an imaginary Celia or Sappho, but apparently to a real Mrs. ———, a Miss Louisa G———, &c., the disgraceful inference is that all these respectable ladies have been the writer's mistresses. In truth, the author sadly misapplies both the talents for versification and the capabilities for real delight with which he seems to have been gifted; and we would place our interdict on his volume, as a punishment for him and a preservative for our readers.

CORN-LAWS.

Art. 18. *Address to the Two Houses of Parliament*, on the Importance of the Corn-Laws to the National Revenue. 8vo. 2s. Stockdale.

According to the advocates for the corn-laws, high prices are necessary in order to hold up the country; in course, cheap living must never more be expected in England. The author of this address is very confident in his assertions on this side of the question; and, if he perceives an objection to his doctrine in the effect which it may have on the foreign sale of our manufactures, he does not hesitate to insinuate that, for the sake of promoting the interests of the land-owner and land-occupier, we need not be very scrupulous in sacrificing the manufacturer. At all events, as the farmer must be supported, and can but just afford to sell his wheat at 10s. per bushel, (*i. e.* 80s. per. quarter,) it is good policy to keep it at this price; and the ports must not be 'opened to the foreign importer without great jealousy, mature deliberation, and due restrictions.' The most important point of view, however, in which the two Houses are called to contemplate the corn-restriction-laws, is their effect on the revenue. It is contended that the interest of the national debt cannot be paid unless high prices are sustained; or, in other words, that we must consent to pay extravagantly for the necessaries of life, to enable the Minister to raise a certain sum by taxation! To be forced to employ such an argument is a proof that we have spent more than we ought, and that the Bank-Restriction-Bill, which gave the Minister this power, was an unwise measure.

Art. 19. *A Few Observations on the Corn-Laws*, and a short Plan for the better Protection of the Poor. By a Landholder. 8vo. 1s. Law and Co.

What is the result of these observations? It is that a heavy taxation must unavoidably augment, to an enormous degree, the price of every article of life;—that the agriculturist, to meet the pressure of the times, must, like the tradesman, put an increased price on the commodity in which he deals, since otherwise he cannot provide himself with the necessaries of life;—that, if the agriculturist does not thrive, the gentleman cannot receive his rents;—that, if rents are not paid, taxes cannot be paid;—that, if the taxes are unpaid, the stock-holder will look in vain for his dividend;—that, if the stock-holder receives no interest, he has nothing to expend with the tradesman;—and that, if the tradesman be impoverished, he has nothing to pay the labourer. Such may be fairly supposed to be the natural operation of things; yet, according to the vulgar saying, "There is reason in roasting of eggs;" and the people may be squeezed too much under an allowable pretext for squeezing them a little. With all the above admissions, therefore, this writer thinks that the protecting price of 80s. per quarter is too high, and that 72s. ought to satisfy landlord and tenant, and will afford the people a quartern loaf at a reasonable cost.

The hint for the better protection of the poor consists of a proposal for extending the clause in 35 G. III. c. 101., which prohibits the removal of the poor until they become chargeable; and certain cases

cases are specified, in which it would be more wise and humane to afford them temporary relief than to remove them.

Art. 20. *A Letter to William Wilberforce*, Esq. M.P., on the Consequences of the unrestrained Importation of Foreign Corn. By John Edye, Esq. 8vo. 1s. Longman and Co. 1815.

The motto to this pamphlet (*Patriæ sit idoneus, utilis Agris,*) is a sufficient indication of the side which this gentleman takes in the discussion relative to the corn-restrictions. Imbued with the principles of the preceding writers, he deprecates the consequences of an unrestrained importation; and not only does he state that the result would be a surprising diminution of tillage, but he informs us that this effect has actually taken place, and that preparations for the wheat-crop are not made as they were some years ago. The doctrine which he sounds in our ears is that we cannot depend on importation, and he asserts that 'it is not in the power of importation to add a single bushel, on an average of years, to the whole quantity of corn within the country;' meaning that we should lose as much by the discouragement which the measure would throw on our own cultivation, as we should gain by the actual quantity afforded from abroad. Some truth may be found in this wholesale assertion: but it is too much to say that a vessel laden with corn 'is laden with the desolation of our own fertile fields;' and that 'the very sparks that fly from the tail of this destructive comet [importations are enough to burn up the prosperity of our country.' So averse is Mr. Edye from importation, which he styles 'a bounty to foreigners to cultivate their lands at our expence,' that he wishes the importation-price to be fixed so high as almost to amount to a prohibition, throwing the nation on its own resources. It is evident that this letter-writer places the subject in an exaggerated point of view. Surely, we may improve our own cultivation and yet avail ourselves of the superabundance of our neighbours. Extreme dearness leads to emigration.

Art. 21. *Facts relative to the Corn-Laws*, with Observations on them, as they affect the Industrious Classes, the Manufacturers, and the Public. By John Brickwood, jun. Esq. 8vo. pp. 94. Richardson. 1815.

On a former occasion, (see M. R. Vol. lxxiv. N. S. p. 407.) Mr. Brickwood presented us with some remarks on this subject: but here he discusses it more at large, and places it in various interesting points of view. From Dr. Colquhoun's estimates of *income*, derived from various branches of national industry, Mr. B. endeavours to impress his readers with a conviction of the superior importance of agriculture; enforcing the opinion of Dr. Adam Smith that, "of all the ways in which capital can be employed, this is by far the most advantageous to society." Mr. B. is therefore pleased to find that, notwithstanding our increased population, we grew in the last two years, within ourselves, an abundant supply of corn; and he attributes the application for inclosure-bills, (3199 having been passed in the present King's reign,) and the extension of tillage, to the high price of grain in particular years. The operation of taxes is regarded as beneficial rather than injurious to the community, and our internal pros-

perity as such that the national debt is contemplated without alarm. 'The public debt,' says Mr. B., 'is due, excepting only eighteen millions of it belonging to foreigners, to the individuals of the state; all the active classes of which, derive profit from the circulation within the state of the interest on the one hand, and of the taxes on the other; so as to form a material source of private prosperity. At the same time, it affords secure incomes to the capitalists of every rank, for their great convenience; and amongst the stockholders of every class of society, it serves to strengthen the chain of our common interests.'

To taxation, however, the advance of prices is attributed; and Mr. B. might have added the quantity of the circulating medium, though he does not seem inclined to admit this fact, since the quantity of money in the market, like the quantity of corn at Mark-Lane, must diminish its comparative value. On the subjects of bullion and paper-currency, we do not attach much importance to Mr. B.'s opinions. By the large amount of our public debt, an immense artificial capital is formed, the interest of which throws an additional quantity of money into the market; and, without high prices, a sufficient sum would not be returned to the Bank by taxation, to supply the returning demands of the public creditor. Thus artificial wealth creates artificial dearness; and, when the quantity of money in the market is great, prices will rise. It is more to the present purpose to regard the action and re-action of taxes on the expences of tillage, which have been nearly doubled in 23 years. Now, if these taxes remain, is it possible, Mr. B. asks, that the price of grain can be cheaper, and give a living profit to the grower; and how is it possible for the farmer to subsist, if corn be freely imported from countries in which it can be grown at little expence? Various facts are adduced to prove that the depression of agriculture may be reckoned among our greatest misfortunes; since, by the impoverishment of six millions and a half of customers, (the number of proprietors of land, and all persons engaged in agriculture,) our traders and manufacturers would sustain an incalculable loss. Mr. B., therefore, is averse to that falling of the price of corn which would be the ruin of our farmers; and he wishes us to consult their interest in preference to the foreign grower, being, above all things, solicitous to have within ourselves a supply of food equal to our consumption. If this be our object, none of our cultivated land must be thrown out of tillage: but a free importation must produce this effect, and therefore, to a certain extent, importation must be discountenanced. Mr. B. prefers a duty on corn to a restriction. He seems to have given the subject, in all its bearings, much attention: but we find that he was never engaged in the corn-trade, as we formerly surmised.—If it be impossible to realize Thomson's idea of making Britain "th' exhaustless granary of the world," it may be good policy to adopt measures which will enable her to supply her own granary: but, in considering whether the farmer can afford to sell his produce at a certain price, let us not forget to inquire how far the consumer can afford to *buy* at that price: if we talk of the agriculturists being numerous, let us not forget that the consumers are so too; and, if we say that agriculturists

cultivators must adopt other measures if they cannot *grow* wheat, let us recollect that the consumers must be *starved* if they cannot *buy* it.

RELIGIOUS.

Art. 22. *The Excellency of the Liturgy:* in four Discourses preached before the University of Cambridge, in November 1811. By the Reverend Charles Simeon, M. A. Fellow of King's College, Cambridge. 8vo. pp. 111. Second Edition. 3s. 6d. Cadell and Davies.

In the first of these sermons, Mr. Simeon lays down a proposition, against which, on account of the serious consequences flowing from it, we must protest: viz. that 'the historical parts of the Old Testament *were intended by God* to serve as *emblems* of those deep mysteries which were afterwards to be revealed.' We readily admit that certain portions of the Bible are susceptible of being allegorized, as St. Paul has allegorized the story of Sarah and Hagar (ἅτινά ἐστιν ἀλληγορούμενα) in the Epistle to the Galatians: but we deny that the historical parts were *intended* to be a series of emblems. If the first verse of Genesis, "In the beginning God created the heavens and the earth," means any more or less than the plain fact asserted, it becomes a riddle rather than a revelation, and all the absurdities of Emanuel Swedenbourg may be grafted on it.

In the second discourse, Mr. S. repeats his assertion of an hidden import concealed under the literal meaning of Scripture; yet he purposes to employ the words of the text (Deut. v. 28, 29.) only by way of accommodation: adding, the Liturgy of our Church was never in the contemplation of the sacred historian. He then enters on the professed design of his Lectures, which is 'to vindicate the use of our Liturgy, to display its excellence, and to direct the attention to one particular part which he conceives to be eminently deserving of notice in that place.' Under what Mr. S. terms a *general vindication*, he shews with much ability that 'it is lawful in itself — expedient for us — and acceptable to God;' after which he proceeds to notice some particular objections. The objection to the burial-service is well obviated, and placed in a proper point of view. As a general service, it breathes, as it ought, the spirit of love and charity; and over the grave it is best to believe and hope the best. We should be sorry if it were left to the discretion of the officiating minister to throw a black or a white ball into the grave, as he might think fit.—The reply to the objection urged against the word "regeneration," in the baptism of infants, is not equally satisfactory: but this strong term is certainly neutralized in a great measure in the subsequent prayers; yet Mr. Simeon must not be allowed to compare the case of a baptized infant with that of a convert in the days of the apostles. St. Paul may say of the latter, he who has been baptized into Christ *has put on Christ*, or made a profession of faith in Christ: but the infant cannot in this sense be said to have put on Christ. Mr. S., indeed, feels himself a little embarrassed; and, 'speaking the truth before God,' he adds:

'I do

'I do not mean, however, to say, that a slight alteration in two or three instances would not be an improvement; since it would take off a burthen from many minds, and supersede the necessity of laboured explanations: but I do mean to say, that there is no such objection to these expressions as to deter any conscientious person from giving his unfeigned assent and consent to the Liturgy altogether, or from using the particular expressions which we have been endeavouring to explain.'

To prove the unrivalled excellence of the Liturgy, the preacher, in his third sermon, displays 'Its spirituality and purity — Its fulness and suitableness — Its moderation and candour.' Here it is truly observed that 'it is not possible to read the Liturgy with candour, and not to see that the welfare of our souls is the one object of the whole; and that the compilers of it had nothing in view, but that in all our works begun, continued, and ended in God, we should glorify his holy name.'

Though Mr. S. contends, and very properly, for the general moderation and candour of the Liturgy, he does not omit to bring forwards that striking exception to it, the Athanasian Creed: 'The damnatory clauses contained in that Creed do certainly breathe a very different spirit from that which pervades every other part of our Liturgy. As to the doctrine of the Creed, it is perfectly sound, and such as ought to be universally received. But it is matter of regret that any should be led to pronounce a sentence of damnation against their fellow-creatures, in any case where God himself has not clearly and certainly pronounced it.' We wish that he had said no more, and had not attempted any sort of vindication; especially when, after much fruitless exertion, he is forced to lament that the damnatory clauses are retained. 'For though I do verily believe, that those who deny the doctrine of the Trinity are in a fatal error, and will find themselves so at the day of judgment, I would rather deplore the curse that awaits them, than denounce it; and rather weep over them in my secret chamber, than utter anathemas against them in the house of God.' This assertion proves that, if the author could have his choice, he would never read the Creed in its present form.

An examination of the several parts of the Ordination-Service is undertaken in the last sermon. Here Mr. Simeon endeavours to soften down the meaning of "*being inwardly moved by the Holy Ghost;*" and the candidate for holy orders, when he makes this profession, must be supposed to use it in nearly the same sense which the preacher affixes to it: but, after all, to be "inwardly moved by the Divine Spirit," and 'to have a love to the souls of men,' are expressions of different import.

The eulogy which Mr. S. pronounces on the Liturgy is warm from the heart; and we unite with him in thinking that, as a devotional composition intended for public use, it possesses pre-eminent merit. With him, however, we also feel the objections which he points out; and we are surprized that so conscientious a preacher should not regard it as his bounden duty to recommend a revisal of the

the Book of Common Prayer, in order that it might not only be generally excellent, but be a *glorious* Liturgy, "without spot or wrinkle, or any such thing."

Art. 23. *Christianity a System of Peace.* In two Letters. Second Edition. 8vo. pp. 47. Darton and Co. 1813.

The proposition maintained in these Letters is so unquestionable as almost to be deemed a truism. Peace is the burden of the Christian code and the essence of Christian morality. As the example of the Saviour and the whole of his doctrine therefore point to this object, it was easy for the letter-writer to establish his position, which he has effected with a truly Christian spirit. The only question here is, how far the individual precepts of the Gospel can be applied to States in their political relations? No advice is given by our Lord or his apostles respecting forms of government; nor is any precept addressed to political establishments. Peace is enjoined, and war is condemned; and, when kings and nations wage war against each other, they are not in that state in which the Gospel strives to place them. In other words, and strictly speaking, a warrior, as a warrior, is not a Christian, howmuchsoever he may be one in other respects.

MISCELLANEOUS.

Art. 24. *Remarks on Mad. de Stael's Work on Germany;* in Four Letters, addressed to Sir James Mackintosh, Knt. M. P. 8vo. pp. 162. 6s. Boards. Longman and Co. 1814.

Our comments on Mad. de Stael's *Allemagne* were inserted in Vol. lxxii. p. 426.; lxxiii. p. 63. and 352.; and lxxiv. p. 268. They terminated in advising our readers to bind up the first and second volumes for preservation, and to burn the third. In this opinion, we are much countenanced by the author of the present Remarks: who observes in the third volume a chapter intitled *De l'Amour dans le Mariage*, which, in his opinion, is intended to extenuate adultery, and is therefore unfit for the moralizing female reader. He also finds in *Delphine*, and in other works of Mad. de Stael, passages of a similar complexion; and, having pointed out or pointed at these passages, he inveighs against some of our brother-reviewers for giving the praise of taste, eloquence, and genius to the author of such exceptionable sentences.

This charge involves an important question of conscientious morality. Critical appretiation, according to the Remarker, is to be inflicted in subserviency to the moral tendency of a book. If any work contains two or three pages or chapters of equivocal utility, it is not sufficient, he thinks, to denounce such pages or such chapters; and, by counter-arguments, or warning declamations, to combat their supposed pernicious effect: the real merits of the author, he says, are in such case to be concealed: his learning is to be treated as ignorance, his eloquence as sophistry, and his genius as dullness. The erroneous inference of an author is thus to be opposed by the fraudulent description of his faculties and acquirements.

We think, on the contrary, that exact justice should be done, if possible, to each of an author's characteristic qualities. If he teaches a libertine

a libertine philosophy, like Voltaire, let it be known: but let it also be known that he displays a lively satiric wit. If he teaches a republican system, like Rousseau, let this be known: but let it also be known that he employs a warm picturesque eloquence, full of heroic sentiment. Literature contains within itself remedies for all the evils which it can occasion. We must add, too, that deception, for purposes ever so pious and moral, has still in it something which degrades and vitiates. Fraud may serve a cause, (for a time, at least,) but will render that cause infamous; and those, who have recourse to calumnious misrepresentation, finally must be contented to forfeit the praise of judgment or of charity, and to incur the reproach of a mean and malicious mendacity.

Art. 25. *A Critical Analysis of several striking and incongruous Passages in Mad. de Stael's Work on Germany*, with some Historical Accounts of that Country. By a German. 8vo. pp. 152. 7s. 6d. Boards. Leigh. 1814.

This Critical Analysis has great merit, and forms a convenient appendix to bind up with the English translation of Mad. de Stael's Germany. Many imperfections of that translation are disclosed and corrected in it; and many apparent inconsistencies of the text are brought into contiguity, and instructively contrasted. The author, however, does not make sufficient allowance for that versatility in our points of view which an altered temper of the mind occasions. We sometimes contemplate the same object when in a humour to admire, and when in a humour to ridicule; and there is no incompatibility between the heroic phraseology of the first delineation, and the contemptuous phraseology of the second: both paint with equal truth of nature the same sight. The artist who undertakes both an embellished and a caricatured likeness of one individual is not to be accused of inconsistency with himself: nor ought Mad. de Stael to be censured for sometimes returning to old topics, and exhibiting the wrong side of the same tapestry. Yet the present author,—to whose patriotic jealousies a something of irritability is to be forgiven,—too frequently complains of contradiction, where we find only contrast. By carrying the light to the other side, we do not make the white *black*, though we make the clear *obscure*.

The writer's partiality to his countrymen being somewhat strong, it as often oversteps the equity of indifference as Mad. de Stael's satiric propensity. For instance, at p. 98. we are gravely told that 'while the literature of other European nations is polluted by immoral and licentious publications, the German muse has remained uncontaminated.' We recollect, however, that the English translator of Oberon, which is the best of all the German poems, felt himself obliged to suppress an entire canto on account of its indecency; and we can aver that many other tales of Wieland contain passages, not freer perhaps than some that are to be found in Ariosto, but certainly such as must deprive the German muse of any claim to the appellation 'uncontaminated.' Still, a respectable goodness of temper and a love of truth pervade this dissertation.

Art.

Art. 26. *Appendix to Notes on a Journey through France*, from Dieppe through Paris and Lyons, to the Pyrennees, and back through Toulouse, in July, August, and September, 1814, describing the Habits of the People, and the Agriculture of the Country. By Morris Birkbeck. 8vo. pp. 23. Arch and Co. 1815.

An account of the "Notes," to which the present pamphlet forms an Appendix, was given in our number for January last, p. 59.; and we are not surprized that a work displaying so much nice and unprejudiced observation should soon pass to a second edition. We are pleased, also, to find that this evidence of public approbation has induced Mr. Birkbeck to subjoin additional remarks to the first sketch of his journey; though events "passing strange" have recently occurred, which must prevent the English traveller from at present availing himself of any hints here given, or of making a fresh survey of the habits and agriculture of the French people.—On no particular is a greater discrepancy of evidence prevalent than on the expence of travelling; a discordance which principally arises from the different modes of travelling. Mr. B., however, is very confident that 'plain people may visit France without spending their fortunes;' in proof of which he tells us that the party making the tour described in the "Notes," consisting of a friend, himself, and his son, performed it for 70l. sterling each person, including all expences; which, supposing that the journey out and home occupied more than 80 days, is not 20s. per diem travelling charges.

Having adverted to Mr. B.'s hint on the slave-trade, we cannot now pass over in silence his judicious reflections on this interesting subject. He laments that the friends of the Africans have directed their whole strength against the slave-trade rather than against slavery itself; and he recommends an improvement in the condition of negroes preparatory to a gradual emancipation, by which their population in our islands would be such that the necessity of annual importations might be prevented, and the slave-trade abolished by drying up its source. The practicability of this system is evinced by the effects which, in two instances, have resulted from the humane treatment of negroes on West Indian estates.

In the course of his tour, Mr. B. took notice of the number of women that appeared on the French farms, engaged in the operations of husbandry; and from this circumstance it has not only been inferred, but even roundly asserted, that a great deficiency of male population was experienced. He is far from giving his sanction to any inference or assertion of this kind; and, as we are probably commencing a new war, it is worth our while to attend to every circumstance which throws light on a point of such a nature. This part of the Appendix, therefore, we shall extract, requesting the reader to attend to the fact which we have put in italics; and which, throughout the late war, has scarcely ever been regarded in our estimates of the drains on population by war.

'This was a subject we never lost sight of; and from observation and enquiry in every part of our journey, we were fully convinced that

that the alleged disproportion between the sexes does not exist. The abstraction of men was not felt as a public grievance until the last two years of Buonaparte's tyranny, when the draughts amounted to a number, as I was informed, considerably exceeding a million. Very many of these, however, as well as of former conscriptions, had returned when we visited France. Indeed, *the proportion which the French armies bore to the mass of the people was little more than half of the number absorbed by our army and navy, in proportion to our entire population;* and to these we have to add the prodigious number with us employed in commerce, who are equally abstracted from the home supply: yet *we* are not sensible of a paucity of males.'

Whether Mr. B.'s attempt to remove, at least in part, the horrible ideas which we have formed of the Conscription, will succeed, is matter of great doubt; yet we ought not to overlook the statement given in the following passage:

'I know nothing of military affairs; but from what I have seen of French officers and soldiers, I am struck with the difference in character between an army drawn from all ranks by conscription, and whose officers rise by merit; and one formed from the dregs of the lowest orders, or from the scum of the highest. And their demeanour when disbanded differs as widely as their composition. The former return to their homes, resuming their stations among their peaceful fellow-citizens; whilst the latter are too often wretched vagabonds, the terror and pests of society; and the officers, probably, a burthen to themselves, and a tax upon the community.'

We must not omit the subsequent notice, because it speaks volumes on the subject of poor Louis's popularity with the French nation; or rather the popularity with which his few friends invested him in spite of the multitude:

'To shew the value of French addresses as marking the real state of public opinion; and also to shew the true character of their periodical press, the following fact may suffice. The good citizens of Nismes were first apprized of their own congratulatory address to the restored monarch by reading it in the Paris journals.'

All but the most stupid and infatuated must be aware that a monarch, after twenty years of absence from his kingdom, must be deprived by death of most of those who were devoted to him; and that a new generation will have arisen, altogether ignorant of him, and attached to the person who occupies his place. A restoration, therefore, after such a period of exile, can scarcely be popular, unless a resurrection from the dead takes place at the same time. If, however, addresses from the distant provinces are manufactured, it is easy to make a people appear *loving*, in spite of themselves.

Other particulars are mentioned in this short Appendix, which we must pass over: but, as Mr. Birkbeck's work professes to treat of French Agriculture, it may be proper to apprize the reader of his supplementary remarks on this subject. He admits that, at present, the *outline* of French husbandry remains the same: but he would not have us conclude that no improvement has taken place under that system.

'On the contrary,' he says, 'independent of the concurring testimony of every well informed person in every part of the kingdom,

we might with great safety infer that an advancement in agriculture must of necessity follow the abolition of the innumerable Saints' days, of all the feudal oppressions, of the ruinous corvées, and of tithes; which latter were probably among the least of the burdens which the Revolution removed from the shoulders of the French husbandmen. Twelve years of revolutionary commotion, succeeded by twelve more of military despotism, may have prevented those great systematic improvements which are the natural consequence of general prosperity; but agriculture is unquestionably advanced under the improved condition of every individual cultivator.'

We should like to send so intelligent a traveller as Mr. B. on a second survey, that he might enjoy an opportunity of amending or of confirming his first report; and we are concerned to think that the renewal of war is likely to prevent the execution of such a project.

SINGLE SERMON.

Art. 27. *The Glory of the latter Days:* delivered on Wednesday Evening, Jan. 12. 1814, in the Independent Chapel, Mosley-street, Manchester, at one of the Associated Monthly Lectures; with an Appendix, containing Illustrative Notes, extracted from various Authors. By W. Roby. 8vo. pp. 100. Conder.

Pulpit orators are often disposed to be poetical, and to prefer flights of imagination to the colder processes of induction and demonstration. Mr. Roby is of this class; and, though he disclaims 'all wanderings into the regions of conjecture,' he rides his Pegasus full gallop into these very regions. What authority has he for his interpretations of *Babylon* and the *Scarlet Whore;* and for asserting that all national governments will be converted into what he calls *Christocracies*, and that the Millennial reign is *now rapidly* approaching? As St. John has not told him what he meant by *Babylon*, &c. the preacher's conjectures are of no more value than the poet's dream. What good ground, moreover, has Mr. R. for roundly asserting that *the latter days* will be marked by an exemption from the common calamities of human life, that the grant of longevity will be renewed, and that a vast increase of society will take place, accompanied by an extraordinary fertility of the earth? The preacher's visionary explanations are (as we have said) more suited to a *poem* than to a sermon. He is a little cautious, however, in stating the exact time at which his *glorious latter days* will commence: but, to give us some hope, he intimates that the period 'is not *very far* distant.' He adds: 'Several warm-hearted and judicious divines are expecting the glory of the latter days to appear in the course of *fifty* or *sixty* years, and some at a much earlier period. Should this hope be well founded, many of our young friends may live to see the commencement of this glory; and we who are more advanced in life may expect to behold a growing brightness irradiating the moral hemisphere, and affording us a sure indication that the Sun of Righteousness is about to rise in full splendour. Supposing, as others apprehend, that this day be deferred to *two hundred years* from the present time, even at this distant point of

of view it presents a very animating prospect: a prospect which should gladden the heart of every Christian.'

The divines to whom Mr. R. alludes may be warm-hearted or rather warm-fancied, but they cannot be judicious; because sound judgment would restrain them from indulging in such vague conclusions.

CORRESPONDENCE.

'Mr. Cary presents his compliments to the Editor of the Monthly Review, and begs leave to submit for his consideration the following statement with reference to the critique on the translation of Dante in the last Review; which Mr. C. will take it as a favour if the Editor will allow to appear at the conclusion of the next Review. First, That wherever *Thou* and *You*, *Thine* and *Your*, have seemed to be indiscriminately used, the former of each always relates only to the person addressed, the latter to others also; in which respect the original has been strictly followed; one instance may suffice for all:

—— Se *tu* ben la *tua* Fisica note
Tu troverai, non dopo molte carte,
Che l'arte *vostra*, &c. *Inferno*, C. xi.

Secondly, That the word MEDICINE is used as a word of three syllables by Shakspeare, *Much ado about Nothing*, A. 3. S. 2., and *impulse* accented on the latter syllable by *Milton*, *P. L.* B. 9. v. 530., and by *Dryden*, as quoted in Johnson's Dictionary under the word *impulse*; and thirdly, That *Beatrice* has been invariably made to consist of four syllables, as it does in the Italian.'

In reply to Mr. Cary's polite note, we beg leave to state, 1st, that, in many of the instances of the indiscriminate use of the singular and plural pronoun, no change of persons is apparent; 2dly, that no obsolete authority will justify any needless departure from the generally approved accentuation of the present day; and, 3dly, that if *Beatrice* must be *uniformly* read as consisting of four syllables, some of the lines in which it occurs exceed the bounds of legitimate rhythm.

M. R. is informed that we have not seen the work to which the note with that signature refers.

We are obliged to postpone the consideration of other letters.

☞ Our readers are requested to observe that the APPENDIX to this Volume of the Review will be published on the 1st of June, with the Number for May; and to give directions to their booksellers for its transmission with that Number, since otherwise they will probably not receive it, and their setts will be incomplete.

THE APPENDIX

TO THE

SEVENTY-SIXTH VOLUME

OF THE

MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Cours de Belles Lettres*, &c.; *i. e.* A Course of Fine Literature, by J. G. DUBOIS FONTANELLE, Professor of *Belles Lettres*, and of History, &c. &c. 4 Vols. 8vo. Paris. 1813. Imported by De Boffe. Price 2l. 8s.

LITERARY history is become the favourite topic of the Continent; and perhaps the time is only now arrived for treating it with settled propriety. The extensive comparison, which modern reading has instituted between the master-pieces of different nations, has shaken those prejudices which locally assigned an undue value to the works of some eminent writers: men of different sects and countries have entered the lists of controversial criticism; and we now know from experience how much delights essentially, and how much accidentally, in each of the greater works of art. The boasts of idolatrous admiration are every where consigned to contempt; and faults and beauties are described in relative proportion and with definite precision. *Sulzer's* Theory of the Fine Arts had the merit of founding in Europe the reformation of literary taste; and his countrymen the Germans have been especially active in marshalling with completeness, and in appreciating with equity, the enduring trophies of poetry and prose.

M. FONTANELLE, with something less than German erudition, undertakes a course of *Fine Literature*; for thus, we

presume, our language can express the gallicism *belles lettres*, as well as the term *Fine Arts* corresponds to that of *Beaux Arts**. His lectures were delivered in the central school of the department of Isère, at Grenoble, and were first addressed in 1798 to official pupils: but a mixed audience of both sexes crowded to partake the instruction. The author is since dead; and his executors publish the lectures from a manuscript, in which are some *lacunæ* indicating the intention of future interpolations.

The preface is whimsically thrown into the form of a dialogue, and apologizes for publishing after *Laharpe*; whose analogous production is here characterized as incomplete, and whose judgment is described as narrowed by the prejudices of the old school. In fact, it is concerning the drama that *Laharpe* was principally worthy of attention; and, since the work of *Schlegel*, all other dramatic criticism is become superfluous. The present author concludes his preliminary address by observing, that he has been less solicitous to offer *new* than to furnish *just* ideas; that the principles of the good, the fair, and the true, are to be sought in nature, and have been already recognized by philosophy; and that to collect and to ratify the sentiments of predecessors will form a better pledge for soundness of instruction, than to aim at surprize by rash innovation.

Section i. sketches a general history of the progress of the arts and sciences. Nothing is said of Hebrew wit, which, until it was translated into Greek, produced no effect on European culture: nor is Greek literature investigated back to its cradle, which seems to have been Miletus, but is traced as usual from Athens to Alexandria, and thence to Constantinople. Roman literature is described in order. Then is noticed the revival of letters; with the progress of illumination from Italy to Spain, to France, to England, and to Germany. A curious question here occurs, viz. which of the four languages, Italian, French, English, or German, has stocked Europe with the greater mass of permanent and classical writings?

The second section treats in general of fine literature, and appears to us originally to have formed the introductory lecture; since it opens with an address to the audience, and preserves a much more oratorical form than the preceding historic sketch. The author professes to take Quintilian for his model and guide; and to endeavour to diffuse his comments over the entire mass of extant literature, in the manner of the Institutes. We meet with the ingenious observation that it is beauty which preserves truth; and that every idea, however just, is in danger

* A similar work, by M. *Breton*, was reported in the Appendix to Vol. lxxii. and to Vol. lxxiii. (N. S.) of our Review.

of

of becoming useless to mankind, of being neglected or forgotten, until it has been attractively framed by the poet or the orator. Those ideas only are kept in circulation among the influential minds of a community, which have been fixed into the master-pieces of composition. The gem, until it is set, glimmers as vainly and obscurely as in the unfathomed caves of ocean. Habitually to shun the very perusal of mediocrity, to consult only the great writers, and to converse exclusively with the perennial minds of the human race, is a counsel here given; which, though it be frequently repeated, is practically too much neglected.

A third lecture sketches the syllabus of the entire course; introducing also a panegyric on that system of public instruction which had been recently organized by the republican government of France, and under which M. FONTANELLE had obtained his professorial chair. Writers who have distinguished themselves in grammar, philosophy, or history, are not to be discussed in the ensuing course, the field being sufficiently comprehensive without them.

A fourth lecture treats of eloquence, and collects many traits of concise and sudden impression, such as the dramatist is required to make. 'The sparks of expression,' says the author, 'proceed from the glow of feeling: where the sensibility is great, the language will be strong: when you become moved, you will move others.'

In the fifth lecture, which is intitled an abridged history of thought, the faculties of animals are compared with those of man; and the question of Lucretius is agitated, whether we have eyes for sight, or sight for eyes. *Condillac* is the metaphysical writer chiefly followed. — Lecture vi. sketches the progress of writing: but this, as well as the preceding lecture, appears to us to wander from the topic, and to undertake investigations which rather belong to the antiquary and the metaphysician than to the æsthetic philosopher. Here the introductory portion of the book terminates; and the lessons henceforth become graver and longer: the way is more beaten, and the stages are more distant.

Eloquence constitutes the first grand division. The funeral sermons of the Ægyptians are mentioned as the earliest recorded efforts of premeditated oratory; and the laudations of the Romans, which were borrowed from them, sometimes included women *. The harangues of Demosthenes carried deliberative

* "*Pro auro ad liberandam a Gallis Romam collato, gratiæ actæ, honorque additus, ut earum, sicut virorum, post mortem esset laudatio.*" Liv. l. v.

eloquence, as the orations of Cicero carried forensic eloquence, to the highest attainable perfection. A list of the principal funeral orations of the French is given, in which *Bossuet* especially is stated to have excelled: he is, however, rather deficient in imagination. The eulogy of Marcus Aurelius by *Thomas* is more justly praised.

Under the head *Rhetoric*, M. FONTANELLE treats first of invention. The best preparation always consists in reading two or three compositions by eminent writers, similar in their purpose and form to that which is intended. A silent transplantation of the common-places, a solemn parody of the peculiar ornaments, will usually result; and thus the mind applies the antient model to the new occasion. An apt illustration is the use made of Pausanias by the modern author of the travels of Anacharsis. Cicero advises the orator to stock his memory with general observations and maxims applicable to all ordinary topics, and to interweave them on each specific occasion. It is also frequently useful to writers to translate, from foreign tongues, scraps that are remarkable for diction or for sentiment, and to insert such imported beauties in domestic composition. Plagiarism is one of the most convenient and most common figures of rhetoric; and it is chiefly blame-worthy when the borrowers take more than their new purpose requires, when they remove the cobwebs with the furniture, and, as Plautus expresses it, "*rem auferunt cum pulviculo.*"

Imagination is the ensuing topic; it forms the chief instrument of invention. A concise view is given of the different mythologies which it has created: *Rousseau* and *Diderot* are compared; and much excursive matter is introduced concerning the origin of society.

Disposition, or as we should say, arrangement, is next taught. In works of science and philosophy, — in what are called dry studies, — arrangement may be formal, and method obvious: but, in proportion as a work aspires to be oratorical or poetical, the distribution of the parts must be less pedantic, and appear to result from a growing zeal in the author's mind rather than from a preconceived plan. The plot of the Æneid, or the order of those incidents which compose its fable, is so far grossly unskilful, that the more interesting portions occur in the early part of the poem. A like inversion of the law of climax also mars the tragedy of the *Cid*, the latter acts of which decline in impressiveness.

Discourse is subdivided into its usual parts. The exordium, or beginning, is first discussed; and *Rousseau*'s admirable introduction to the Savoyard vicar's confession of faith is cited as an exemplary passage. An appearance of negligence, of carelessness,

ness, or of indifference, in the speaker or writer, provided that something be thrown in to excite curiosity in the hearer or reader, is the most expedient style of proem; and powers must be kept in reserve, which are to render the close more striking than the commencement. Next, and under the name *Proposition*, is treated the second part of a speech; the exposition, or unfolding, of the subject, is here meant: it is commonly narrative. Thirdly, comes the confirmation, or proof of the facts advanced; which is branched through successive lectures, and involves details peculiar to the instruction of the French barrister. The Abbé *Maury*'s panegyric of Saint Louis is cited with applause: it was pronounced in 1772. Finally, the peroration is discussed; which should skilfully condense all that has gone before, emphatically repeat the stronger grounds of inference, and press the desired decision with every possible energy.

Elocution, or delivery, succeeds to discourse, or composition. A want of neatness is perceptible in the management of this and some other subdivisions: many comments occur, which, however just and amusing, do not illustrate the subject under notice: some repetitions ought to be suppressed: and many of the remarks on pronunciation and prosody concern the French language only. Figures of rhetoric are improperly classed under this head. Declamation, on the contrary, forms with propriety the topic of peculiar lectures; in which curious details are given respecting the pantomimic spectacles of the Romans.

'Garrick,' says the author, p. 404. vol. I., 'carried this theatric art to an eminent height. I will mention one instance of which I was myself a witness in 1768. At Paris, I met him in a house, the lady of which asked him, after supper, to give the company some specimen of that art which made so much impression on the English stage. He undertook to tell us the story of Othello, and rose at the moment at which his jealous feelings first acquire ascendancy, by finding a handkerchief which he had presented to his beloved Desdemona, and which he believes her to have transferred with her affections to another. With this evidence in his hand, Othello enters the chamber in which his wife was sleeping, in the security of innocence. Garrick first went up to the chimney, leaned there with one elbow, laid on the mantle-piece the fatal handkerchief, and in his countenance, which we saw by reflection from the mirror, he successively painted the agitations of a husband now doating, now indignant, but always vehement in his sensibility.

'From the deep grief of meditation, we saw him pass to anger, and then to tenderness: he shed tears, he gave himself up to the most frightful despair, seemed to hesitate between love and vengeance, and at last to be possessed by fury. He then seized again the handkerchief, and proceeded with it as if to strangle, I was going to

say, or to stifle his victim, a lady of the company having been placed on a sofa to represent the unfortunate Desdemona.

'This terrific dumb show terminated here; and, to those who knew not Shakspeare, it explained the spirit and communicated the emotion of his tragic energy.'

A concise history of eloquence forms the concluding lecture of the first volume. With considerable ignorance of our literature, the author laments 'that the master-pieces of oratory pronounced in the British parliament, recorded from memory, and enfeebled by the reporter, are condemned, like all productions of the moment, to annihilation, and are totally lost to posterity.'

Volume II. opens with the theory of poetry. To an introductory division of the subject, succeeds an amusing dissertation on the origin and spirit of mythologic fable. It is remarked that religions founded on the imagination are more tolerant than those which are founded on the reason; the spirit of proselytism being less apt to attach itself to the poet than to the arguer.

Of the several forms of poetic art, the epopea is analyzed first; and the poems of Ossian are here considered as genuine, and adduced as really authentic monuments of the natural state of poetry among a rude and barbarous people. The Edda has preserved specimens of early native northern song, but in Ossian the manners are as much out of costume as in Telemachus, and incommode the memory with pictures as deceptious. The action of an epic poem is here required to be noble and single. *Oberon* does not fulfil these conditions; yet it is the most attractive narrative-poem which has been published in Europe since Tasso's *Jerusalem*. The importance of a plan well considered, and progressive as to its interest, is patiently enforced. The decaying animation of Virgil, the incoherence of Arioste, the mythological anachronism of Camoëns, the superhuman incidents of Milton, and the geographic detail of Ercilla, are censured in turn as they deserve. Homer also is blamed for an excessive division of interest among the different personages of his poem; and M. FONTANELLE advises us on the contrary to concentrate attention on one leading individual, and to make each character and every incident subordinate to *bringing out* the single hero of the piece. The Iliad has too much of the disconnection which offends in the Orlando; and its successive adventures are often episodical, affecting but little the main catastrophe, and happening *during* but not *because of* the displeasure of Achilles.

The Epopea is dissected into its several component parts; and a separate critique is allotted to the Exposition, the Invocation,

cation, the Fore-scene, (*l'Avant-scène*,) the Characters, the Episodes, and the Marvellous.

In comparing the principal expositions, the shortest and simplest are preferred: perhaps, there is little occasion for any prefatory description of the fable, or plot. The invocation, also, is a needless and superfluous part of many epic poems. A curious bull is *Voltaire*'s invocation at the beginning of the *Henriade*; he calls on *Truth* to lead *Fable* to his assistance. — About the fore-scene, little is said: yet it is a very difficult part of the structure of an epopea to communicate the events which have preceded the opening of the action, with sufficient fulness, naturally, and without fatigue. Virgil makes Æneas relate his own adventures: but this length of narrative, seldom interrupted by the comments of the patient Dido, has in it a monotonous formality which a narration undertaken by the poet in his own person would not have manifested. The poet can put every thing into action; he knows what passes among gods as well as among men, and can overhear the soliloquy of the traitor or the council of the foe: but his hero is necessarily condemned to that one-side view of every incident and phænomenon, which is the necessary lot of an individual human observer. Hence all narrations by the personages of the poem have in them something anti-dramatic, which abates the vivacity and lessens the interest, whenever a comprehensive view is to be taken of the event so told. We object to the French tragedies that the preliminary matter always, and the catastrophe often, (as in *Racine*'s *Phèdre*,) are narrated by some confidant; and we require to have the whole action acted. It is not less a violation of the true spirit of epic poetry to introduce historical passages; and to bring a story-teller on the stage, instead of the personages in the plot. *Klopstock*, in his *Messiah*, frequently bursts into dialogue; which is better than sinking into chronicle.

The characters are justly considered as the most important features of the epopea; and their consistency, variety, greatness, probability, distinction, and pathos, constitute the chief difficulty of the poetic artist. It is for excellence in this department that Homer is preferred to all other epic poets. Virgil's characters are mostly cold, unmarked, and not attaching. Milton and *Klopstock* fall short even of Virgil in this respect. *Tasso*, on the contrary, surpasses him: the characters in the *Jerusalem* being distinct, various, attractive, and animated.

Episodes find an apologist in M. FONTANELLE: but a severe critic would complain of whatever tends to detach the attention and solicitude of the reader from the main purpose of the poem. Tasso's Olindo and Sofronia may form a captivating tale: but,

if Olindo had been involved in the progress of the story, and instead of an episodical had become an implicated personage, this part of the fable would seemingly not have been the less beautiful. Such, we are told, was Tasso's intention: but, when he perceived that Olindo, to be consistent, must become a deserter or a traitor, it was found best to drop him. The episode of Ines de Castro is but a splendid blemish of the Lusiad.

The marvellous is next discussed; and, though a common, this is not an exhausted topic. Colley Cibber published a rhapsody on the subject in 1751, and others have since as unsuccessfully attempted the speculation. Criticism as yet has no where permanently established a rational theory of the marvellous. The first principle which we should be for advancing, and in which we differ somewhat from M. FONTANELLE, is this; that, in the human agency of the poem, should always be found a sufficient cause, or motive, for all the human conduct. Homer adheres strictly to this principle throughout the Iliad; and so does Pope in the Rape of the Lock. If Pallas had not taken Achilles by the hair, and bidden him sheath his sword, his own good sense would have brought on the action; and if Iris, in the shape of Laodice, had not conducted Helen to the Scæan gate, the real Laodice would have done so. The mythology is there to decorate and to aggrandize, but never to cause any thing to happen which would not else have occurred. Storms and calms, heats and colds, and all the accidents of nature which influence the fortunes of human affairs, are within the province of the gods: but, whenever this interposition, instead of being merely miraculous, becomes supernatural, a great absurdity is committed; incidents are made to originate as they never can have originated, all probability is destroyed, and all illusion is put to flight. An abuse of the marvellous is frequent in Tasso; as when the knights, who are in search of Rinaldo, pass the straits of Gibraltar to reach the gardens of Armida. — A dissertation on epic style terminates this subdivision. Several beautiful similes here adduced are elegantly discussed; and a cursory sketch of the principal poets completes the lecture.

To the romantic epopea a separate attention is allotted, we know not why. Tasso surely belongs to this class, as well as Ariosto. Some forgotten poems of the Italians are analysed, such as the *Artemidoro* of *Tellucini*; which describes travels and exploits performed in the old world by native Americans from the new. Some Columbian poet will probably undertake to refashion this earliest celebration of his countrymen. A French translation of the *Ricciardetto*, by the uncle of General *Dumouriez*, is highly praised.

Burlesque

Burlesque poetry succeeds. A parody of the *Jerusalem Delivered* exists, intitled *Malmantile racquistato.* Some quotations are given from the excellent French translation of Hudibras; and an amusing poem by *Voltaire* is aptly compared to one of those enchanting syrens, whose attractions even the man who respects himself cannot always resist, but in whose company he is unwilling to be seen.

Dramatic poetry forms the next grand division. First is treated the history of the art among the antients and among the southern Europeans: secondly, are examined the English theatre and the northern drama. We appeal from the partial judgment of M. FONTANELLE to the comprehensive equity of M. *Schlegel.* —To Greek tragedy the present author gives the preference over Gothic. He talks of the *four* great masters of the tragic art in France; reckoning the plays of *Crebillon* as worthy to confer a reputation: but even the best of them, *Rhadamisthe et Zenobie*, is no longer borne. The Unities, the Exposition, the Characters, the Intrigue or Knot, the Catastrophe or Unravelling, and the Style, are the heads of discussion. A short survey of the modern productions in this line prepares the conclusion of the second volume.

Comedy succeeds to tragedy; and the same native prejudice in favour of the French school of art recurs. It is, however, in this case more excusable, since ridicule is indigenous; and the seats of refinement have apparently the greatest right to legislate respecting the merits and direction of a sneer. A frequent fault of French comedy consists in treating adultery with levity, as in *George Daudin*, and in the marriage of *Figaro.* — The drama, or sentimental comedy, and the opera, or lyric drama, next pass under review. Every nation should aim at a vernacular opera; it contributes to soften the language for recitative and musical declamation; it speedily bestows a taste for harmony, grace, and beauty; it diffuses mythological instruction; it multiplies the luxuries of reminiscence; and it prolongs the wings of fancy. The poet of the opera is advised to submit in every thing to the musician. The French opera excels the Italian opera in form, by making the ballets into a part of the piece itself.

From the drama, the lecturer descends to the eclogue, or bucolic dialogue; and thence to the monody, which is subdivided into the heroid and the elegy. Satire is the ensuing topic; its forms are dramatic, epistolary, and didactic. The theory of the epigram is discussed under this head, and the following specimen is cited with applause; it was written under an engraving representing in medallions three Parisian writers:

" *Le*

" *Le graveur a placé Voltaire*
Entre La Beaumelle et Freron;
Ce serait vraiment un calvaire,
S'il s'y trouvait un bon larron."

A third part of the course of lectures is allotted to lyric poetry; and a fourth to didactic, which terminates the third volume of the work.

In Volume IV. the apologue, or Æsopian fable, is first treated. The loquacity of Gay is censured, and the delicacy of *Pignotti* is applauded: but *La Fontaine* is preferred to either. —The Tale next comes under notice. Ovid's Metamorphoses are criticized as a collection of tales: to *La Fontaine* the palm is undeservedly given before *Voltaire*; and *Wieland*, who surpassed both, is not even mentioned.

A chapter is allotted to Miscellanies, in which some sonnets are quoted: they are the three well-known but not admirable specimens which appear in every French book of criticism, from *Desbarreaux*, *Fontenelle*, and *Deshoulieres*. Has no modern poet added a single good sonnet to the old and narrow list?—The following verses, addressed by *Voltaire* to the Princess Ulrica Eleonora, sister of Frederic the Second, then King of Prussia, are quoted as an instance of happy audacity:

" *Souvent un peu de verité*
Se mêle au plus grossier mensonge.
Cette nuit, dans l'erreur d'un songe,
Au rang des rois j'etais monté;
Je vous aimais alors, et j'osais vous le dire!
Les dieux à mon reveil ne m'ont pas tout ôté;
Je n'ai perdu que mon empire."

They were thus translated into Latin by the Chevalier *de Modène*:

" *Sæpe aliquid veri secum mendacia ducunt.*
Hac nocte in somno, dèmens, regnare putavi;
Te ardebam, Princeps; audebam dicere: Mane,
Amisi imperium; non abstulit omnia numen."

The third division treats in a cursory manner of history and of romance. The novelists of the seventeenth and eighteenth centuries pass in amusing review; and a lecture is consecrated to epistolary writing, and another to translation. Finally occurs some enumeration of the best books and authors concerning the theory of criticism: in which line, the Latin and French writers are familiar to M. FONTANELLE, but not those who adorn the other modern European languages.

This course constitutes a good introduction to French literature, the master-pieces of which are indicated with few omis-

sions, and are appreciated with relative justice. Concerning antient literature, however, the information is scanty and ordinary; and it repeats, without corrective animadversion, the notices and judgments of *Rollin* and *Laharpe*. Of the modern languages, the author is probably acquainted only with the Italian; since his criticisms pervade sufficiently the writings in that tongue, but do not embrace the English and German poets with an air of equal familiarity. We observe many repetitions, both of opinion and of exemplification, which, had the lecturer lived to be his own editor, would no doubt have disappeared from his work:—we detect also some deficiencies; the chapter on Songs, for instance, is so vacant, that we suspect the author to be no thorough son of Anacreon, but somewhat deaf to the charms of melody.

The earlier French critics are deservedly forgotten; the *Batteux*, and *Bossus*, and *Rollins*, being laid aside by the rising or risen generation. *Voltaire* produced that revolution in French taste which occasioned their works to pass away. With an air of adherence to established reputations, he undermined many; he sank Virgil, he lifted Tasso, he narrowed the list of popular classics in every department, and he annihilated all the mystical literature. Since his time, *Diderot*, *Marmontel*, and *Laharpe*, who were much his friends, have attained rank as writers on criticism, and have contributed to diffuse and to sanction the judicious innovations of *Voltaire*. M. Fontanelle also is of this new school; and he is much freer from the prejudices of French taste, and from the trammels of French art, than *Boileau* or *Corneille:* but this relative victory over antient and local bigotry, though it may elevate him high among *French*, may leave him low among other *European* critics. That which is liberality at Paris may be narrowness of mind at Weimar; and, for want of studying *Sulzer*, *Lessing*, *Manso*, and *Schlegel*, M. Fontanelle may have remained behind the spirit of his age, and may want the comprehensive glance of an accomplished judge of composition. Madame *de Stael* alone among French writers appears to us to have acquired the taste of the times; and to possess sufficient plasticity of genius to enter into the master-works of different nations on their appropriate principles. We surmise, therefore, that M. Fontanelle will obtain higher rank at home than in neighbouring countries; and that he will rather be consulted and followed for that which relates to the literature of the south, than for his remarks on the productions of the northern nations.

Art.

ART. II. *Les Vers dorés de Pythagore expliqués*, &c.; *i. e.* The Golden Verses of Pythagoras explained, and now first translated into harmonious French Verse; preceded by a Discourse on the Essence and Form of Poetry among the principal Nations of the Globe, addressed to the Class of the French Language and Literature, and to that of Antient History and Literature, in the Institute of France. By FABRE-D'OLIVET. 8vo. Paris. 1813. Imported by De Boffe. Price 12s.

THE end and aim of the philosophy of Pythagoras were to instruct men, to purify them from their vices, to deliver them from their errors, to bring them back to virtue and truth, and, after having conducted them through all the gradations of intellectual improvement, to make them similar to the immortal gods. For this purpose, Pythagoras divided his doctrine into two parts; by the first, his disciples are counselled to purge themselves from every stain, to pierce the darkness of ignorance, and to attain virtue; by the second, he employed his virtue thus acquired in uniting himself with the divinity, by whose means he arrived at perfection. These two divisions are strongly defined in the Golden Verses. Hierocles, who appears to have grasped their whole meaning, palpable and mysterious, designates them in his Commentaries by two words; which, according to his explanation, convey all the doctrine of Pythagoras, viz. *Purification* and *Perfection*. In conformity with the above plan, the Golden Verses are divided into Παρασκευη, Preparation; Καθαρσις, Purification; and Τελειοτης, Perfection. With the first of these divisions we may dispense; indeed it is hypercritical and pedantic, as any reader will perceive who is accustomed to the more ordinary divisions of these celebrated verses.

The appellation *Golden* is conferred on these lines according to the general usage of the antients, who compared every thing with gold which they conceived to be intrinsically beautiful; thus by the Golden Age they impressed the idea of an age of virtue and of happiness; and by the Golden Verses, verses comprizing all that is pure and moral in the regulation of life. These verses were attributed to Pythagoras, not as their author, but because the favoured disciple, who reduced his precepts to a metrical conciseness, was known to have composed them in exact conformity with the dictates of his master. The name of this disciple was Lysis. After the death of his master, when his enemies in the moment of their triumph had raised at Crotona that terrible persecution which cost the lives of so many Pythagoreans, who were crushed under the ruins of their school, Lysis, fortunately escaping from these disasters, retired into Greece; where, in his ardour for the sect whose tenets

he had embraced, he drew up the formulary of his master's doctrine.

M. Fabre-D'Olivet professes to have followed the Greek text, according to the commentary of the younger *Casaubon*, and interpreted into Latin by Curterius. We have many internal evidences, however, for assuming that the Latin translation has formed the basis of the present French version. The dissertation which precedes the verses, and which mars the fair face of one hundred and seventy-five octavo pages, is, according to the custom of the works of this day, a strange farrago of fine things said on every earthly subject, purporting to be a dissertation on the essence and form of poesy. For the glorious indefinite, for grave absurdity, for prolix pertness, for reading ill-directed and worse-applied, for serene dulness, conscious of but never smiling at its own vacuity, we may boldly match these same pages with any effusion of antient or of modern lore. Another author, if unacquainted with Greek metre and Greek derivation, would have concealed his ignorance for a breathing time, by submitting the revision of the press to a more skilful eye: but M. Fabre-D'Olivet, with an unsuspecting frankness, scruples not to grace even his title-page with two false quantities:

'Ἄεισω συνετοῖς, θύρας δ' ἐπίθεσθε βέβηλοι.

This is honest; and in the same happy indifference for trifles, he prints διαχειν̃λα for διάχειται. — ἡμαρταδος for ἁμαρταδος. — πρε σπιπλες for προσπιπλες. — λαδυπερδεν for καδυπερδεν. κ. τ. λ. In a long work, we are not surprized at a few errors: but, when a volume extending to 407 pages is devoted to the elucidation of 70 lines, it is no great exaction to demand that every single word composing the thesis should be, strictly speaking, Greek. With all allowance for human error, however, we are disinclined to extend our clemency to ostentatious ignorance that glories in its own bombast. We will treat our readers with a few Greek derivations. Ποιησις is derived from the Phœnician word *phohe*, a voice, mouth, language, discourse; and from *ish*, a superior being: — Ευρυδικη, from the Phœnician *rohe*, vision, brightness, evidence; and *dich*, any thing that instructs, or marks out: — Ηρακλῆς, from *herr*, which in Dutch signifies a master; and *alles*, the whole. Instead of Dutch, the author calls it Phœnician. — Μενελαος, from *men*, the faculty of reason; and *aosh*, the principal agent: — Επποιος, from *aphor*, a passionate burst, a whirlwind; and *phohe*, a discourse, as before: — Ευμολπος, from *mola*, accomplished; and *phoh*, which latter word does wonders with the author: — Ὁμηρος, from *mæra*, a focus of light: — Τραγῳδια, from τραχὺς, rough;

and

and ωδη, a song. These little jewels will be found scattered through pages 16. 38. 54. 56. 61. 72, 73. 79.; and the adventurous in quest of such riches will find them equally dispensed in many other parts of the work.

Having offered this treat to the voluptuous in metre and etymology, we close the book, all attractive as it may be to the literary class to which it is addressed; tearing ourselves away from the magic of its contents, with a profound sense of the obligation under which we have been placed by its author, for much unexpected diversion.

ART. III. *Vie Publique et Privée*, &c.; *i. e.* The Public and Private Life of Louis XVI., with an Historical Narrative of Queen Marie Antoinette, Madame Elizabeth, the Duchess of Angoulême, and the late Dauphin. By M. A. With an Introduction by M. *de Sales*. Small 8vo. pp. 446. Paris. 1814.

WE need scarcely observe that this volume was published before the unfortunate brother of the equally unfortunate sovereign, who is the object of it, had been obliged a second time to quit his native land; and that a degree of interest attached to it at the time of its appearance which will now be considerably abated. We shall, however, make a concise report of it, because it is on the whole a much better compilation than the majority of the productions of the French press, which are evidently manufactured with a view to a temporary sale. The writer begins with some general observations on the character of Louis XVI., and proceeds to fill up the body of his narrative with a detail of the principal events of his reign. The twelve years from 1775 to 1787 exhibited little beyond the ordinary routine of government-affairs: but the convocation of the States-General was a prelude to a scene of difficulty, far beyond the troubles which had fallen to the lot of any monarch in modern history. The author has devoted himself, however, more to an account of the personal behaviour of Louis, than to an explanation of the general course of the Revolution. — We begin with some extracts from the passages relating to his earlier years.

'Louis XVI. was tall, well proportioned, and possessed of unusual bodily strength; his mother being of the electoral family of Saxony, whose stature is well known to be considerably beyond the ordinary size. His lips, like those of most of the Bourbons, were somewhat thick; and in his latter years he had begun to grow rather corpulent, without losing his good looks. On a first meeting, his manner was somewhat reserved, but a farther intercourse seldom failed to place his amiable disposition in a striking light. He was remarkably temperate, having been accustomed in his youthful years to

to drink nothing but water, and even afterward taking very little wine. The tenderness of his heart afforded a remarkable contrast to his bodily strength, since he could not hear an account of any misfortune, public or private, without being visibly affected; nor could he look at an unfortunate person without affording him relief. He was very devout, and was consequently the more obnoxious to the irreligious leaders of the Revolution. He was also fond of reading, and was in the habit of allotting a long time to a book, for the purpose of making extracts. He had acquired the English language, and had actually written a translation of Walpole's "Historic Doubts on the Life of Richard III.," an edition of which was printed from his MS. in the year 1800. Geography was also with him a very favourite study: but the great merit of his character rests on his unimpeached morals. A young prince is in general permitted to commit trespasses without losing much credit in the eyes of the world: but the early years of Louis were passed as unexceptionably as his middle age. Being told, before the death of his grandfather, that one of the first places was solicited by a young man of good family, but loose habits, he said, "If that person succeed in his suit with the king, let him not come near me. I shall willingly dispense with his attendance." At another time, when following his grandfather in his hunting excursions, the guards who were with his coach, hearing a noise which they took to be the death of the stag, ordered the coachman to drive on expeditiously, who consequently, to shorten the way, began to cross a field of corn; when the young prince put his head out of the window, and desired him to keep the usual road, adding, "This corn is not ours, and we have no right to damage it."—He was married at the early age of sixteen to Marie Antoinette of Austria, who was then a year younger. This event took place in May 1770; and the last day of that month was marked by a melancholy event, the death of a number of the spectators of a festival given in honour of the marriage. Some ditches, having been imperfectly filled up, became, in consequence of the pressure, the graves of several persons; and the alarm thus occasioned was productive of so much trepidation, and of such precipitate exertions to escape, that the people rushed against each other, and trampled under foot those who had the misfortune to fall: so that the "*Place de Louis XV.*," and the adjacent streets, were covered with dead bodies. The young prince was dreadfully affected at this catastrophe, and immediately wrote the following lines to the lieutenant of police:

"I have learned with much sorrow the dreadful misfortune which took place on the celebration of a festival connected with my marriage. I have just received the 2000 crowns which the King sends me every month for pocket-money; it is all that I have at my disposal: I send it to you, and beg that you will apply it to the relief of those who have suffered most."

'It would be endless to relate all the instances of individual charity and liberality which flowed from the hands of Louis; and we shall accordingly confine ourselves to a proof of his sympathizing disposition connected with the discharge of his royal functions. Ambassadors having arrived from Tippoo Saib, and having declared

that

that they were instructed to ask what their master could do as the best evidence of his esteem and friendship for Louis, the latter replied, "Tell the Sultan that nothing which he can do will be so agreeable to me, as the liberation of the English who are prisoners in his territory." '

After having mentioned various particulars of the early part of the reign of Louis, the author arrives on the well known ground of the Revolution. The King was here called to display all that tranquillity which results from the consciousness of the best intentions; and, if we cannot give him the praise of talents equal to the very difficult situation in which he was placed, we often trace the source of his errors to motives which do credit to his heart. It seems scarcely doubtful that his personal safety might have been effectually consulted, had he chosen to make an unsparing use of the military power at his disposal in the early part of the Revolution. Even at Varennes, it was only an aversion to bloodshed, mixed perhaps with an apprehension for the safety of his family, that deterred him from making his way by means of the armed force which the Marquis *de Bouille* had collected in the direction in which he was flying. His composure and fortitude, when brought to the bar of the National Assembly in December 1792, are well known; and it has been very justly remarked that the clearness and brevity of his answers afford a striking contrast to the intricate and circuitous charges to which his adversaries were obliged to resort. *Barrère* was at that time president of the Convention; and, although his questions were prepared before-hand, the precision of the King's answers placed him in a very aukward situation. "Louis," said *Prudhomme*, "spoke with royal brevity; while the style of the Convention was throughout feeble, cowardly, and undignified."

The affecting circumstances of the latter days of the captivity of Louis, and the heart-rending parting with his family on the night before his execution, are related in this work in a way that is creditable to the writer. In fact, the subject was in itself too impressive not to become affecting in the hands of almost any narrator. Even the notorious *Hebert*, editor of the *Père Duchesne*, one of the most violent opponents of royalty, bears the following testimony to the behaviour of Louis when the commissioners of the National Convention came to give him notice of his approaching execution:

'I was one of those who were desirous of being present at the time of notifying the sentence of death to Louis. He listened with singular calmness during the reading of the sentence; and, when it was over, he desired to see his family, as well as a confessor, and

and to have whatever could afford him consolation in his last hours. He behaved with so much piety, dignity, and grandeur, that I could not help being greatly affected; he shewed, in his look and manner, something evidently superior to man. I retired, endeavouring to restrain the tears which flowed in spite of me, and firmly determined to take no more steps personally in this affair. I disclosed my feelings to one of my colleagues, who like myself was too much affected to continue to participate in the farther proceedings; and I said to him, "The priests who are members of the Convention formed, by voting for the King's death, that majority which decided the question. Let it, therefore, be priests who conduct him to the scaffold. Those priests who call themselves *constitutional* are the only persons sufficiently cruel to discharge such a duty." The consequence was that my colleague and I obtained an order that the two municipal priests, *Jacques Roux* and *Pierre Bernard*, should conduct Louis to the scaffold; and it is well known that they discharged that task with the insensibility of savages.'

The latter part of the volume contains short notices of the other members of the family, particularly of the Queen and Madame Elizabeth. The questions put to both at the revolutionary tribunal are given, with their answers; in which an evident difference prevails between the mild resignation of Elizabeth and the spirited tone of the Queen. The latter, when asked whether she had any reason to allege why sentence of death should not be pronounced against her, shook her head in silent disdain, and withdrew from the court. This proceeding occurred between four and five o'clock in the morning of the 15th October 1793. At 11 o'clock of the next day, she was taken from her prison; and, though she had demanded either a carriage to conduct her to the scaffold or a veil to cover her head, she was placed on the same cart with the other victims of the revolutionary tribunal. She was dressed in white, and maintained a firm and calm air during the whole of her progress through the streets. She had just completed her thirty-eighth year. The priest who accompanied her said, on seating himself beside her, "This, Madam, is the moment to summon up your courage." "Courage!" replied the Queen; "I have been taught it too long to entertain any apprehension of a want of it on this day." The Abbé, continuing his consolatory discourse, added, "Your death is about to expiate ——," when the Queen, interrupting him, exclaimed, "to expiate faults but no crimes." She mounted the scaffold with firmness, and was immediately placed under the fatal axe.

Madame Elizabeth was allowed to live nearly seven months after the death of the Queen. Her affection for the young Prince and Princess alone attached her to existence after the

loss of those for whom she valued it. At last, in May 1794, she was involved in a pretended conspiracy, and sentenced to death with twenty-four other persons as innocent as herself. The charges against her were most ridiculous; such as that of inveterate hatred to the revolutionists, and blind attachment to the Queen. By way of giving an appearance of precision to the accusation, the president of the court asked her whether she had not on the 10th August handed musket-bullets to the guards to fire on the patriots, and even chewed them between her teeth. These and similar charges roused the spirit of this mild and religious woman, and made her reply, "All those things which you allege against me are so many indignities with which my conduct was never sullied." Next day, the 10th May 1794, she was carried to the scaffold, and suffered death, the last of twenty-five persons. Her body was deposited in the church-yard of Monceaux, near those of many other victims of revolutionary tyranny; and, before three months were passed, the authors of these judicial murders were themselves added to the fatal catalogue, and laid beside the innocent sufferers.

Without displaying any particular powers for composition, this author is intitled to praise both for what he has described and for what he has omitted. Although evidently partial to the Bourbon cause, and disposed to refrain from imputing the Revolution to any fault on the part of the royal family or the nobility, he does not run into the extreme of indiscriminate condemnation of the revolutionists; nor does he dwell too long on those parts of the King's conduct which were most calculated to excite admiration. The politician must not expect to find any new light thrown on the secret springs of public measures, nor any particular sagacity in detailing the machinations of parties: but he will meet with a plain narrative of a succession of remarkable and affecting events.

ART. IV. *Éloge Historique*, &c.; *i. e.* An Historic Eulogy of Madame Elizabeth of France; with several of this Princess's Letters. By ANTHONY FERRAND, Author of the *Spirit of History*. Second Edition. 8vo. Paris. 1814. Imported by De Conchy. Price 10s.

A RUMOUR prevailed some time since on the Continent, that the unfortunate sister of Louis XVI., who is the object of the eulogy before us, would shortly receive from the see of Rome the honours of formal canonization; and certainly the festival of Saint Elizabeth of Versailles might be well adapted for enforcing from

from the pulpit the danger of revolution, the mischief of atheism, the destructiveness of insurrection, and the inutility of regicide. Worthy by her piety to atone for the surmised religious indifference of the last two monarchs of her family, her character offers a convenient bond of sympathy, of reconciliation, and of alliance, between the faith and the Bourbons, between the altar and the throne. The Pope and Louis XVIII. may with sincerity and propriety concur in the worship of this martyred princess.

The Dauphin, son of Louis XV., married for his second wife a princess of Saxony, by whom Madame Elizabeth was the youngest daughter. Her father and mother were much attached to a zealous ecclesiastical party, which propagated a loud discontent against the favour shewn to philosophers by the King, through Mad. *de Pompadour*. We made some critical remarks on this period of French history in M. R. Vol. lxvii. p. 145—150. The sentiments of Mad. Elizabeth corresponded with the wishes of her parents and the bias of her education: but the kindness of her heart corrected any intolerance which her governors tended to inspire. She was already in early life the favourite sister of her half-brother, afterward Louis XVI.; and she continued, after his marriage, to attract his most affectionate confidence. The King bought for her at Montreuil a villa, in which she founded habits of family-prayer that were too much neglected at Versailles. In the winter of 1789, she contracted debts to relieve the wants of the poor; and she endowed, with much sacrifice of her own convenience, several young noble ladies who were at different times her companions. Faithful to the principles of her education, she was attached to the religious party in the States-General, and wished the King more entirely and exclusively to have belonged to it. She is stated (p. 69.) to have encouraged his flight from Paris; and her attachment, if it recommended a doubtful policy, was willing to share every risk. After the 10th August 1792, when the Assembly began to prepare for the trial of the King, Mad. Elizabeth was committed to the Temple with the rest of the royal family. She survived their fate only to endure a similar death on the 10th May 1794; happier, perhaps, in a station less responsible, in a purer innocency, in a steadier consistency, in a more rooted and consolatory piety.

'May the tomb of Elizabeth,' exclaims this eloquent author, (p. 130.) in his splendid but bombastic peroration, 'for ever recall the idea of immortality in those virtuous persons who shall come to weep over her dust: — may it awaken the thought of futurity in the guilty wretch who approaches to insult her reliques! The tomb of Elizabeth, did I say, and has she one? alas! her remains are

scattered through the universe: but at least her celestial influence will not abandon us; it has overspread her long blinded country. Through her, the last great victim, was smitten with a mortal lethargy that barbarous Assembly, which did not govern, but which sullied, France. After her death, the Assembly stopped, not tired but exhausted of guilt. The stillness of satiety was for it a retrograde path; it seemed to be crawling on bones out of blood. Itself without repentance or remorse, it feared the repentance and remorse of the people. Forced to bend to circumstances, which were the creation of its terrors, it began to perceive that obedience to necessity might be distinct from the progress of the Revolution. This feeling was bequeathed to the Directory, which was itself overturned by a breath. The lonely colossal power, which succeeded, has yielded to an unexampled coalition, less through fear of its arms, than because it has been quelled by the ascendancy of its loyal and beneficent generosity.

'No doubt it was to the prayer of Elizabeth that thou, great God, hast granted these miracles. Grant, moreover, to her holy intercession, that of an entire, perfect, unalterable re-union of hearts. In her name, may all hatred be extinguished, every injury be forgotten, and every faction vanish; and may every man bring, as his first offering to the shrine of Elizabeth, the sacrifice of his hostility, and the pardon of his wrongs! Diffuse, thou holy One, over all France, a spirit of religion, of concord, and of peace, and continue it among those powers who are our deliverers. Bid the sun enlighten only wise governments and submissive nations; and may the name of Elizabeth, engraven in every heart, be invoked as the model of the great, the protectress of the feeble, the consolation of the unhappy, and the hope of all!'

To the biography, which is divided into three parts, are attached various historical notes; and a collection of the letters of Mad. Elizabeth is appended. They are more remarkable for piety than elegance; — for the grace which passeth all understanding, than for that which is its highest accomplishment.

ART. V. *Tableau Historique et Politique* &c.; *i.e.* An Historical and Political Account of France under the first three Dynasties, to the Beginning of the Reign of Louis XIV. By M. DE LA CROIX, Author of the "Constitutions of the Principal States of Europe," and other Works. 8vo. 3 Vols. pp. 1382. Paris. 1814.

M. DE LA CROIX is a veteran among French literati, having been known as an author before the Revolution, and particularly as the writer of *Le Spectateur Français*, a work partly antecedent to and partly coincident with that great political convulsion. He composed, likewise, in 1787, an essay of considerable length, "On the Means of regenerating France," and followed that work by a series of "Moral Reflections on public

and private Offences." He now comes forwards with ardent effusions of loyalty, and dedicates his book to Louis XVIII. After an appeal, in his *epitre dédicatoire*, to various proofs of manful resistance on his part to the fury of the Revolution, he proceeds in his introduction to make some general observations on the manner of writing the history of France; and he hopes that his work will be found to possess more connection in point of narrative, and more clearness in explaining the causes of political occurrences, than most of those which have preceded it. 'My object,' he says, 'has been to indicate the true causes of our dissensions and distress; to expose the faults of our ancestors; and to apportion praise and blame with the utmost possible impartiality.'

The introduction to a French book, or *discours préliminaire*, is seldom a plain statement of the nature of the work, but rather a high-flown effusion on the difficulty of the task and the purity of the author's views, accompanied by some popular observations on recent occurrences in the political world; so that those readers, who are prepared to value a production according to the modesty of its announcement, will generally receive an unfavourable impression from these vain and artificial preambles. A feeling of that kind will naturally be suggested on the present occasion; yet, though the work is in some respects of a nature to confirm the ungracious impression, in others it is superior to the ordinary character of the compilations which issue from the French press. The style is both animated and elegant; and the author has found means to exhibit as clear a picture of passing events as the limited extent of his plan would admit. We propose to give a few specimens of his mode of composition.

Battle of Crêcy. — We were curious to see in what manner a French writer would choose to speak of actions so humiliating to the national vanity as those of Crêcy and Poitiers; and we admit that M. DE LA CROIX's narrative is not much tinctured with the spirit of partiality.

'Philip of Valois was by no means unequal to Edward III. in point of courage, but greatly inferior to him in prudence and tactical skill. Seeing the English monarch retire before the host brought against him, he had no other idea than to overtake him, which he accomplished at Crêcy, but with troops so fatigued by a forced march that they were by no means in a fit state to stand an action. If vindictive rage had not blinded his judgment, he would have made his army take rest; have awaited the arrival of the corps marching to join him from Normandy; and have avoided an encounter with his opponent until he had acquired a knowlege of his order of battle. Edward had passed the Somme when Philip arrived on its banks; and the latter was forced by the state of the tide to proceed

up the river and cross at Abbeville. Next morning he advanced against the English, having to march a distance of eight miles before he could reach them. His van-guard was commanded by his brother, the Duke of *Alençon;* and it is said that Philip, on hearing that the English occupied an entrenched position, wished his brother to delay the attack until the troops should be properly drawn up; but the rashness of the young Prince led to an immediate encounter, attended at first with some success to the French, but soon taking a different turn. This battle cost the lives of more than 30,000 Frenchmen; among whom Philip had the misfortune to reckon his gallant brother, and the most illustrious of his nobility. He was himself on the point of losing his life in the field, and it was necessary to use a kind of violence to preserve him from falling into the hands of the victors. His horse having been killed under him, the Count of *Hainault* remounted him on the horse of a knight: but Philip, though wounded in two places, continued in the field until the Count, seeing that intreaty was fruitless, laid hold of the bridle of his horse, and led him off the ground. As if it had not been sufficiently cruel to witness the death or captivity of his gallant comrades, Philip had the mortification of hearing that the different corps, which had advanced with rapid steps to join him, were surprised and cut in pieces.'

Battle of Poitiers, in 1356.—'The Prince of Wales, whose character gave England the hope of a king superior to his father, appeared in the south of France with an army which his skill and bravery seemed to render invincible. He advanced through the country with great rapidity, scarcely a fortified town withstanding him beyond a few days. It is in this expedition, and particularly at the siege of Romorantin, that we have the first authentic accounts of the use of artillery. *Villani* is the only writer who mentions that the English had begun to employ this fatal machinery so early as the battle of Crécy. It was for a long time repugnant to the chivalrous ideas of that age to direct cannon against men, and they were used chiefly against fortifications.—The French King, (John,) on hearing of the rapid advance of the English warrior, quitted Normandy, where he had obtained some success against the Duke of Lancaster, and exerted himself to stop the progress of his new enemy. The flower of the nobility and of the troops accompanied him, and the royal standard was soon hoisted under the walls of Poitiers. The French army was so superior in number to that of the Prince of Wales as to entertain no doubt of victory, and to refuse to listen to the most humble offers: the English Prince, seeing himself about to be attacked on all sides, having proposed to withdraw from the country which he had over-run, and even to form an engagement not to carry arms against France for several years. Though his demands amounted to little except the permission of retiring without annoyance, his moderation was accounted a sign of weakness, and impressed the French with such a certainty of their success that they insisted on nothing less than his surrender as a prisoner.—The Prince of Wales had made the most diligent use of the interval passed in negociation, and had fortified his camp; and he now prepared for action, although he had

had scarcely ten thousand men to oppose to sixty thousand. What an honour for him if successful! and what reproach to the enemy if they are vanquished! I cannot prevail on myself to detail the particulars of an event so mortifying to the heart of a Frenchman; and I should wish to be able to efface from our history a defeat so disgraceful to our arms, and so disastrous to our country. From the time of the first assault, the King was abandoned by two divisions of his army, one commanded by the heir of the crown, the other by the Duke of Orleans, the King's brother. Still, John continued to fight at the head of the third division, with a courage which proved him worthy of a better fate. Unhappily, the strength of the army did not lie in the arms of its leader, nor were the blows which he dealt around destined to decide the success of the day. The opponents whom he overthrew were soon succeeded by others fighting with still greater fury; and who, seeing him exhausted and covered with wounds, reduced him to the mortifying necessity of falling into the hands of his conqueror. How shall we attempt to describe the emotions of a king of France, on seeing himself disarmed and captive in the Prince of Wales's tent! Beside him was his youngest son, a youth of thirteen, who had never quitted his father during the hottest of the action. The King found himself captive in the heart of his country, and without hope of a deliverance. No army now remained to come forwards to preserve him from the distress of captivity. Could any thing assuage the bitterness of this draught, it would be the respectful manner in which his young conqueror treated him. The Prince loudly extolled the valour of the monarch, and assured him that he would be received by Edward with all the distinction due to his illustrious rank. He ordered every refreshment to be brought to him, refused to sit down when in the presence of the unfortunate descendant of St. Louis, and even carried his delicacy so far as to be ready to attend and to serve him.'

Our next specimen will consist of a comparison of the characters of the two sovereigns who divided the attention of Europe during the early part of the sixteenth century.

Parallel between Charles V. and Francis I. — 'Both monarchs were brave, ambitious, and mutually jealous: but the means by which they aimed at surpassing each other were different. The one seemed to put all his confidence in his valour; the other judged it necessary to have recourse to policy. Francis wished only to see his antagonist, to advance, and to fight him; Charles, without fearing his opponent, knew how to elude his impetuosity, and exerted himself to ward off his blows, to exhaust his courage, and to profit by the decline of his strength. Far inferior in generosity to Francis, he made use of his advantages for the purpose of stripping and overpowering him, chaining him down by oaths and by hostages, because he had in himself no adequate impression of the power of honourable feeling. Francis, on the other hand, possessed a high sense of personal dignity, and his word was more deserving of reliance than the written obligation of his rival. Francis was too often led astray by his passions; Charles could triumph even over his pride when his in-

terest called for it. The former, in his projects, saw only the present moment; the latter cast a watchful and anxious look on the future. Francis could gain battles and provinces; Charles joined to skill in offensive warfare that prudence which alone can preserve a conquest. Francis sacrificed his own treasures as well as those of his subjects; while Charles delayed to touch his own, so long as he could extract any thing from the vanquished or from his allies. The former may be charged with a number of faults, and the latter with much injustice. As to matters of religion, the conduct of the one was blinded by error, and that of the other was guided by hypocrisy. Francis will always be a hero in the eye of ladies and chivalrous knights; while Charles will be deemed his superior by those who judge of the merit of our actions by their success.'

A style like that of M. DE LA CROIX appears to considerable advantage in drawing parallels; its brevity and clearness leaving his readers at no loss to comprehend and feel the full force of his observations. As nothing is more instructive than such contrasts when drawn with an unprejudiced pen, we shall select another of them for our final extract; premising that the feeling of national predilection, which has tinged the colouring in the case of Charles and Francis, can have no application in a parallel between two ministers who were both natives of France.

Parallel between Sully and Richelieu.—'Seldom has a more striking contrast occurred in the interval of a single reign, than that which prevailed between *Sully* and *Richelieu*. The former, modest, virtuous, and frugal, was occupied only with the care of rendering his master dear to his subjects, and enriched the royal treasury less by the operation of taxes than by the influence of economical reforms. To make a figure in the eye of the world was with him a secondary, I might almost say, an insignificant consideration; the approbation of his own mind and the affection of Henry constituting his grand recompence. If he shewed indulgence to the foibles of his master, he discovered a keen sense of such faults as were likely to affect the royal dignity. The King stood in need of the zeal of his minister, and the minister could not exist without the friendship of his King. To see and to hear them, we should have said that they were alternately prince and subject; the laurels of Henry appearing to shadow the forehead of *Sully*, while the virtue of the minister reflected its splendour on the prince. How different was the relative situation of Louis XIII. and *Richelieu!* This minister seemed to raise himself above his master as on a pedestal, for the sake of extending his sway all around. He absorbed in himself all the power and glory of the royal station; sacrificing the interests of the people to his vast projects, and feeling very little solicitude for the welfare of the present generation, provided that he could appear great in the eyes of posterity. His wish was to be not merely respected and obeyed, but feared; so that, when a subject of whatever rank ventured to counteract

teract his projects, or attempted to weaken his power, the removal or degradation of the daring individual was the consequence. From the suite which accompanied him, from the ostentation of his appearance, and the sumptuousness of his residence, he seemed to be the sovereign of France; and, when he besieged a town, (for example, Rochelle,) in person, Louis appeared little more than his lieutenant. But this blaze of splendour was frequently obscured by clouds, which it required dexterity to avert. Absorbed by religious impressions, or seduced by chaste amours *, Louis XIII. was occasionally accessible to the insinuations of hatred and envy. He sometimes fixed a jealous look on his proud minister, and felt remorse for the exile and deplorable lot of his mother; reproaching himself likewise with his coldness to his Queen, imputing his mistakes to the influence of *Richelieu*, and sometimes venturing to express a resolution to remove him from office. These fluctuations, these troubles of an agitated conscience, were soon communicated to *Richelieu*; who then felt the necessity of interrupting his labours, suspending his plans, concealing his disappointments, and inspiring hope into the King's mind, in order that he might recall a confidence which was on the point of forsaking him. — We may conclude the parallel between these ministers by observing that the effect of the virtues of *Sully* was to give an additional value to the reign of Henry; while, without the genius of *Richelieu*, the reign of Louis XIII. would have been devoid of *éclat*. Whenever the remembrance of Henry occurs to our thoughts, our fancy is delighted on seeing him accompanied or followed by *Sully*: but, when the mind is fixed on Louis XIII., the image of the King is always preceded by that of his minister.'

M. DE LA CROIX contributes in animated language his share of the encomiums which it was lately so fashionable in France to pour on the memory of Henry IV.; and the circumstances of his death are described (vol. iii. p. 448.) with sufficient clearness, but without any attempt to give a decisive opinion regarding the motives of the assassin. No notice is taken of the notion that the deed was prompted by revenge for the dishonour of a female: but decided reasons are adduced for exculpating the Queen and the Duke *d'Epernon* from any participation in or even knowlege of this foul transaction.

One of the most exceptionable points in the conduct of this writer is his strange language respecting the Reformation. In speaking of Calvin, he does not hesitate to use the following expressions: 'At this period, when the Romish church was endeavouring to repress the audacious error of Luther, another of a rasher character proceeded from the brain of Calvin, who went to settle at Geneva; after which the exercise of the Catholic religion was obscured in that city by the veil of heresy. He established there a kind of spiritual dominion, and exerted

* These are the author's words.

himself

himself to overthrow the whole of the established hierarchy.' This language is the more extraordinary, because, in the passage (vol. iii. p. 18.) in which the author first mentions Luther, his observations are temperate and candid; and on that occasion, while he does justice to the sincerity and ardour of the Reformer, he does not scruple to make an acknowlegement of the abuses prevailing in the church. Similar to these acknowlegements, but considerably short of the liberality to be expected from a man of talents in the present age, are the reflections (vol. iii. p. 208.) on the course of conduct which the French court ought to have pursued towards its protestant subjects. Ascribing to the division engendered by religious feeling those civil wars which wasted France for half a century, M. DE LA CROIX expresses much regret that the Protestants were not treated with the justice and humanity to which they were intitled; and that their exile, if necessary in the eyes of government, was not conducted with a strict regard to the preservation of their property. They ought, he says, to have been allowed ample time to dispose of every thing; to carry abroad with them the value of their possessions; and to have been considered by their fellow-subjects as cordially attached to the welfare of France. The praise-worthy part of these arguments, however, is materially affected by the unbecoming tone of the author in another passage, in which he considers the Protestants as throughout in need of repentance, and even goes the length of terming their creed *un vice contagieux*.

M. DE LA C. frequently insinuates by means of interrogation the substance of an event, without that direct explanation of it which in this country would be expected at the hands of an historical writer. This habit, while it gives considerable animation to his work, necessarily requires on the part of the reader some previous knowlege of the subject at which the author thus briefly and indirectly glances. Hence the propriety of the remark that a performance of this nature can scarcely be said to contain enough for those who have not read a longer and more explicit history of France; a remark which derives additional confirmation from M. DE LA C.'s inattention to dates and minute circumstances. At the same time, we admit with pleasure that the notes subjoined by his literary friend, *Giraud*, tend considerably to compensate for this defect, and to render the book, on the whole, a perspicuous and useful manual of French history.

ART.

ART. VI. *Correspondance*, &c.; *i. e.* The Correspondence of Miss Suzetta Cesarina D'Arly. 2 Vols. 8vo. Paris. 1814. Imported by De Boffe. Price 1l. 1s.

WE learn that this somewhat ponderous novel is the production of the author of the travels of Antenor, an imitation of Anacharsis, which had a transient success. He now throws his scene in the modern world, and makes his heroine cotemporary with the publications of *Rousseau*, some of which are discussed in the correspondence as if they were fresh from the press.

The story or fable of this tale has ingenuity, novelty, and interest, though it has also a romantic improbability. Miss C. *D'Arly* has been learning Italian from a person named *Tommasini*; and, as she is about to quit Paris for an economical retreat at Montmorenci, it is agreed that she shall continue her studies by correspondence, and write Italian letters to her master. During her prosperity, she had made the tour of Swisserland with her father; and she is now to look over her memorandums, and to describe this journey to *Tommasini*, under a feigned name, as if it were actually taking place.

While this exercise of the pen is proceeding, a young officer comes to *Tommasini* for Italian lessons; and the master shews the correspondence of his fair pupil, and invites the young officer to fulfil for him the task of replying. The eloquent sensibility, with which the beauties of Swisserland are painted, becomes very interesting to the officer; while the judicious comments transmitted by *Tommasini*, and which he professes to receive from a man of letters, attract the reverential admiration of Cesarina. A sort of intellectual passion for each other grows up between the reciprocally unknown correspondents; and the officer, inferring that his incognita resides at Geneva, determines to ask a furlough for a journey thither, and never to marry until he has seen this most accomplished woman.

Meanwhile, he goes to make a visit to his aunt at Montmorenci, falls into company with Cesarina, is charmed with her, but finds a counterpoise in his imagination which renders him indecisive. The lovers mutually refuse various alliances, but are kept long from each other by a mysterious rivality of their own exciting. At length, *Tommasini* betrays the secret, and the indecision is terminated by a marriage.

The skeleton surpasses the execution of this novel: but it contains some literary instruction, as well as some lively writing.

ART.

Art. VII. *Cours de Droit Public*, &c.; *i. e.* A Course of Public Law, or Theory of Social Laws. By J. F. Dauray de Brie. 2d Edition. 8vo. pp. 373. Paris. 1814. Imported by De Conchy. Price 9s.

This work was originally published in 1806 under the title of *Théorie des Lois sociales*, and was esteemed, applauded, and tolerated at that time; an equivocal sort of praise, when applied to a treatise which touches on subjects that require the discussion of truths not very freely or safely agitated under Napoleon: whose rule, whatever might have been the disposition of his own views, did not admit a perfect liberty of investigation into the philosophical principles of government or the nature of constitutional rights. In December 1813, a second edition at length appeared; with a dedication by the publisher *Demonville* to the Count *Regnaud St. Jean D'Angely*. That impression was instantly prohibited and suppressed, but has now re-appeared, and is offered to the world in its present form. It is a concise elementary compendium of the principles of social governments. Of the nature and scope of the author's plan, our readers will be able to form a judgment from the short abstract which we shall lay before them: but our attention is first detained by the dedicatory epistle, which occasioned the suppression of the present edition. We select one passage as curious, because it demonstrates in a remarkable manner the state of public feeling in France which made way for the events that soon afterward happened. The picture is too exact a counterpart of the succeeding reality to have been suggested by mere foresight, and must have been the draught of a state really existing, felt, and expressed.

'Destined, my Lord, by your talents and known attachment to your Sovereign, to form in the art of government the heir of the crown, remind him perpetually that the stillness of the people is but a deceitful calm, and its awakening is terrible: taught by you to understand his own interests, may he beware how he exhausts the state of its men and its money, in abandoning himself to the merciless fury of conquest, or to the inordinate ostentation of oriental magnificence. May the observing historian never say of him that to satisfy his own exterminating genius, ever enlarging his ambition with the expansion of his conquests and the repetition of his triumphs, he at last reduced his country to such extremity of wretchedness and desolation, that its best citizens, even those whom the sword had already robbed of part of their families, who had still other objects of their tenderest affections, every moment exposed to its dangers, and who trembled lest a fresh victory should call on them for the last of their sons, were the first to invoke destruction on his armies composed of their own children; devoting them by their own prayers; imploring, in the excess of their agony, the invasion of a foreign power;

power; and calculating that the enemy, though in possession of their towns, could not exact more than was extorted from them after resisting him, and that the sooner this enemy arrived the sooner would the blood of their children be spared, and the sooner they should enjoy a peace, humiliating indeed to their national pride, but less degrading than the servitude under which they now groaned. This dismal picture, my Lord, pourtrays but half the disasters which a conquering king produces. His conquests become a part of himself, which he will never consent to abandon, though he should desolate the earth to preserve them. If he is worsted, he hastens to levy the population of his states, hopes to counterbalance force by numbers, and having stopped the enemy for an instant by a rampart of slaughtered carcases, he returns with the show of triumph to mark out farther victims: new conscriptions are ordered, but in vain; his orders are not obeyed, and the remains of the former army are employed in butchering the refractory conscripts: while those wretched victims, torn from their occupations and devoted to certain death, make a last desperate struggle only to die with their families.'

The rest of the dedication consists of a scheme for securing the lasting tranquillity of Europe by the balance of its several powers, formed into four great families or associations, according to a scale of proportionate strength; subject to the arbitration of the Pope, and secured in mutual dependance by the reciprocal cession of commanding positions in each other's states. The upshot of this very practicable theory is that France is to be put in possession of Gibraltar. A scheme so wild and chimerical is an additional proof that the prophetic description just cited was the work of the author's observation, and not of his reasoning, which is too fanciful to have produced a delineation so literally verified.

The work itself, which has the merit of brevity, terseness, and perspicuity, if not always of consequential reasoning and minute demonstration, may be divided into two parts; in the first of which the author examines the elementary principles of the social union; and in the other the different forms of government adopted in regular societies.

An objection to his method of treating the first part of the subject appears to us to be, that he commences with the notion of a general convention of the individuals composing a society for the purpose of arranging the form of a future government. This notion, though sanctioned by and borrowed from systems of celebrity, can never lead to conclusions perfectly satisfactory, since reason must always suggest that it is an assumption of that which never was the fact, and is in itself inconsistent; inasmuch as the act of assembling for such a purpose presumes an advancement in political science that is incompatible with the state of society which is supposed to have immediately preceded it. However apt, therefore, such a supposed compact may be to illustrate

illustrate or explain the maxims of political philosophy, it can never be the legitimate foundation of them; and every conclusion so deduced must be weakened by the fallacy of its premises. We may justly, however, recommend the perusal of this part of the work for the force and ingenuity of many of its detached positions; some of which merit the praise of originality, and all breathe a spirit of justice and temperate philosophy. We would particularly notice the third chapter of the first book, in which the author exposes with great force the confusion of ideas involved in pretended theories of the sovereignty of the people.

The first and second books are occupied by the former part of the subject; and the two following, which conclude the work, are engaged in sketching the two different forms of government, viz. the monarchical and republican. The first is divided into absolute and limited; the second into aristocratical and democratical. The *old* government of France and the government of England are both classed under the denomination of limited monarchies. The author denies that the English is a *mixed* government according to the denomination applied to it by several celebrated publicists; and he points out the causes which have led to their error, in the twelfth chapter of the third book, which contains several judicious and interesting reflections on the constitution of our government civil and ecclesiastical.

Book iv. concludes with a discussion of the question, which is the best form of government adapted to each state? In the solution, the author subscribes in general to the opinions of *Montesquieu* and *Rousseau*; namely, that a republican form of government is adapted only to small states; that a limited monarchy is the system best suited to those of considerable but moderate extent; and that states consisting of immense expansion of territory, or great variety of combinations, can be governed only by an absolute monarchy. Proceeding thence in the last chapter to a solution of the problem, what is the state best calculated for strength and duration? he alleges with remarkable clearness and precision the reasons which lead him to pronounce in favour of a limited monarchy, as less exposed to sudden and violent change than the absolute monarchy; and as free from the alternative risk incident to republics, of being overwhelmed by external force, if small, or dissolved by internal convulsions, if large. This conclusion in favour of limited in preference to absolute monarchy, which evidently discovers the bent of the author's mind, is cautiously guarded by a salvo which bespeaks his prudence or his fears, rather than his conviction, and may be suspected of being

addressed to the police rather than to his disciples. We transcribe it as a proof how inevitably the reign of despotism leads to a restraint of the powers of free inquiry and discussion:

'From these considerations, I conclude that it is in a representative and limited monarchy that political strength and true liberty are the most concentrated: but let it not be inferred that I adopt this form to the exclusion of all others; *for I declare* that I reject it with regard to all those states in which it might be found incompatible with the dimensions of territory or the dispositions of the people.'

ART. VIII. *De la Littérature*, &c.; *i. e.* On the Literature of the South of Europe. By J. C. L. SIMONDE DE SISMONDI.

[*Article concluded from the last Appendix.*]

THE Provençal dialect had now received a degree of polish, perhaps the greatest to which it was capable of attaining; Spain and Portugal had produced poets; and the Norman *Trouvères* had done much for the entertainment of civilized Europe, before the riches or even the existence of a language obscurely born among the people of Italy was known. The invasion of the Norman adventurers who founded a kingdom in Apuleia had but little effect on the language of their new territory; and under their dominion the Italian or Sicilian assumed, for the first time, a degree of consistency. The court of Palermo had already become rich and voluptuous; and even in the early part of the twelfth century, when every other country was sunken in prejudice and bigotry, the two Rogers and Williams of Sicily patronized the ingenious Arabians who settled in their states, adopted many of their customs, and were rewarded in return by the entertaining and useful arts which were introduced into their court by this ingenious people. The first William committed the guard of his palace, in imitation of the eastern monarchs, to eunuchs, and they were all Musulmans. Among them, moreover, he selected his confidents, his friends, and even his ministers; all those who cultivated the arts, or who contributed to the pleasures of life, were Saracens; and one half of that delicious isle was even in those days inhabited by the enemies of Christendom. Frederic the Second, who succeeded to the Norman monarchs, sent over powerful colonies of Saracens into Apuleia and the principality: but he did not dismiss them from his service or from his court; on the contrary, he composed his army of these subjects; and among them he selected, almost always, his governors of provinces, whom he named justiciaries. Thus in the east as well as the west

west of Europe, the Arabians communicated to the Latins their sciences and their poesy.

The Latin language was now absolutely separated from the vulgar tongue: the ladies no longer studied it; and those who desired their good graces were compelled to speak of love in a language which borrowed its charm from their lips. It began therefore to be submitted to regulations, and to be animated by that sensibility to which a dead and pedantic language was no longer accessible. The Italian was now known and spoken; and the *lingua cortigiana* of Sicily took the ascendancy over all other dialects of Italy. It had become popular in Tuscany; and, before the conclusion of the thirteenth century, many poets and even some prose-writers of that province conferred on it a degree of consistency, and brought it almost to that perfection at which it now remains. *Ricardino Malaspina*, who wrote the history of Florence in 1280, may be considered even at this day as equal to the best living authors, for purity and elegance of language.

Still, no poet had yet made a forcible impression on the minds of men, and no philosopher had penetrated into the depths of thought and sentiment, when the patriarch of Italian poesy, the grand, the gloomy, the sublime, the original *Dante* appeared, and proved the power of genius by converting the gross materials which he found at hand to the purposes for which they appeared least suited. The mysteries of religion were at this time the objects of chief interest and importance; and Saint Francis and Saint Dominic had succeeded in training a sort of religious soldiery, more active and more fanatical than any order of monks which had existed before their time. The pains and pleasures of an hereafter, from being matters of speculation or description, became the subjects of public representations; and dissertations, abounding in all the abuses of perverted learning, detailed the pain of every torment and the glory of every recompence. The plan of *Dante's* poem may be traced to one of these representations, in which all the punishments of hell were pourtrayed to the eyes of his fellow-citizens. For this purpose, the bed of the river Arno had been destined to represent the gulph of perdition; rivers of boiling pitch, flames, ice, serpents, all that the ingenious cruelty of monks could devise, was set in action, and applied to real sufferers, whose groans and screams completed the illusion.

The subjects, therefore, selected by *Dante*, viz. the invisible world, the three kingdoms of the dead, hell, purgatory, and paradise, were in this age of all others the most popular, the most profoundly religious, the most immediately connected with the remembrances of his country, of glory, and of party-spirit, as every dead

dead person was compelled in turn to re-appear on this new theatre. A poem known, translated, and illustrated like that of *Dante*, makes little call on us for praise or censure. It has for ages reflected honour on the man and on his birth-place. — Among other peculiarities, *Dante*, in conformity with many fathers of the church, adopts all the fables of paganism. We have Acheron, and Charon, and his boat; all the gloomy and all the brilliant colouring of Greek mythology, and all the power of poetic remembrances, united to the terrors of Catholicism. The last judgment of *Michael Angelo* is but a representation of *Dante*'s idea; and the mixture of Pagan with Christian characters, for which this picture has been censured, is in fact conformable to the belief and countenance of the church of Rome. The unbaptized sages of antiquity are placed by *Dante* in a sort of negative elysium; where, strangers to positive pain, their tears flow incessantly in regret for the baptism of which they were ignorant. Such was the comparatively mild punishment inflicted on them by *Dante*, the poet of an age of bigotry, and the eye-witness of the spectacle of the Arno: but *Châteaubriand*, after having granted a pardon to the just and virtuous of Paganism, is filled, at the commencement of the nineteenth century, with new scruples, and reproaches himself with harbouring a notion so pure, and so consistent with the goodness of his Creator.

The want of interest in the hero is the chief fault of the *Divina Commedia*; and the little which we feel for him diminishes in his purgatory, where his person is never endangered, and where the punishments represented have no longer the force of novelty or surprize. We speak with reverence; and, with that feeling deeply impressed on us by the mighty genius of *Dante*, and by his five centuries of well-merited fame, we forbear from farther comment. M. DE SISMONDI has been unaccountably induced by his admiration for this great man to disfigure his tremendous picture of *Ugolino* by a French translation. *Ugolino* had borne the utmost torture that human ingenuity could apparently invent; and the restraint of these French verses was a stretch of malice unexpected and unmerited.

'Few master-pieces,' says M. DE SISMONDI, 'have testified more fully the power of human genius than the poem of *Dante*. Completely new in its composition, as in its parts, and without a model in any language, it was the first monument of modern times, the first great work that had been composed in any new-born literature. It conformed to the essential rules of the art, and to those which are invariable: exhibiting unity of design, unity in its progress, the impression of a powerful genius which perceives at one and the same time the whole and the parts of which it is composed, which disposes

of its largest masses, and which is comprehensive enough to observe its symmetry without feeling the restraint which it creates. In every other respect, this poem is without the pale of the antient school of poesy; it belongs not properly to any class; and *Dante* can be tried only by the laws which he has prescribed for his own guidance. To place himself below Virgil, he modestly called his composition a *Comedy*, from an impression that Virgil's style was the *tragic*. The ignorance of the age, and of *Dante*, respecting the dramatic art, led him into this error, which is the wonder of the present day. His countrymen, preserving the title conferred by the poet on his work, yet call it the *Divine Comedy*; and a name which has no resemblance to any other is properly bestowed on a work without an equal.'

The state of amorous poetry before the birth of *Petrarca* has been considered in our first notice of the present work. This poet, the son of a Florentine, (who like *Dante* was an exile,) was born on the 20th of July 1304, and died at Arqua, near Padua, 18th July 1374. During three parts of the century occupied by his life, he was the centre of all Italian literature.

'Passionately devoted,' says the author, 'to letters, history, and poesy, and an enthusiastic admirer of antiquity, he impressed by his discourse, his writings, and his example, that impulse towards the research and study of Latin manuscripts, which so eminently distinguishes the fourteenth century; which saved the finest productions of the classic writers when threatened with utter dissolution; and which, by these admirable models, changed the whole tenor of human taste and investigation. *Petrarca*, tormented by the passion which has contributed so largely to his celebrity, wishing to fly from himself, or to change the course of his thoughts, devoted almost the whole of his life to wandering; he traversed France, Germany, and every part of Italy; he visited Spain; and in the continued activity of his life, directed towards the research of monuments of antiquity, he connected himself with all the learned, all the poets, all the philosophers: from one end of Europe to the other, he made them all subservient to the same end; he gave them all an interest in the object of his labours, at the same time that he directed their studies; and his correspondence became the magic chain which, for the first time, united the whole literary republic of Europe. The age in which he lived was that of small states; and no sovereign had yet erected one of those colossal powers, of which the authority inspires fear among nations of a different language. On the contrary, every country was divided into a great number of sovereignties; and the monarch of a small city was powerless at thirty leagues' distance from his palace, and unknown at the distance of a hundred *. But in an

* The above we conceive to be an exaggerated account of the feudal governments. The sovereignty of England, for instance, was, during the greater part of this century, vested firmly in the hands of Edward the Third; and surely both that King and his son were known at the distance of some hundreds of leagues from the centre of their power. *Rev.*

inverse

inverse proportion to the narrowness of political power, was the influence of literature in this happy age; and *Petrarca*, the friend of *Azzo Corregio*, Prince of Parma, of *Luchini* and of *Galeazzo Visconti*, Princes of Milan, and of *Francis di Carrara*, Prince of Padua, was more known and respected than all these petty sovereigns. That universal glory which his science had conferred on him, and which he rendered useful to letters, was frequently employed in a political career. No man of learning, no poet, has been charged with so many embassies to the great potentates; viz. the Emperor, the Pope, the King of France, the Senate of Venice, and all the princes of Italy; and, which is more extraordinary, *Petrarca* did not perform these functions in virtue of authority from a single state, but as belonging to the whole of Europe: he received his mission from his glory; and, when he treated with princes, he did it almost always as an arbitrator who looked for the suffrages of posterity.'

Though the glory of *Petrarca* during his life-time was principally owing to the immensity of his literary researches, yet subsequent ages have considered his book of sonnets and canzoni, with more justice than the present author appears inclined to grant, as his best title to renown. We are well aware of the defects inseparable from the sonnet; which has been ingeniously called by an Italian the bed of Procrustes. To adapt themselves to fourteen lines, the inspiration and the thought must be exactly compassed and limited; if the thought be too long, it must be barbarously lopped; and, if too short, it must be miseraby stretched to fit this exact measure. The necessity of finding a number of words which rhyme together is possibly the most trifling restraint in a language abounding, like the Italian, in similar terminations: but still it is a restraint; and the invariable regularity of the sonnet produces a monotony which is abhorrent from the more free and graceful compositions of the antients. The body of the sonnet contains a brilliant image; while the last verse is often merely an epigram, or some unexpected sentence, or some antithesis, dazzling and in bad taste, which seizes on the mind, and leaves the heart untouched. The Italians are possibly indebted to sonnets for their *concetti*; that is, the affectation of wit attached rather to words than to things; and *Petrarca*, more than all others, has set them this dangerous example.

The above objections to the sonnet are partly suggested by our own feelings, and partly collected from the objections to this style of writing which lie dispersed in M. DE SISMONDI's notice of *Petrarca*. While, however, we believe in them sincerely, we dissent from M. DE S. in our estimate of this great poet. We wish that, in addition to the many objections here brought against the sonnet, a thousand others could be found; and that instead of being difficult, the composition of a sonnet

were impracticable. Then had the genius of this great and tender poet been exerted to the full display of his talents; and he who so gracefully presents himself in fetters might have been doubly graceful when left to his own native energies, uncramped by laws that frown and freeze, and would kill another aspirant. M. DE SISMONDI professes to be a stranger to the beauties of *Petrarca;* and this is an unfortunate confession from a writer on the progressive literatures of the South, where more than half is love, and love less graceful, less musical, with less of thought and of soul, than that of this great master. We agree with the critic that *Petrarca* is not to be translated; and that his beauties are not merely his own, but those of the language in which he wrote. A full, open, and harmonious dialect was necessary to the developement of his genius; and, perhaps, in defiance of what has been advanced, on the supposition that a wider latitude would have been more favourable to the exhibition of his powers, a nearer consideration of his beauties, in all their peculiarities, may convince us that the sonnet was a confinement wholesome to the poet who adopted it. The *canzone* at all events presented greater facilities; and the triumph of tender poesy is possibly the *Chiare, fresche, e dolci acque* of this impassioned writer. His strength and weakness both consisted in his love; a love attributing all excellence to the object that inspired it, and resembling that which the mystics feel and express for the Divinity; — which encircles his Laura, and every place that she frequented, with something of heaven from the recollections that they excite. The originals, whence the thought and turn of the following stanzas in the English octave line are taken, afford a striking illustration of the mystic purity and beauty with which his imagination painted her person and the place where she loitered. The readers of *Petrarca* will recognize the *Valle che de' lamenti sei piena*, and the *S'una fede amorosa*, &c. of the Italian:

Fair winding vale, and thou delicious stream,
Enchanting birds, and beasts that haunt the plain,
And thou, green path, where fondly yet I dream
To find some print of her, beloved in vain!
Unalter'd yet, and fresh to me ye seem,
And smile, as in rebuke, upon my pain;
No likeness to my happy self I find
In these dim eyes, in this distemper'd mind.

But if from rest and happiness to fly,
And all that once I languish'd to behold, —
If my heart's image painted in my eye,
Or grief in stifled accent hardly told, —

If ever to complain, to weep, to sigh,
Another dearer than myself to hold,
Feed on my wither'd frame, — the guilt is thine,
False fair! but ever be the suffering mine!

M. DE SISMONDI passes from *Petrarca*, in the natural order of his work, to *Boccaccio*, the friend of *Petrarca*; and who, although more known by his *Decamerone* than by his verses, has ever held a high rank among the poets of his country. Indeed, the evening-songs attached to each day's entertainment may be numbered with the most beautiful and enchanting productions of southern poetry. Possessed of all the graces of figure and of wit, and a follower of pleasure by profession, *Boccaccio* was passionately attached to Maria, a natural daughter of Robert, King of Naples; and, although this lady had been married eight years to a Neapolitan nobleman, the novelist did not scruple to celebrate her under the name of *Fiametta*. — In his writings, we must not look for that purity and tenderness which distinguished the love of *Petrarca* for Laura. The Princess, who was the object of his admiration, had been educated in the most corrupt court of Italy: a worthy disciple of such a school, she had adopted all its tenets; and to her depraved and vitiated taste we must attribute the indecencies of her admirer. This at least is most consonant with our wishes and our feelings, when genius permits itself to scandalize as much as it delights and instructs mankind: but perhaps it would not be too much to confess that the natural bent of the poet's mind was too prone to these licentious pictures.

The *Decamerone* is a collection of a hundred novels, ingeniously introduced as the pass-time and recreation of a select society of young ladies and gentlemen, who had fled from the city of Florence to avoid the contagion of a pestilence. The society was formed of ten persons, each of whom had imposed on himself the necessity of contributing to the common amusement by telling a story, during the ten days which made the appointed time of their retirement. The frame of the picture is death and desolation; and neither the plague of Thucydides nor that of Lucretius presents this scourge of man in colours more sombre or fearful, than those of this facetious writer: but, within a frame thus awful, are inclosed images of the most delightful, the most sportive, and unhappily of the most licentious attraction. The description of the smiling fields, the fresh banks, and the dark and shadowy walks in the vicinity of Florence, whither these joyous hermits had retired, — of their promenades, their festivals, and their banquets, — has afforded to the novelist a field for the display of all his riches; and the tales, which are varied with infinite art, both

as to subject and to style, from the most affecting to the most trifling, and, as we have said, unhappily to the most exceptionable, develope his whole talent in every branch of the happy art of narrative. The *Decamerone*, published in the fourteenth century, when its author had attained the age of thirty-nine, circulated freely in Italy, and was printed from the period of the invention of printing to the sixteenth century, when it was prohibited by the Council of Trent. At the solicitation of the Grand Duke of Tuscany, however, and after two curious negociations between that prince and Pius Vth and Sixtus Vth, the *Decamerone*, corrected and *castrated*, was republished in 1573 and in 1582.

It is probable that the popular stories of the day furnished *Boccaccio* with many of his tales. We trace the origin of several in the old *fabliaux* of Norman birth, others in the Italian collection of the hundred antient novels, and others in an Indian romance, which had passed into all the languages of the East, and had been translated into Latin in the twelfth century under the title of Dolopathos, or the King and the Seven Wise Men. Invention in this species of literature is not less uncommon than in other branches: the same tales which *Boccaccio* has in part collected in the courts of princes, or in the societies of different cities in Italy, have been transfused from him into all the modern European languages; and, when versified by *La Fontaine* and Dryden, they have conferred the highest reputation on his successors.

The Greeks of Byzantium had invented amorous romances: but, since they were unknown to the Latins, or nearly so, in the age of the Italian novelist, *Boccaccio* may be considered as the father of this interesting species of narrative. The romances of French chivalry recounted few but extraordinary or super-human adventures; this poet, on the contrary, in general rejects the marvellous with disdain, and derives his whole charm from the truth and probability of his scenes. His romance of *Fiametta* is usually ranked next to his *Decamerone:* but his first homage to the Princess Mary possesses, without all question, the most merit. The events of the romance have little variety, and the speeches are, in general, long, cold, and uninviting: but the passion of love is expressed with a fire, a languor, and a seriousness that no Italian writer has ever equalled. Naples is the scene; and, from many circumstances in the conduct of the plot, we have every reason to be persuaded that, as the *Decamerone* was written to amuse the Princess Mary with the love-adventures of others, so the *Fiametta* was intended to amuse the world, and perhaps the Princess herself, with a recital of her own gallantries. A scholastic style of reasoning,

prolix and dull speeches, and a whimsical mixture of antient mythology with the Christian religion, are among the faults of the *Fiametta*. This young lady first meets *Pamphilus* at mass, and is induced to listen to his suit by an apparition of Venus; an error which was the result of ignorance in the authors of the *Fabliaux*, but which flowed, in the instance of *Boccaccio*, from his perpetual study and admiration of the classics.

Besides his romances in prose, *Boccaccio* has left two heroic poems, the *Theseid* and *Filostrato*, neither of which obtained any reputation in his own country: both are at present forgotten; and, were they not the first essays in the antient epic school which appeared in renovated Europe, and the first attempt of the *rima ottava*, which has since been appropriated exclusively to every Italian, Spanish, and Portuguese epopée, they would well deserve the oblivion into which they have fallen. *Boccaccio* was the inventor of this noble and simple stanza. The *rima terza* of *Dante* appeared to impose a restraint too fatiguing, and kept the attention too long and invariably in suspense. Every other form of versification was appropriate to lyric poesy; and the delicacy of the Italian ear revolts at verses unconnected by a regular and defined cadence. The strophe of *Boccaccio* is composed of six verses, with an interchange of two rhymes, thrice repeated, and concluded by a distich. The translation, which we have given in our notice of *Petrarca*, (p. 484.) represents the same stanza in English. The Theseid was transferred into our language by Chaucer, the father of our versification: when this version became nearly unintelligible, Dryden modernized it, and his poem of Palamon and Arcite enjoys a considerable reputation; though the improbability of its situations, the inexplicable turn of its events, the incongruity of the passions which it delineates, and its long and fatiguing descriptions, render it equally dull to the English and the Italian reader.

Boccaccio was the author also of other works: but, after his *Decamerone*, his principal claim to glory must rest (like that of *Petrarca*) on his indefatigable researches for the MSS. of antiquity. These perfect models of taste and genius were buried in the archives of a few convents, scattered at great distances, incorrect, and incomplete, without notes, punctuation, or any other aid devised by the superintendants of typography. An inconceivable exertion of reasoning was necessary to discover in a work of Cicero, for instance, which was without title or beginning, all that indicated the author, the period of history at which it had been written, and the circumstances which ought to decide its origin; to correct the errors of ignorant copyists; to discover the omissions, and to engraft

certain passages found at Heidelberg on the main body of a dissertation discovered at Naples. Yet such was the occupation of *Petrarca* and his friend *Boccaccio.*

The Italian prose received a considerable polish about this time from the three *Villani*, who yet maintain a high rank among historians: but from this period the language again retrograded. Latin, and all the pedantry which the affectation of writing in a dead language naturally occasions, succeeded to the graceful and simple idiom of the great men who had diffused such honour over their country. This depravation continued until the period at which *Cosmo de' Medici* brought back the exploded idiom of Florence, and with it the Muses and the Graces that had retired from the pedants who had usurped the name of poets and historians during the dark interregnum. Of this extraordinary man, and of his aspiring family, it would be presumptuous on our part to say more, since the labours of Mr. Roscoe have been consecrated to the name of *Medici.* The *Morgante Maggiore* of *Luigi da Pulci*, another treasure lately opened to the English reader by a powerful and brilliant translation of its finest and most attractive parts, was first published in 1485. To the English translation of this work are affixed notes, which supersede any remarks from us on the original author: but the name of *Morgante the Giant* might possibly be changed with more propriety to that of Orlando, who is, without dispute, the hero of the piece. *Boiardo* had published and *Berni* had modernized the *Orlando Innamorato*, before *Ariosto* had conferred the highest honour on the name by the celebrity which his genius drew around it. In the poem of *Berni*, the female character appears, as it should appear in every chivalric romance, the soul of all the poem; and *Angelica* already gives the promise of those charms which have since braved the revolution of ages.

The intention of *Ariosto* was to celebrate the Paladins and gallantries of the court of Charlemagne, during the fabulous war of that monarch against the Moors. He appears to have shaken off the yoke imposed by the observance of the unities; he takes the subject and the hero as they were furnished for him by the Comte *Boiardo* in his *Orlando Innamorato;* and, supposing all his readers to be previously acquainted with the former parts of his romantic history, he enters into the midst of combats without imagining that any one can be ignorant of his characters and their past exploits. He gives himself no concern about introducing his principal personages; he strings event on event; and, as if he enjoyed the perplexity of his readers, he leads them astray into so many places and scenes, that the possibility of grasping the *ensemble* of his wild but rich

invention

invention is entirely precluded. He attaches himself by turns to all his heroes; and, having conducted each into an embarrassing situation, he leaves him with a pleasantry for some other character, or to wander to another part of the fable, totally unconnected. Although the interest of the whole poem may languish from such a continued train of disappointments, and this total want of unity, yet has the poet fixed the attention of all Europe on his brilliant visions; and, by the charm of his verse and the minuteness of his detail, the honourable and noble spirit of his principal agents, and the bright and blooming colours which pervade his work, he has supplanted in the estimation of most readers all the writers of his nation. Sometimes, we discover in this light and graceful poet an unequalled sensibility; thus the event which has given its name to the poem, the grief for slighted love which deprives his principal hero of reason, is gradually brought on with a truth and delicacy of sentiment which know no equal. The Paladin of Charlemagne has found, sculptured on the rock of a grotto, some verses of *Medoro* in which he celebrates the happiness enjoyed in the love of *Angelica*. He reads them again and again, and each time he hopes to discover in them a meaning different from that which is but too obvious: an icy cold then penetrates to his heart; still he fixes his eyes on the stone, but the faculty of vision has vanished. Yet hesitating to believe the infidelity of *Angelica*, a shepherd, in order to convince him of it, recounts her love for *Medoro* with all its details; in vain he then flies from men; the inscription on the grotto haunts and drives him to despair, and from despair to madness. He draws his sword, destroys the grotto which has been the asylum of their loves, tears down the trees which surround it, rages against the bright and clear fountain which ran at its mouth, covers it with earth, with rocks, with trunks of trees, and renders it turbid and choked up for ever.

"*E stanco al fin, e al fin di sudor molle,*
Poichè la lena vinta non risponde
A lo sdegno, al grave odio, all' ardente ira
Cade sul prato, e verso il ciel sospira."

Ariosto scruples not to avail himself of the beauties of antient Latin poesy; and it is extraordinary that, in noticing the *Olympia* of *Orlando*, M. DE SISMONDI has not traced it, and almost literally, to the *Ariadne* of Ovid. The *Olympia* is in reality a translation from the *Ariadne*. In another part, *Ariosto* has translated and improved on that fine passage of Catullus, the "*Ut flos in septis.*" The following is an attempt to preserve the style and stanza of this passage of the Italian bard:

"*La*

"*La verginella è simile alla rosa,*" &c.

A tender maid is like a floweret sweet,
Within the covert of a garden born;
Nor flock nor hind disturbs the calm retreat,
But on the parent stalk it blooms untorn,
Refresh'd by vernal rain and gentle heat,
The balm of evening and the dews of morn:
Youths and enamour'd maidens vie to wear
This flower, their bosom's grace, or curl'd around their hair.

No sooner gather'd from the vernal bough,
Where fresh and blooming to the sight it grew,
Than all who mark'd its opening beauty blow
Forsake the tainted sweet and faded hue;
And she who yields, forgetful of her vow,
To one but newly loved another's due,
Shall live, tho' high for heavenly beauty prized,
By youths unhonour'd and by maids despised.

The death of *Zerbino* and the grief of *Isabella* in the 24th book are passages full of tenderness and sweetness: but *Ariosto* is perhaps less formed to be translated by fragments than any other poet. The grace, the charm, the music of his language are inimitable, and refuse to lend themselves to translation. His glory is attached to the *Orlando:* but, like the great men whom we have noticed, he too composed many works, and among them some which do no honour to his name. His attempts at theatrical pieces are not more successful than those of his predecessors: but some of his sonnets, *canzoni*, and elegies in *terza rima*, may be compared with those of *Petrarca* and Ovid. We hasten, however, to the last great poet who divides with *Ariosto* the suffrages of Italy.

Torquato Tasso, son of *Bernardo Tasso*, commenced in the year 1565, at the court of Ferrara, that *Jerusalem Delivered* which has intitled him to the third place among epic poets. His first merit was the choice of a subject, capable in any age, and more especially in that in which the poet flourished, of warming the imagination of a Christian poet. It presents the history of the grand struggle between nations who fought for the truth, against those whose yoke would have vilified and degraded mankind to a servitude the most ignominious and depraved. *Tasso* we evidently perceive to be the favourite of M. DE SISMONDI; and certainly the scene of the *Jerusalem Delivered*, so brilliant from its association with all our religious ideas, is that in which nature displays all her riches; — in which pictures alternately the most smiling and most sombre are offered to the powers of the

the poet. The enchanting gardens of Eden and the sands of the desert are there found in close and immediate vicinity; while also the splendour of Asia, and the rude but magnificent daring of Europe, which, according to the account of the Princess *Anna Comnena*, appeared to be precipitated on Constantinople, are beautifully contrasted in this gorgeous poem. To the honours of imagery, grace, thought, unity, and variety, must be added that extreme correctness of description which brings the holy places immediately under the view of an untravelled reader. This at least is the praise bestowed on the poem by *Chateaubriand*. Above all, the *Jerusalem Delivered* is the soldier's poem:—war, honour, and religion, are the theses of every page; and every action is described with such force of colouring, and such present vivacity, that the author appears always in the field, and engaged in noting down the transactions of its heroes. Praise, however, is needless. This production will go down the stream of time with Homer and Virgil; and, though far inferior to either, it is, as an epic poem, the first and noblest that has been produced by any genius of renovated Europe. To us it appears rather too gorgeous, too full of imagery, simile, metaphor, allusion, and figure of every kind; the memory is too often carried back to Virgil; and the Italian, though unquestionably the most poetical of modern languages, loses ground in its competition with the beautiful and majestic idiom of antiquity. To our feelings, the *Orlando Furioso* is the more gratifying and more strictly Italian production:—but we forbear from disputing the point with M. DE SISMONDI.

To the age of *Tasso* succeeded a long interval of persecution, directed against learning by unfeeling Popes and intriguing Princes. Yet in defiance of these obstacles and the terrors of the Inquisition, the germs of genius continued to expand. Italy produced not less than thirty contemporary poets, who, in the opinion of the age in which they flourished, equalled, if they did not surpass, the greatest geniuses of antiquity; and whose celebrity was expected to last with the duration of the world. The very names, however, of these immortal bards are fast wearing away, and their works are become curious only from not having been reprinted since the rage of admiration which extended itself to a certain period of their life-time. Fame has a retentive but by no means a capacious memory; as she passes on, she loves to disencumber herself from every useless burthen; and she arrives at future ages with an equipage as light as she can possibly make it. Hesitating to choose between *Bembo*, *Badoletti*, *Sannazar*, *Bernardo Accolti*, and hundreds of others, all of whom were numbered by their contemporaries among poets of the highest order, she got rid of them all; a wholesome example

example to the immortals of our own age and country, if any example can be salutary when acting against the poisonous applause of a gaping and thoughtless multitude. With this remark we hasten to the conclusion of our notices of Italian literature.

A short but clear account is here given of *Macchiavelli* and *Aretin*. The former, ambassador for a long time at the court of *Cæsar Borgia*, learned from that illustrious villain the foundation and spirit of his infernal policy; and the latter, by a whimsical application of the *lucus à non lucendo*, gained the title of *divine* by books and conversations of the lowest and most obscene tendency. Of all libertines, he was the most profligate; and of all deaths the death of *Aretin* was most in unison with the tenour of his life. He had some sisters at Venice who passed a life as dissolute as his own; one day, on hearing the recital of their gallantries, he was so delighted with their oddity, that in the violence of merriment he upset himself in his chair; his head struck against the floor; and he died at that very moment, in the midst of convulsions of laughter at some stories replete with ribaldry.

To this age succeeded that of the pedants known in Italy by the appellation of the *Seicentisti*. During one hundred and fifty years, exhausted Italy produced only servile copyists of the antients; and, with the exception of a few gleams in the *Secchia rapita* of *Tassoni*, the genius of this favoured land appears to be overshadowed from the imprisonment of *Tasso* to the time of *Metastasio*.

The theatre of Italy boasts the three names of *Metastasio*, *Goldoni*, and *Alfieri*; and no three authors could possibly present a greater contrast of character. The first is the creator of the lyric scene; the second, of the true comic; and the third, of Italian tragedy. The real name of the former was *Trapassi*, which his master translated into the Greek name of *Metastasio*. Born at a voluptuous court, and a slave to the delights of music, he abandoned himself to that delicate epicureanism which united in his eyes heroism and virtue with love and idleness. His characters, it is true, are taken from every nation: but his Romans, Persians, and Greeks, all sing of love in the same sweet notes; they are for ever the same in all but their drapery; and their scene is always the lyric theatre. His better pieces, rendered enchanting and immortal by the divine harmonies of *Pergolese*, *Cimarosa*, and *Mozart*, leave all comparison behind. He is not to be read; his whole soul was music; and the art af *Cimarosa* was necessary to the display of *Metastasio*'s powers. In 1729, his reputation procured from the Emperor Charles VI. an invitation to Vienna, where he was established as poet to the court.

The

The life of *Goldoni*, the first comic writer who banished vandalism from the theatres of Italy, has been noticed at large in the Appendix to our lxxivth Volume, N. S., with a sort of promise that some account of his works should enter into the present critique. We must, however, be very brief in our observations. In general, this author allows but little room to sensibility; sentiment is by no means his province; his heroes are represented with all their faults, and frequently with vices exceeding the theatrical allowance; his principal characters are freely held up to ridicule; selfishness in their generosity,—self-interest in their friendship, — envy in their admiration, — and the prosaic, contracted, and vulgar side of human nature, — are the mainsprings of *Goldoni*'s characters. His fertility in design, however, and the natural turn of his dialogue, will most probably preserve for him the place among his countrymen which his name at present enjoys.

Except the *Merope* of *Maffei*, Italy had not one tragedy which deserved the name until *Alfieri* undertook to reform the serious, as *Goldoni* had already reformed the comic, scene. *Metastasio* is the poet of love, *Alfieri* the hardy champion of liberty. The former, allured by the delicacy of his ear, never wrote a period which was not in unison with the principles of music; while the latter appears ostentatiously to court breaks, asperities, and inharmonious cadences, to which the Italian language lends itself with reluctance. Here is no pastoral gentleness, no compromise with the feelings of his countrymen. A drama seldom exceeding 1400 lines, supported by three or four characters, and rendered yet more grave by soliloquies and a certain laconicism of style which at times appears affected, with a monotony of circumstance and character, and a studied harshness resulting from the mind of the author, are the distinguishing features of *Alfieri*.

When speaking of the writers of Italy, we cannot but advert, as in our notice of the large obituary contained in the correspondence of *Grimm*, to the extreme old age to which the literary world of Italy as well as of France attained. In the present work, as in *Grimm*, the ages of 80 and 90 are of by no means uncommon occurrence.—Does this longevity result from temperance, from natural constitution, or from climate?

In the account rendered by M. DE SISMONDI of the literatures of Spain and Portugal, he professes to speak at the dictation of *Bouterweck* *, *Dieze*, and *Schlegel*; whose opinions he retails with a liberality which removes from himself the responsibility

* See our report of this writer's *History of Spanish Literature*, Appendix to Vol. lxx. N. S. p. 449.

sibility for their correctness. The fertility of Spanish authors is indeed tremendous; and their works are hitherto so little known, with the exception of the inimitable *Cervantes*, that we do not wonder at the advantageous position taken by the present author behind the names of those laborious Germans who have made the literature of Spain the peculiar object of inquiry. Their theatrical pieces surpass in number those of all Europe put together: but, independently of its inferiority to the literature of Italy, France, and England, the costume of Spanish literature is oriental.

The *Cid* is the oldest epic poem of any modern language; and, as a faithful painting of Spanish manners in the eleventh century, it is valuable: but as a poem it is barbarous. To the poem succeeded the *Chronicle*, and to the *Chronicle* the many romances painted on the same canvas. An extraordinary mixture of love and devotion produced in the fifteenth century certain mystical parodies on Scripture; such as the *Seven Joys of Love*, in imitation of the *Seven Joys of the Holy Virgin*; and the *Ten Commandments of Love*, a parody on those of Scripture, with other profanations. In the sixteenth century, while Spanish cruelty, heightened by the spectacles presented to them by their Inquisition, was busily exerted in deluging Europe and America with blood, the *Boscans*, *Garcillasos*, *Mendozas*, and *Montemayores*,—all parties to the sanguinary scenes of their times,—all blood-hounds in the pack of Charles the Fifth and his wretched successor,—were amusing themselves with writing pastorals and sonnets, and serving up the same stale dishes to saturated Europe, which had in antient times been presented to it by pure and innocent lovers of the delights which they celebrated. *Mendoza*'s fame, however, rests principally on his *Lazarillo de Tormes*, the beggar. This *gusto picaresco*, this taste for beggary, and for the feats of ingenuity which it engenders, is peculiarly palatable to Castilian gravity; and if we may judge of the fraternity from the pictures of them presented by *Mendoza* and his imitators, (among them *Le Sage*,) the Spanish beggars are, of all sharpers, the most adroit, the most sensible to the *esprit de corps*, the most united, and the most profligate. *Mendoza*'s history of the war of Grenada, which ended by the expulsion from Spain of eight hundred thousand Moors, the most industrious of its population, enjoys a well-deserved reputation. It is the last work which attempted to represent the odium and absurdity of the Inquisition; and from this circumstance its publication was prohibited for a century and a half after the writer's death.

If the authors above mentioned are possessed of merit too confined to arrest our attention, the universal eulogy bestowed on

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Don Quixotte may excuse us, with yet better reason, from the notice of *Cervantes*. His great work admits of no other epithet than the inimitable: but of his dramatic pieces he speaks sensibly when he himself acknowleges the decided superiority of his contemporary *Lope Vega de Carpio*. This latter writer, who with *Cervantes* and *Calderone* shares the highest honours of literary glory among his countrymen, was, like *Cervantes* and the poets before mentioned, a soldier, and was among the military who composed that Invincible Armada of which the destruction was the safeguard of England. He was also one of the many *improvisatori* who were known at this period equally in Castile and in Italy. His comedies amount to the exorbitant number of eighteen hundred, to which must be added 400 pieces of different descriptions; and, as he was known to compose a drama of two thousand verses in rhyme, varied with sriettes, sonnets, songs, and rich in intrigues and unexpected adventures, in the course of one day, we must class his writings only among the better order of extemporary effusions, so dangerous in their effects on sense, taste, and poetry. Indeed, the dramatist himself frequently complained that he recited faster than his amanuenses could write; while the managers of the theatres, regardless of his future fame, and intent only on present advantages, retained him in daily and hourly employment, and allowed him not time to revise a single piece. These prodigious labours procured for their author as much money as renown, and he was at one time master of a hundred thousand ducats: but his inclination to charity and to a sumptuous course of living wasted all these resources; and, after a splendid career, he left but a small fortune at his demise. No poet has ever in his life-time enjoyed so much glory as *Lope de Vega*. In the streets, he was accompanied by a crowd who saluted him by the appellation of *the prodigy of nature;* children followed him with cries of joy; and every eye was fixed on him. The College of Madrid, of which he was a member, chose him for its president; and Pope Urban VIII. sent to him the cross of Malta, the title of Doctor in theology, and the diploma of fiscal to the apostolic chamber: distinctions which he owed as much to his fanaticism as to his poetry. The Inquisition also elected him a familiar. In the midst of this homage paid to his talents, he died at the age of seventy-three, A.D. 1635; and his obsequies were celebrated with royal pomp. Three bishops, in pontifical habits, officiated for three days at the funeral of this Phœnix of Spain, as he is called even in the title to his comedies. 'It is calculated that he had composed more than twenty-one millions three hundred thousand verses, written on 133,222 leaves of paper.'

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The essence of the Spanish theatre, as perfected by *Lope de Vega*, is intrigue; a complication of incidents, of love, of stratagems, and of extraordinary combats. Hence we are assured that strangers, however well read in the language, are seldom able to follow or comprehend a piece represented on the theatres of Madrid; while true Spaniards, habituated to romantic adventures in all their windings, seize the thread of the narrative with inconceivable adroitness. In works written so rapidly as the dramas of *Lope de Vega*, we may admire the genius which sparkles and flashes in the progress of the scene: but we can by no means trace the master-hand, whose delineations will live in their primal force with ages unborn, and in countries the most remote. — Since the time of *Lope*, comedy in Spain has been divided into the appellations of *divine* and *human*. The *divine* comedies are the miracles of saints, and, like the *human*, attempt to chain the attention wholly by the trick and wonder of the scene. In the *human* comedy, probability is not so much as kept in sight; the importance and interest of situations, the *imbroglio*, in a word, forming the only merit of the piece. One intrigue crosses another, and the embarrassment augments, until the author, not able to untie, coarsely cuts the knots by marrying as many couples as present themselves in the *dramatis personæ*.

Calderone, however, is considered as the king of the Spanish theatre by his own countrymen, and is placed by German critics at the head of the modern dramatists. He was born A.D. 1600, and commenced his theatrical labours at his fourteenth year: but, like most of his predecessors, he too entered into the army, and served a few campaigns in Flanders. Philip IV., who was devoted to the stage, called him near his person, gave him the ribband of St. Jago, and attached him permanently to his court. As he advanced in age, he applied his talents more and more to the *divine* comedy. Those who would wish to become intimately acquainted with this author would do well to consult *Schlegel*; from whom much information may be gained. To us and to M. DE SISMONDI, he appears over-rated by his German eulogist. Duels and assassination among the males, — intrigues that penetrate within their *jalousies* and even to the grates of their convents, among the females, — and gallantries which separated husband and wife, — were the morals of the age and of the drama of *Calderone*. If, however, the morals were false, the language of the dramatist (says the present author) was yet more artificial. Our limits compel us to pass over the severe but sensible criticism of M. DE S. on this famous writer, who died in his eighty-seventh year. — It is to be regretted that he has

has scarcely touched on the Italian and Spanish historians, or indeed on the prose of those countries in general.

In treating of the literature of the Portuguese, *Bouterwek* is still M. DE SISMONDI's guide. This people, like the nation of which they were formerly a province, were for centuries engaged in a war with their Moorish conquerors: but, of all modern Europeans, they have been most fitted to sing the charms of a pastoral life, because shepherds and their peaceful occupations are objects most frequently presented to the eyes of their poets. In their flourishing days, comprizing the short period in which *Vasco di Gama* made discoveries and *Camöens* sang the exploits of his crew, the Portuguese were divided into mariners, soldiers, and shepherds; and literature was rather the recreation of the soldier than the profession of the learned. Without a model for tragedy but in the antient drama of Greece, *Antonio Ferreira* distinguished the sixteenth century by his *Ines de Castro*, a wonderful flight for the age and circumstances in which he wrote. The glory of ungrateful Portugal, however, rests exclusively on unhappy *Camöens*. A contemporary of *Ferreira*, a soldier, a navigator, an exile, a pensioner on the contemptible Sebastian, and last of all a beggar, subsisting wholly on the alms procured from passengers in the streets of Lisbon by the attachment of an Indian servant, in every condition this miserable man was a poet, and devoted all his powers to the fame of a nation which misconceived him, and felt not their effect. The hero of *Camöens* is not so much *Vasco di Gama* as his country. The subject which he has chosen, the details of navigation into which he falls, and the mixture of Pagan and Christian notions, are undoubtedly flaws in this grand poem: but his episodes of *Ines*, and *Adamastor*, the spirit of the Cape, shrink not from a competition with the graces of the Italian school.

With the death of *Camöens* the literature of Portugal has so entirely declined, that, if a stranger should call for the works of any other poet even in a shop at Lisbon, the bookseller would not comprehend him. Indeed, the affinity of language, and the ascendancy of Spain, make the Portuguese tributary to their neighbours for most of their literary enjoyments. — With a review of the four Roman dialects, the Provençal, Italian, Spanish, and Portuguese, M. DE SISMONDI closes his labours on southern literature. The French, the most celebrated of the languages 'born from the Latin,' has been too often and too well treated to demand from him a new analysis: but he prepares us for his excursions into northern literature; and we wish him health and leisure for the undertaking.

ART. IX. *Essai sur l'Esprit*, &c.; *i. e.* An Essay on the Spirit of the Education of the Human Race. By JOSEPH ALPHONSE. 8vo. pp. 512. Paris. 1814. Imported by De Boffe. Price 10s. 6d.

WE suppose that the author of this essay, who has visited Germany, is no stranger to the excellent paper of *Lessing* on the Education of the Human Race; where he would meet with many of those seminal ideas of a thinker, which, when they fall on a proper soil, germinate afresh, and produce repeated effects in successive generations. At least, this work borrows the title and in some measure the system of *Lessing*; superadding, however, a mass of amplification which is more of French than of German growth: though *Pestalozzi*'s writings have not been overlooked.

M. ALPHONSE inscribes his work, in two informal dedications, to his king and to his country. In the first, he welcomes the return of the Bourbons; and in the second he advises France once more to resume the worship of royalty, of humanity, and of Deity.

The dissertation is divided into ten books, and nearly a hundred chapters: modern French philosophers seeming to delight in methodical subdivisions as much as the puritanic preachers, and to adopt in written works the exclamatory forms of vocal eloquence. — Book i. considers education as influenced by the nature and inherent principles of organic beings; and, if we find not much new matter in this section, it contains many just and important observations, to which as yet but little practical attention is paid in our establishments of education. The importance of *self-education* is maintained; and certainly there are many precautions, regarding the cleanliness and health of the body, which must be intrusted to the discretion of each individual. Yet we might have grammars of anatomy and medical catechisms; conveying, without indecency, to adolescents, many facts concerning the human frame, from ignorance of which they often incur grievous diseases. The just remark also occurs that we have inherent tendencies in our nature, organic ideas which originate within us independently of communication, and which must for ever render incoercible many propensities of the human animal. Education is limited in its powers; it can only increase the proportion of persons adapted for given situations: but all the qualities which have ever adorned the best or disgraced the worst of men must at all times, in some proportion, subsist in every populous civilized community. Moral quacks may prescribe

prescribe this or that system of opinion, as a panacea; as an antidote against forms of behaviour which they call vicious: but all forms of behaviour, which are adopted by extensive classes of men, must have a cause inseparable from their animal frame, and co-existent with their circumstances, which last are the things to be remedied.

A considerable part of this book, and especially of the third chapter, is employed in shewing how large a proportion of what we call revealed religion is in fact natural religion, and common to the philosophic families and the idolaters of every region. The object of this chapter seems to be the reconciliation of a philosophic husband to the religious edification of his wife. Some singular directions are also given. At p. 47. the young are advised to sleep without night-caps; and at p. 61. it is recommended that the children of the rich and of the poor should receive those instructions together which are common to both. A dangerous interference of the magistrate with the appointment of school-masters is every where inculcated.—Chapter vi. treats of heroic education, or of the method of forming heroes. Heroism is placed in employing life and despising death.—Proposals are issued at p. 98. to form an European Society of Education for the purpose of superintending, in the several countries, the national instruction of the multitude.

Book II. treats of education considered in connection with the improvement of the corporeal organs; and visionary hopes are excited, of perfecting the different organs of sense by appropriate exercises, so as to unite in every man the exquisite sensitiveness of the most diversely gifted animals. The soul is also said to have five senses, which are denominated the human sense, or the sentiment of humanity; the moral sense, or the sentiment of the right and good; the intellectual sense, or the sentiment of the true and false; the æsthetic sense, or the sentiment of the beautiful and sublime; and the religious sense, or the sentiment of the holy and unholy. These five senses are treated as instincts essential to every individual, on the developement of which depends his moral character.

The third book discusses education as connected with human relations and affections. The author thinks (p. 205.) that women should marry between the age of twenty and forty, and that men should marry between the age of thirty and fifty. No wise man dies a bachelor, says M. ALPHONSE; '*le sage ne fut jamais sans compagne.*' He advances another doctrine, much more exceptionable: '*la plus vertueuse de toutes les femmes est celle qui sait réparer ses foiblesses.*'

Some interesting notices are given respecting *Vincent de Paul*, a French priest born in 1576, who was distinguished for his zeal and skill in founding charitable institutions. He successively established a mission for the reformation of galley-slaves; a foundling hospital for forsaken children; and a nunnery of nurses, bound by vow to visit and attend the sick poor, *gratis*. He also preached sermons and obtained vast collections for the lunatic asylum at *Bicêtre*, for that of the *Salpêtrière*, and of the *Pitié*. Moreover, to local infirmaries at Marseilles and at Saintreine he rendered lasting services. These, exclaims the author, are the saints of humanity, whom every church should canonize for imitation.

In the fourth book, education is considered in its relation to society. The duties of decorum and example, as connected with the education of others, are well enforced; and a revival of the office of public censors to rebuke the incautious and licentious is advised. In the eighth chapter, the author suggests a *descending* hospitality, or an orderly and habitual reception at table of the several ranks of our neighbours, as the most instructive, civilizing, reforming, and popular use of superior fortune. To keep a sort of gratuitous inn, at which merit may feast and misery may feed at any time, is the life which M. ALPHONSE recommends to a country-gentleman; and thus, continues he, (p. 287.) hospitality will become the *educatress* of the human race. He quotes and praises an Essay of *Walckenaer* on the *History of the Human Species*, noticed by us with attention in Vol. xxvii. N. S. p. 527.

Book V. relates to national education as far as it is influenced by climate. The gymnastic and military exercises, to be required of the citizens, must in some degree correspond with their geographical situation. The elementary books to be recommended for village-schools should differ from those that are used in large towns. Modern geography, and the history of our own country, form the fittest topics for those elementary works which are common to all schools.

A curious chapter discusses the education of domestic animals, and well enforces the great importance and utility of treating them with tenderness and mildness. It is shewn, we think, successfully, that the breed of domestic animals mends in consequence of our kindness and gentle usage. Their intellects are greatly invigorated by the endeavour to understand hints rather than blows; and as, in the education of the human race, the oaths and abuse of the vulgar do not restrain or terrify children so much as the mildest appeals of the civilized to their sense of propriety, honour, or interest, so, in the training of our brute-animals, a high sense of honour, of fidelity to the master,

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of emulation against rival-beasts, and even of property and respect for undefended inclosures, may be superinduced by the skilful cattle-master. The politeness of the cow in keeping the path of her predecessor, and making way for whatever she meets, is traced with probability to traditional instruction: oxen make way for those whom they meet, but do not keep the path. We may find among animals, says the author, (p. 329.) all the virtues of men.

The sixth book refers to education as connected with the arts and sciences. Some good observations occur on the right of the state to interfere with education at manufactories, many of which endanger the health and *military utility* of the children employed. Apprenticeships are discussed as forms of education. — The education of artists makes a separate chapter; and also the education of genius.

M. ALPHONSE, in his seventh book, contemplates education as connected with the political relations of national society. The liberty of the press is eloquently pleaded in the sixth chapter; and in the eighth a dissertation occurs on the rights of man, among which the author places religion.

Education as it respects religion forms the topic of Book VIII. A good chapter is the fourth, which recommends universal toleration. M. ALPHONSE seems disinclined to the establishment of any positive doctrine, and to prefer a comprehensive latitudinarian worship, more like Deism than Christianity. He speaks, however, of Christ as *l'Homme-Dieu*. A sixth chapter proposes the institution of various religious festivals, one of which is to be consecrated to the celebration of all the saints, or worthies, among mankind.

In the ninth book, he analyzes the drift or purpose of the founder of Christianity in his institutions for the education of the human race. A collection of moral apophthegms is made both from the Old and from the New Testament; and the universal spread of an epurated Christianity is anticipated.

The tenth and concluding book examines the connection of modern education with the primæval education of man, and is perhaps the most pedantic and least meritorious part of the whole. Altogether, this work is declamatory, but not unamusing. Its greatest fault is that it deals in generals, not in particulars; and so carefully are all locality of allusion and all temporary institutions kept out of sight, that the essay might have been penned in its present form in the antient Alexandria. This absence of detail detracts from the practical value of the production, and makes it exhibit only the ribs of the mould in which establishments for education should be cast.

It is perhaps not much to be wished that governments should take out of private hands the management of general education. Parents are better judges than the state, of the peculiar instruction which is requisite for the advancement of their children; and, in behalf of the indigent and orphan classes, public beneficence makes a more adapted provision than that which would result from founding colleges of school-masters.

ART. X. *Remarques faites dans un Voyage*, &c.; *i. e.* Remarks made during a Tour from Paris to Munich in the beginning of the Year 1813. By M. DEPPING, Member of the Philotechnic and Antiquarian Societies of Paris, &c. 8vo. pp. 96. Paris. 1814.

IF our writers of travels could be induced to follow the example of M. DEPPING, their accounts would be more amusing and instructive, and less tiresome and expensive. It is not necessary for a tourist, when he appears before the public, to recount minute incidents respecting himself. We want not to be told *every thing* that happened, but only what is worth telling. Let him *skim the cream* of his journal, and, like the writer before us, present us with a selection of *remarks* made in the course of his route. This sensible traveller, indeed, reminds us that it was not his design to notice every object which occurred in his rambles: but to contribute to rectify and render more complete former descriptions, or to recall certain facts which require to be more known than they generally are. His method is excellent; and, within the compass of a few pages, he has compressed as much matter as some of our book-making gentry would have required for the construction of a large and handsome volume.

M. DEPPING presents us with the prominent features of every place through which he passes, without forgetting the names of those scholars or artists who by their learning and talents augment the celebrity of the towns in which they reside: but, as we can accomplish little more than a rapid glance at this gentleman's travelling remarks, we shall chiefly point to the prominent objects which arrested his attention. He begins with observing that, in the route from Paris to Strasburg, nothing of any importance presents itself till the traveller reaches Château-Thierry, where a fountain flows before the house in which *La Fontaine* was born; — that Epernay is distinguished by the vast caves dug in the chalk-hills, for the convenience of depositing the Champagne wine in a proper degree of temperature; — that Châlons is badly built, and is surpassed by Vitry; — that Bar-sur-Ornain had been infested by mad wolves, whose bite had been fatal in several instances; and

and that the wolves had multiplied in the surrounding country, since the Revolution, in consequence of the destruction of forests in other parts of France. We are also informed that, beyond Bar, the landscape takes an aspect different from that of Champagne; and that Loraine is marked by a continual succession of hills and vallies, covered with so many miserable villages that the city of Nancy is hailed with uncommon joy. On passing the Sarre at Sarreburg, and entering Alsace, the traveller is struck with the view of the lofty mountains before him, and with the jargon of the populace; and M. Depping laughs at the people of Saverne, who employ a watchman to sing throughout the night bad verses in old German, and wake the inhabitants every hour to let them know that they may sleep in safety.

To Strasburg, as a city of importance, more than usual attention is paid. Here the cathedral is classed very properly among the most distinguished specimens of Gothic architecture; and its spire, from its extreme elevation, being 445 feet high, is represented as a conductor (*paratonnerie*) which secures the city from the effects of lightning. If, however, this spire has saved the houses of the inhabitants, by attracting the electric fluid, it has thus in three or four instances occasioned the timbers of the roof of the church itself to take fire, and even to melt the lead which covers it. The singular mechanism of the clock belonging to this cathedral is not overlooked: but it is stated to be now out of order; and, though a clock-maker has offered to repair it for 30,000 francs, (1250l.) a want of money or a want of confidence in the mechanic has hitherto prevented the execution of this necessary work. The market of Strasburg surprizes the traveller by the abundance of fish and game which, among other articles of provisions, it exhibits.

The village of Kehl, where *Beaumarchais* formed an establishment for printing the works of *Voltaire* and *Rousseau*, is also visited; and next Carlsruhe, the capital of the Grand Duchy of Baden. This city is reported to be one of the most regularly built in Germany; and M. *Weinbrenner*, the director-general of buildings, is applauded for having contributed by his talents to its present beauty. The Catholic church which he has just finished is said to be such a *chef-d'œuvre*, 'that, were the Greeks to arise from their graves, they would take it to be a temple of Jupiter or of Apollo. It is a rotundo, which admits the light only by a cupola at the top.' M. Depping, however, as an antiquary, ought to have known that the Greeks never constructed their temples in a circular form; and that a dome, like the Pantheon at Rome, lighted by an aperture at the top, has no example in true Grecian architecture. Carlsruhe is said to possess many distinguished artists; and among them

M. *Haldenwang* is particularly mentioned as an eminent engraver of landscapes, who has furnished beautiful plates for the *Musée Français* of *Robillard*. His pupil, M. *Frommal*, also exhibited from his port-folio picturesque views of the valley of Murg, which is remarkable for situation and manufactures; and which, in the summer-season, is visited as well by the Badois as by strangers. Before the traveller quits this capital, he compliments the Badois on their strong attachment to their royal family; and, as he passes the last town belonging to the Grand Duchy, (Pforzheim,) he records an act of patriotic devotion by four hundred of its citizens, who, in 1622, under the command of *Deimling*, the Leonidas of Germany, displayed valour and devotion not inferior to that of the three hundred Spartans at the pass of Thermopylæ.

When he enters the kingdom of Wirtemberg, M. DEPPING's attention is drawn to the orchards and vineyards which attest the fertility of Suabia. Fruit-trees, he observes, line the road; terraces, planted with vines, rise one above another to the tops of the hills, which face to the south; and thirty or forty of these terraces may often be counted from the bottom to the summit of the hills, which at a distance resemble a gigantic flight of stairs. Thus passing continually between vineyards, orchards, and well-cultivated fields, the present traveller arrives at Stutgard, the capital of the kingdom; which he has fully described, not forgetting the collection of Bibles which constitute the chief riches of the royal library. Ulm, the last town belonging to the King of Wirtemberg, and which unhappily has not been able to recover itself from the disasters of the late war, is reported to be celebrated in the *Almanac des Gourmands*, or Epicure's Calendar, for its shell-snails, and sugared bread. Another circumstance marks the city of Ulm; here vineyards terminate, and hop-grounds are seen to occupy their place.

Augsburg, the next city at which the traveller arrives, is denominated 'the *city of towers*, because the churches, the gates, and the walls, are surmounted with them.' More regard, however, is paid to Munich, the capital of Bavaria, the most striking features of which are amply displayed. Its situation, its public and private buildings, its institutions, its treasures of literature, science, and the arts, together with the habits and amusements of the people, all pass in review. Speaking of the latter, M. DEPPING offers a remark which merits the notice of Englishmen. It is often lamented that England is not a wine-producing country: but the common people have no reason to regret this circumstance, since it is observed of the inhabitants of Munich that they obtain an excellent malt-beverage at a low price, which renders their situation superior to the people

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in countries where the vine is cultivated, whose only drink is most detestable wine. If, however, the *bourgeoisie* of Munich resemble John Bull in their predilection for good malt-liquor, they differ from him *toto cœlo* in their mode of observing Sunday; which, especially at the Carnival season, is a day of the greatest levity and dissipation.

'The people of Munich are less distinguished by a taste for the arts than by their love of diversions and good living. Particularly during the Carnival, this city presents a continual succession of *fêtes* and pleasures. A statement of the amusements which are to take place every day is published; and on the Sundays of the Carnival they have what is called *The Academy of Masks*, a diversion peculiar to this city, which takes place at the principal theatre. No one can be admitted without a mask, or at least without a part of the face being masked; and some persons, availing themselves of this latitude in the order, appear with merely a mask over their noses. Not only is the body of the theatre splendidly illuminated, but every range of boxes. The pit is made level with the stage: though at the end a small space is left for the performance of lively pantomimes, the characters of which are always Harlequin and Columbine, Cassander and Giles*. The loves of Harlequin and Columbine, the tricks, the disguises, and address of Harlequin, and the traps which Cassander and Giles lay for them, constitute the substance of the piece; but the incidents are much varied, and succeed each other with great rapidity. This species of representation, which appears to have been transplanted from Italy into Bavaria, we need not wish more perfect; yet it is not the fashion at Munich to give it much attention, only the middling classes and children being attracted by the scene. Other people either walk about or place themselves at the card-tables. The royal family are almost always present on these evenings, and make a party at cards for an hour or two. A stranger must be surprized at seeing the King, the Queen, and the Princes sitting in the midst of their subjects, who enjoy their amusements, in the royal presence, without constraint. As a means of diverting themselves, and at the same time of turning matters to a good account, at the hall of entrance is a kind of lottery in behalf of the poor; the tickets are sold at a moderate price: but there is only one prize to a hundred blanks. This lottery promotes also the national industry, since all the prizes consist of articles manufactured in the country, as neck-handkerchiefs, gloves, silver-spoons, &c.'

Such is the mode of spending Sunday at Munich; and, when the Protestant learns also that the people of this Catholic city have the *dansomanie* on them, he may suspect that religion is more in their heels than in their heads.

'After M. DEPPING had examined the palaces, theatres, museums, and all the curiosities which the capital of Bavaria

* The old man and the clown, we presume.

includes,

includes, he resolved on returning through Swisserland to Paris; and a detail is presented of his route through Lindau, on the lake of Constance, and Bregenz, in the Voralberg, to Rheineck, the first town in Swisserland, after having crossed the Rhine. It is needless to say that the scenery of this romantic country furnishes matter for remark: but the traveller does not fatigue by his picturesque descriptions. Arriving at Saint-Gal, its antient monastery obtains due notice; and the reader is informed that 'Saint-Gal was an Irish missionary who, with St. Colomb and other priests, visited the Swiss at a time when they were plunged in barbarism, bringing to them the lights of religion and civilization.'

Zurich is compared to a miserably looking house surrounded by a beautiful park; yet it is observed of this city that its ugliness cannot destroy the picturesque effect of its situation; and that science, literature, and the arts, are cultivated in it with so much assiduity, that no place, in proportion to its population, contains such a number of learned men. The report made of the ladies, though it begins with a compliment to their beauty, terminates to their prejudice, when the traveller adds; 'as soon as they open their mouths, and display their frightful teeth, (a scourge common to the environs of the lake of Geneva, and supposed to be caused by drinking its water,) the effect produced by their angelic figure is destroyed.' From Zurich, M. Depping proceeded to Bâle, and, by the chain of mountains which unites the Jura to the Vosges, to Vesoul, and thence by Langres and Troyes to Paris. — We are not informed of the space of time consumed in this tour, and the writer has not adverted to subjects of natural history: but his remarks display an observant and discriminating mind, and travellers who follow his route may profit by his pages.

Art. IX. *Voyage Historique*, &c.; *i. e.* An Historical and Picturesque Journey performed in the Netherlands and neighbouring Departments during 1811, 1812, and 1813. By M. Paquet Sythorien. With a Map and Twenty-three Wood Cuts. 8vo. 2 Vols. pp. 340. Paris. 1813.

The loss of Belgium is perhaps the most serious blow sustained by France in the long catalogue of her distresses since the ill-fated invasion of Russia; because the adjacency of the country, the familiarity of the inhabitants with the French language, and, above all, their want of attachment to any of the great powers in Europe, pointed out the Netherlands as not only the richest but the most easily incorporated of the territories which had been over-run since the Revolution.

Italy is separated from France by immense mountains; and the country beyond the Rhine is possessed by a spirited and manly race, who regard their Gallic neighbours as the sworn enemies of the German name. Moreover, the possession of Belgium implied the dependence of Holland; so that, whether we consider extent of wealth or population, we find that the countries watered by the Scheldt, the Maese, and the Moselle, rank among those of which the separation from France is an object of first-rate importance.

The publication before us, however, contains no political disquisitions, and consists of a very plain statement of the observations made by the writer during a tour through the Netherlands; in company with a young painter, whose attention was, of course, more occupied by the beauty of the scenery than by moral or philosophical reflections. The chief error of the writer consists in the use of inflated epithets, and in resorting to ornament and amplification when the language of sober narrative would be much more applicable. Of this fault we meet with an example in the introduction; where, instead of telling us in a few words the object of the tour, M. SYPHORIEN goes back to the days of the Romans for the sake of finding a topic of magnificent encomium in the valour of the Gauls and Belgæ. This episode is followed by an historical notice of what every body knows to have been the state of the Netherlands under the dominion of Spain and Austria; after which we are presented with a very convenient assertion on the part of a traveller, namely, that he had been unable to find a single good book of travels in the *Belgique*. By way of supplying this blank, he set out in 1811 on a progress through that country, and now communicates to the public the fruit of his labours.

Brussels has become a place of such attraction for our countrymen, that any notice of it by a recent traveller cannot fail to be a matter of some interest:

'On approaching Brussels from Louvain, the road leads along a delightful valley, watered by the river Senne, which runs through the city. The fertile heights which close this smiling valley at both sides, and which terminate at the river by a very gradual slope, are so happily varied as to present around the city a succession of elevations of the most delightful aspect. On one side, we have dales intersected by rivulets; on another, slopes more or less inclined, with summits arable throughout; and levels possessing fertility without too much uniformity. The city is placed in the middle of this delightful country, and is inferior to few places in Europe in extent and magnificence of buildings; while it is second to none in the important considerations of salubrity, of variety, and of quantity in its supply of water, and in the mildness of its temperature. It has

has long been a favourite resort of strangers, owing partly to these advantages, and partly to its having been the residence of princes or their representatives. It contains several manufactories, more particularly of lace, tapestry, and cloth, together with some of cotton lately established. Its present population is about 72,000: but, if the records of 1780 are to be trusted, the number was then considerably greater. The canal of Brussels is spacious, and is about 110 feet above the level of the sea, with which it communicates by the medium of the Scheldt.

'Among the most elegant sculpture-ornaments of Brussels, is the tomb of the Princess *de la Tour et Taxis*, which occupies two chapels adjoining each other in the church *du Sablon*, both filled with statues and allegorical figures, in black and white marble, wrought by very good sculptors. Another monument equally remarkable is the fine group in white marble, at the fountain *du Sablon*, erected by a Scotch peer, who desired to have engraven on it an inscription purporting that he had ordered its construction, "from gratitude for the healthy and pleasant residence which he had enjoyed at Brussels during forty years;" an inscription which, like several other ornaments of Brussels, suffered in the disorders of the Revolution. The *Hotel de Ville* stands on the great market-place, and is one of the finest Gothic edifices in the Netherlands; having a tower of admirable beauty, 364 feet in height, built of stone throughout, with openings to the top, which make it look light and transparent. It is much to be regretted that this splendid ornament was not placed in the middle of the building; and that a considerable want of proportion defaces the doors, windows, and other parts of the *Hotel de Ville*.

'The great market-place is a regular parallelogram of considerable extent, and has on each side a succession of buildings, which are frequently different both in size and manner of construction, but which have on the whole an elegant appearance. Before the Revolution, they were loaded with a variety of ornaments, some of which had a title to be ranked among the most finished productions of the sculptor. Brussels, like most cities in the Netherlands, partook in its architecture of a mixture of Gothic and Moresco; a taste which was introduced by the Spaniards, and was calculated to excite attention more by its boldness and lightness than by its proportion or beauty. The theatre is large, being capable of holding an audience of 1800 persons: but the passages are so very narrow, as to be dangerous in coming out with the crowd. An idea is therefore entertained of erecting another on a more commodious plan. The Brussels stage formerly supplied a number of actors for Paris: but the absence of the courtiers and fashionable persons from Brussels, since the year 1794, seems to have had the effect of considerably diminishing the taste for theatrical representation *. The part of the town which is adjacent to the canal, though convenient for commerce, is less healthy than the rest. St. Michael's square, near the beautiful new street, deserves the attention of every traveller,

* We believe that the case is altered in this respect since the author wrote the above statement. *Rev.*

being

being an extensive oblong formed of elegant buildings of uniform architecture, ornamented with pillars of the Doric order. Of late years, a public walk has been made in the middle of it, by taking out the pavement, and planting lime-trees in quincunx, protected by a wooden railing. The new corn-market is likewise elegant, and is surrounded by houses with very beautiful fronts, but very dissimilar in point of architecture. The chief ornaments of Brussels, however, are its public walks, no city in Europe possessing one superior to that which is called the "Green Alley," or to the great interior square called the "Park." The buildings surrounding the park, on each of its four sides, are very handsome, particularly on the side on which the great court of justice is situated; and the park itself is a kind of public garden, intersected by beautiful alleys bordered with trees, and ornamented by a number of statues in white marble. On each side of the principal walk are two small vallies, of sufficient depth to afford, with the aid of shrubs and trees, an effectual shelter against the sun.

'The public library of Brussels is of great extent, containing (it is said) 80,000 volumes, many of which treat of law and divinity. In point of markets, as well as of amusements of various kinds, this city may be said to approach in a considerable degree to Paris, without being subject to many of the inconveniences which prevail in that metropolis. The inns are very good; and furnished lodgings are to be obtained here in greater variety than in most cities on the Continent.'

M. SYPHORIEN, having a taste for painting, experienced much disappointment on discovering that very few of the works of the noted Flemish artists are to be found in the cities in which they were executed. No where until he arrived at Brussels did he meet with a performance of sufficient interest to be noticed in his tour; and he would probably have fared little better in that city, had he not gained access to the private collection of M. *de Burtin*, who was formerly a member of government under the Austrians, and of whose attention to strangers he speaks (Vol. ii. p. 41.) in very high terms. — His travelling companion, moreover, being not merely an amateur but a painter by profession, his solicitude to take sketches as well as to ask questions led them, towards the end of the journey, into an unpleasant predicament. Having been somewhat too inquisitive at Calais, a custom-house officer deemed it proper to transfer them to the care of the commissary of police, M. *Maigre*; who found their passports perfectly regular, but declined to set them at liberty until they should produce a person of respectability who knew and would be responsible for them. This occasioned a very unpleasant journey to Boulogne, in company with an officer who had charge of their sketch-book: but an inhabitant of respectability having pledged himself for them,

them, they were permitted to return home, though not until the said sketch-book and the journal of their travels had made a tour to Paris, and undergone inspection at the office of the minister of police.

Being a native of St. Quentin, M. SYPHORIEN appropriates an extra portion of his book to that place, and its subterraneous canal. His course lay subsequently in the direction of Mons, Luxemburg, Liege, Bonn, Louvain, Brussels, Antwerp, Ghent, Bruges, Dunkirk, and St. Omer. His observations are such as we might expect from a young traveller of sufficient impartiality, but of very limited reading and experience; and, with the warmth natural to his age, he is apt to run into high-flown encomiums, and to paint in dazzling colours those characters which, on cool inquiry, we should be disposed to delineate in very moderate language. The book, however, will be found useful to those who search merely for local description, without expecting depth of reflection or extent of historical knowlege at the hands of the traveller. We conclude our notice of it with a short extract from a passage relating to a part of the country which is comparatively little visited.

'*Luxemburg.* — I left Namur, and entered on what was formerly the country of Luxemburg, now a portion of the department of Ardennes. After having passed Fontaine L'Evêque, I came to a more wild and mountainous scenery than we find in those of the Belgic provinces that are less remote from the sea: but I remarked a great appearance of population and active industry even on the rocky borders of the Maese, until we enter the province of Luxemburg. Here the traveller must expect to feel the want of all that interested him in Flanders and Brabant, and must look for gratification only in the boldness of the scenery. The extensive forests and groups of mountains appear like Swisserland on a reduced scale; and the only display of industry is in working iron-mines, and in making charcoal out of the immense forests which give this country so wild an aspect. The distance from the sea, the want of canals and navigable rivers, and the badness of a great part of the soil, are all adverse to the increase of population or the diffusion of active habits. Occasionally, as between Wertheim and Longwi, we meet with fertile spots: but their extent is trifling in comparison with that of districts of a very different description. The roads, too, form a very curious contrast to the paved roads of the Low Countries, being made out of stones broken into fragments, and of a very unfit shape for the purpose of travelling on them with ease. As in other mountainous countries, the corn-culture is indifferent, and the cattle are small: but the butcher's meat, particularly the mutton, is excellent. Villages are very thinly scattered here; and it requires no little arrangement to manage a journey so as to procure a comfortable dinner in the day-time or a sleeping-place at night. The towns, as they

they are called, are no better than the villages in the rest of the Low Countries. Luxemburg alone deserves attention, being very well built, and placed in a most picturesque situation. It stands on two calcareous rocks, between which flows the small river Els; and one of which is almost as perpendicular as a wall, and of so great a height as to confuse the head when we look down from its edge on the river, or on the lower town, in which the inhabitants appear as diminutive as puppets. These rocks are devoid of verdure, and form the *glacis* of the place; the approach to which is thus rendered extremely difficult. The fortifications have been cut into the rock, as well as the batteries, which are consequently bomb-proof; and in the middle of the upper town is a curious well of immense depth, capable of affording a supply of water to the inhabitants and the garrison, if an enemy, during a seige, were to succeed in turning the course of the Els. Luxemburg would be impregnable, if the dwelling-houses, like the fortifications and rocky walls, could resist the formidable ravages of bombs.'

Though the plates accompanying this narrative are very ordinary, they will be useful in conveying a clear conception of buildings, walks, squares, monuments, and such other objects as are better understood by an address to the eye than by an appeal to the thinking faculty.

ART. XII. *L'Esprit d'Henri IV.*, &c.; *i.e.* The Spirit of Henry IV., or interesting Anecdotes, remarkable Characteristics, and ingenious Repartees of that Prince; with several of his Letters. A New Edition, revised and improved from the *Eloge* of Henry IV. by *La Harpe;* with a Preface and Notes by M. *Le Breton*, a Portrait of Henry, and an allegorical Vignette. Small 8vo. pp. 377. Paris. 1814.

THE predilection of the French for the memory of Henry IV., and the comparison which the government was so lately desirous of holding forth between his investiture with the royal power and the restoration of Louis XVIII., have multiplied beyond all example the writings connected with the history of that favourite sovereign; which have appeared both in pieces for the theatre and in small pamphlets containing anecdotes of his life, his remarkable sayings, discussions on his politics, &c. The present book is a reprint, with some additions, of another under the same title, which included a more complete collection of these miscellaneous matters than most of the short pamphlets published on the subject; and it is introduced by a preface, containing several animadversions on *Bonaparte*, particularly on his art of making his soldiers believe that he was always foremost in danger. Whoever travels in France, and converses with officers and soldiers, will

will find a notion generally entertained that he was eager to take a part in every service of danger, and that his presence in the day of battle was equivalent to an addition of 50 or 100,000 men; and nothing can shew more clearly the craft of the leader himself or the credulity of his followers, since it is very well known that, without being deficient in courage, he has seldom chosen to incur personal hazard. In the beginning of his career, and particularly at the battle of Arcola in Nov. 1796, circumstances led to his exposing himself: but we are justified in receiving with caution any accounts of that nature, after this calculating warrior found that it was no longer necessary to run risks for the sake of stimulating the soldiery. A magnificent painting was made on the subject of a wound received by him in the leg at the battle of Ratisbon in 1809: but it is said to have been either wholly a fiction or strangely exaggerated. The policy of circulating such fallacies was allied to that which dictated the composition of dramatic pieces on the forgiveness shewn by this clement conqueror to the Prince of *Hutsfield*, Governor of Berlin, when detected, it is said, in a correspondence with *Bonaparte*'s enemies, after he had received the charge of that city, and pardoned at the earnest intercession of his wife. Another trick of the same kind consisted in a painting which exhibited *Bonaparte* as visiting, in his younger days, a country-woman near Brienne, and as melted into sympathy at the tale of her misfortunes.

Of the vignette mentioned in the title-page, the allusion is to the revolutionary storms, in the early part of which some of the French nobility were in the habit of throwing a shade over their family-arms, with the inscription "*Il passera.*" The vignette records the fulfilment of this anticipation by the words, *il est passé*, and exhibits peasants engaged at work, and returning thanks to Providence for dispelling the cloud which had covered France with gloom during twenty-five years. At a distance, is the sea in a calm with several vessels, a presage of reviving commerce; while the rising sun is introduced as emblematical of the beneficent star of the house of Bourbon beginning to shine forth in splendour, and to make the country forget its sorrows. The change since this work was published has perhaps renewed the use of the *shade* and of the *future tense.*

The volume consists of a variety of extracts from *Sully*'s and *De Thou*'s memoirs, *L'Esprit de la Ligue*, *Journal d'Henri IV.*, and other histories of that monarch. The extracts are in general very well chosen, and convey a clear impression of the character of the prince, as well as of the situation in which he stood

stood with regard to the persons of his court. We transcribe one or two.

'The frankness and kindness of Henry's mind were particularly conspicuous in his intimacy with *Sully*. All his letters to that minister bear the stamp of warm affection, and of an attention to him even in trifling matters. He wrote a note to him, in 1601, in these words, "You will gratify me much by coming to pass the night at Puizeaux, where I now am, and where you have no occasion to make any arrangements for your accommodation, as I have given directions to put up my hunting-bed in the apartment intended for you, and have likewise settled matters for your supper and for breakfast next morning; after which you shall be at liberty to depart."

'Henry was of a warm temper: but his goodness of heart, joined to the exercise of reflection, enabled him to moderate his effusions so that they shewed themselves but slightly in his words and gestures. One day, *Crillon*, having come into his room to apologize for some things for which he had been blamed, proceeded from apology to argument, and from argument to vehemence. The King, irritated at his continuing so long in the same tone, ordered him to go out: but *Crillon* came back repeatedly from the door; and, as the King had evidently changed colour with impatience and anger, the attendants were afraid that he would lay hold of a sword, and inflict a blow on this insolent fellow. On his going out at last, the King composed himself; and, turning round to the gentlemen who had wondered at his forbearance under such provocation, he said to them, "I was naturally very choleric, but, since I have learned to understand my own disposition, I have made it a rule to watch the impulse of a passion to which it is so dangerous to yield. Experience has taught me that anger is a bad counsellor, and I am very glad to have such good witnesses of my moderation."

'On another occasion, after having allowed a female favourite to exercise some improper influence in public matters, Henry had occasion to give *Sully* a private audience at the Arsenal on confidential business; and the minister embraced this opportunity of keenly remonstrating with Henry on the imprudence of allowing himself to be influenced in a way so contrary to his true glory. Henry, being much attached to the female in question, took this remonstrance in very bad part, and even left the room precipitately, saying aloud, "This man does nothing but contradict me and disapprove of all that I desire: but I shall make a point of being obeyed, and I will not see him again for a fortnight." On the next day, however, at seven in the morning, a carriage was observed to come to the Arsenal with the King and five or six gentlemen of his suite. The monarch went up, without any previous notice, to *Sully*'s room, and knocked at the door. *Sully*, having called out, "Who is there?" was much surprized on receiving for answer, "It is the King," and on recognizing his master by the sound of his voice. When he had opened the door, Henry stepped in, with *Roquelaure* and the others; saying to *Sully*, "Well, my friend, what are you employed about here?" "I am writing letters," said *Sully*, "and preparing work for the chief

clerks." "And how long have you been so engaged?" "Since three in the morning," replied *Sully*. "Ah!" said the King, turning to *Rooquelaure*, "what would you take to lead such a life as that?" Henry, having desired every body to go out, then began to converse with *Sully* on public affairs: but, finding him distant in his manner, he said, smiling and giving him a pat on the cheek, "Oh! oh! you are still on the reserve, and have not forgotten what happened yesterday. Now I think no more about it, and wish that we may go on in the same free way as formerly. I know you well; and, were you to act otherwise than you do, I should consider it as a mark of indifference about my concerns. Although I sometimes get angry, I wish you to put up with it, and to be assured that I do not love you the less; on the contrary, from the moment at which you were to cease to differ from me in points which I know to be against your inclination, I should imagine that your affection was not so great as it had been." After a long conversation, the King departed; and, on taking leave of *Sully*, he said to those about him, "There are some persons foolish enough to imagine that, when I grow angry with *Sully*, it is done deliberately, and is likely to last: but, on the contrary, when I come to consider that his remonstrance or opposition arises only from a solicitude for my honour, and never with any views of his own, I like him more and more, and become impatient to tell him so."'

The general tendency of the anecdotes here detailed is to illustrate the amiable part of Henry's character in the way of which the above extracts afford an example.

ART. XIII. *Procès celèbres*, &c.; *i. e.* Remarkable Trials during the French Revolution; or, an Historical Sketch of several celebrated Processes connected with the principal Events of the Revolutionary Interregnum; particularly the Trial of the Royalist Agents arrested in 1795; that of *Arena Demerville*; the Trial relative to the infernal Machine; that of *Georges*, *Pichegru*, and *Moreau*; that of a pretended Conspiracy of the Queen of Etruria; that of *Malet*, and others. By M. G. Advocate. 2 Vols. 8vo. pp. 742. Paris. 1814.

THE editor of these volumes appears to have considered the last year as a fit season for bringing before the public, in a compact shape, the principal trials connected with attempts to restore the Bourbons to the throne of France; and he has followed the convenient plan of extracting and abridging from other works, without giving himself much trouble to insert original observations. The largest portion of space is occupied by the trial of *Georges* and *Moreau* for the conspiracy of 1804: but the name of *Pichegru* is inserted in the proceedings only as connected with the charges against his associates, that lamented commander having been assassinated previously to the judicial investigation. His fate had been accelerated not on account of any

any deficiency of evidence, since the proofs of conspiracy would have been as clear against him as against *Georges*, but because *Bonaparte* felt all the odium attached to the public execution of a man who still retained a hold on the affection of the French nation, and whose undaunted courage would have been displayed as strongly before a tribunal and on the scaffold, as it had formerly been manifested on the field of battle.

One of the great objects of *Bonaparte*, in managing the prosecution of the parties accused in 1804, was to get rid of *Moreau*; or at least so to disparage him in the eyes of the French nation, as to make him no longer a dangerous rival. The connection between *Moreau* and *Pichegru* had, as far as this conspiracy was concerned, been extremely slight; the former having been desirous to avoid interviews with the latter, and having even gone so far as to declare that he could not take a part in any project for the restoration of the Bourbons. The evidence amounted, therefore, to very little more than that *Moreau* had been apprized of certain persons being in Paris with intentions inimical to the existing government, and had not communicated this knowlege to the persons in office. He had, in all, three or four short meetings with *Pichegru*, in one of which the conversation was distant and general, on account of the presence of *Georges*, with whom *Moreau* had no previous acquaintance; another interview lasted but a very short time; while a third seemed to lead to nothing more than a negative given, on the part of *Moreau*, to the course that was then contemplated by the conspirators. The death of *Pichegru* having put an end to the existence of evidence respecting any thing that passed privately between them, the only direct charge against *Moreau* proceeded from *Roland*, an inferior agent in the conspiracy; who deposed that *Moreau*, after having condemned the plan of bringing forwards the Bourbons, had expatiated on the strength of his party in the senate, and had hinted at a disposition to co-operate in the attempts against the existing government, provided that the disposal of affairs was vested, for a limited time, in himself. The speech of *Moreau*'s council is directed in a great measure to invalidate this evidence: but it is worthy of remark that the General himself, in his address to the court, does not choose to take any notice of this matter, nor indeed of any transaction connected with the conspiracy, but rests his defence on the merits of his military career.

Although *Moreau* had obtained, so far back as 1797, a knowlege of a correspondence of some kind subsisting between *Pichegru* and the Bourbons, and had even chosen to write to the Directory a letter expressive of his loss of esteem for his former commander, we cannot doubt that he still retained a

considerable share of attachment to him. He had owed to *Pichegru*, in a great measure, the opportunity of acquiring his early reputation; and the frank and manly character of that chief was calculated to make on a brother-soldier an impression not easily effaced by any subsequent difference in political opinions. Every succeeding year also shewed more clearly the duplicity of *Bonaparte*, and his determination to absorb permanently in himself all that power which he had professed to take only with a view of holding it while the public was in danger. A marked preference was given, in military arrangements, to the officers of the Italian army, over those who had served in Germany; and, if *Moreau* was too popular to be neglected, his influence was evidently impaired by the discouragement of those who were attached to him, and had acquired their rank and reputation under his command. These circumstances leave little doubt of the reality of the overtures to accommodation between *Pichegru* and *Moreau*, conducted in the way set forwards in the charge; viz. by the intervention at first of one *David*, and subsequently of General *Lajollais*, the friend of both commanders. It appears, however, that much less had passed between them than *Bonaparte* endeavoured to insinuate, or than the public on such occasions is disposed to believe: the habitual caution of *Moreau*, the difficulty of eluding the scrutiny of the French police, and the impediments to intercourse with England, where *Pichegru* then was, being all calculated to confine their communications to verbal and general assurances. Hence the evident want of concert with *Moreau*, after the conspirators had actually come to Paris, and placed themselves in a situation into which it was extremely hazardous to venture until every thing had been arranged and prepared. The result proved exactly what will generally be the case when a government is backed by a vigilant police, and stops at nothing to accomplish its object. The conspirators had no chance of success, and could scarcely in any instance make their escape; while *Bonaparte* obtained all the credit attached to the defeat of an attempt against his life, and turned it to an immediate account by vesting in himself and his family the hereditary sovereignty, on the convenient plea that such a change was the only effectual mode of preventing conspiracies in future, and securing to the people the blessings of tranquil government.

Another trial, of much less notoriety, is that in which the name of the Queen of Etruria was involved. On the 15th April 1811, at six o'clock in the morning, the inn at Amsterdam called the *Groote Doele* was suddenly invested by police-agents, accompanied by a military force, who went up to the apartment

apartment of an Italian residing there for several months, and took possession of his papers and effects. This foreigner was called *Sassi*, a native of Florence, and in the employment of the Queen of Etruria; who, our readers will remember, was of the royal family of Spain, and, having been stripped of her sovereignty in Italy, was then in confinement at Nice by *Bonaparte*'s orders. Among *Sassi*'s papers were official documents constituting him her agent at the British court, for the purpose of urging a claim to some settlement that might be exempt from the alarms inseparable from a dependence on *Bonaparte*; as also a number of letters from the Princess to *Sassi*, all expressive of anxiety to hear that he had reached his destination, and of a solicitude to be delivered from the situation in which she was placed. The following is printed without a date:

"My dear *Sassi*,

"I have received to-day your letter of the 6th from Antwerp; it grieves me much; since it leads me to apprehend that you are either intimidated, or deterred by some well founded motives, from entertaining hopes of the success of our project. Lose no time in tranquillizing me, and in sending me an answer. — I am now to reply to your inquiries: my wish is to have a sovereignty in Europe, in India, or in America. This, and the arrangements about the marriage, are the leading points. If you do not succeed in them, at least prevail on the English court to give us an honourable retreat; or, if you cannot obtain that, let us be withdrawn from this place, with an income sufficient to live quietly in England or at Cadiz, where I should place myself, with the other Spaniards, in expectation of better times. The main point is to get out of this residence, which is insupportable to me. You have made courageous sacrifices for me; and I bear, in like manner, my misfortunes with a firm but painful resignation. You will be a powerful witness of my courage, and of my zeal for the welfare of my sons: but, my dear friend, why dwell on gloomy subjects, and why not assure me that you will sacrifice every thing for the purpose of rendering me free at least, if I cannot be happy? Take courage, dear *Sassi*; my thoughts are always on you and your motions."

(*Another Letter.*)

"My dear *Sassi*,

"I have received your cyphers with pleasure, and have been able to make them out. Your intelligence is flattering. The English go on well. We are told that Prince Augustus is with the Spanish regency. I recommend my affairs to your care. Procure something for us in Brazil, where Don *Pedro*, the Spanish Infanta, is at present."

In another letter, the Princess mentions the return of one *Chiffenti* from a secret mission to the court of Sicily, where

he had been altogether unsuccessful. She then wrote to *Sassi* under date of 24th February 1811.

"I have received all your letters, and observe that the bad weather and contrary wind still keep you in the same spot. I must apprize you that your last two letters, one of 29th January, the other of 8th February, came to me sealed not with your ordinary seal, but with a small round seal without any impression. This circumstance makes me uneasy, and I beg you will inform me how it has happened. —I had yesterday a letter from Dieffembach, which gives me good hopes from Count *Metternich*: but hopes, you know, are all that have yet fallen to my lot."

The alteration of the seal was, no doubt, caused by the letters being opened and read by the secret agents of *Bonaparte*; who were thus enabled to watch the movements of *Sassi*, and safely to defer his arrest until he should be ready to embark for England, and until the evidence should thus have received every addition of which it was susceptible. His person being secured on the 15th April, *Bonaparte* ordered, two months afterward, that he and *Chiffenti*, who had been arrested at Leghorn, should be brought to trial, with some other persons indirectly concerned with them: while the Princess was watched with increased strictness in the castle near Nice, and was subsequently removed to Rome, where she was placed in a convent. At the trial, no witnesses appeared against the accused persons, the whole evidence consisting in the papers; and *Chiffenti*, it was found from his own admission, had been commissioned to the court of Sicily in 1809, to endeavour to arrange the means of the escape of the Princess from her confinement. The sentence of the court was that the persons connected with *Sassi* and *Chiffenti* were not participators to a criminal extent, and should consequently be acquitted; which, however, was not carried into effect by *Bonaparte*, as they remained in prison at Paris till the counter-revolution. *Sassi* and *Chiffenti* were capitally condemned, and the sentence was executed on the latter: but, when the former was on the scaffold, a page with *Bonaparte*'s livery arrived on horseback, with an order for a reprieve; which, however, availed him but little, as he expired, a few days afterward, in prison.

The latter part of this publication is occupied by an account of the trial of General *Malet* and his associates*, and a short notice of the proceedings in the case of the Duke *D'Enghien*: but we find nothing that either differs from or adds to our former statements.

* For a report of this affair, see a subsequent article (No. XX.) in this *Appendix*.

ART.

ART. XIV. *Astronomie Théorique et Pratique, &c.; i. e.* Theoretical and Practical Astronomy. By M. DELAMBRE, Perpetual Secretary to the Institute, &c. &c. 3 Vols. 4to. Paris. 1814. Imported by De Boffe. Price 5l. 5s.

AMONG all the physical sciences, not one displays the perseverance and genius of man to greater advantage than astronomy; since, though no subject seems more completely beyond the reach of human powers, no other has attained a nearer approach towards perfection. The improvements which, within the last half century, have been introduced into the construction of astronomical instruments, the consequent accuracy of observation, and the amazing extension that has been given to analysis during the same period, have raised astronomy, which was formerly founded almost entirely on hypothesis, to a rivalry with the most complete of the abstract sciences: while the limits of the solar system have been nearly doubled with regard both to number and to extension. As well might a critic now endeavour to refute the deductions drawn from the Euclidian axioms in geometry, as attempt to deny the universality of the laws of gravity, or the elliptic motions of the planetary bodies. Such having been the progress of astronomy, it is not surprizing that so many treatises on it have been presented to the public; some of them, it must be admitted, without adding much to our previous stock of information, but others highly honourable to the distinguished authors by whom they have been produced. Few men, however, seem to possess the requisite qualifications for writing a complete treatise of astronomy, in its present improved state, in so high a degree as the celebrated author of the present volumes; who has for thirty years devoted the most unremitting attention to his favourite science; and whose numerous papers in the *Connaissance des Tems* and the different volumes of the National Institute prove that this attention has not been uselessly bestowed.

Of a work of such importance, we are desirous of conveying to our readers as correct an idea as we can include within the limits to which we must confine our observations: but, when it is considered that it occupies three large quarto volumes, the reader will be aware that much important matter must necessarily be passed over by us in silence. We shall begin, however, by giving a sketch of the general plan which the author has adopted; afterward offering a few observations on the most distinguishing features of the production, as compared with others of a similar kind by which it has been preceded.

In the first place, it is to be remarked that this publication is intended to form a complete treatise on theoretical and

practical astronomy; and one great difficulty which he wrote to *Sassi* an undertaking is so to arrange and connect with each other, that a student may proceed from chapter to chapter various chapters without being required to admit any thing to have place that has not been previously demonstrated, or satisfactorily determined from observation. The want of this logical arrangement is a great defect in many of our best treatises on astronomy, and has indeed generally been considered rather as appertaining to the subject itself than to the authors who have written on it. All the theoretical results are drawn from observations, which require to be corrected for certain minute inequalities that cannot be understood by beginners. It is impossible, therefore, to take a student into an observatory, explain to him the method of making his observations, and, after they have been taken, teach him to apply them to calculation, without entering on the doctrines of parallaxes, refraction, precession, nutation, &c.; and these are subjects with which he must be supposed to be wholly unacquainted. Hence, it follows that the astronomical student must either first content himself with observing for a considerable time, without applying his observations to computation, or must first learn the method of computation; supposing the observations with which he is furnished to be correct, but without being himself able to ascertain whether they are so or not. According to the latter plan, which is most commonly adopted, the pupil must take much for granted which he has not the means of verifying; and, consequently, the subject thus arranged is deficient in that grand feature which characterizes the exact sciences, and with which we ought never to dispense in mathematical investigations.

It is a peculiar trait in the present work that the author has so arranged the several subjects, and has so blended observations with deductions, that the student is never under the necessity of admitting any thing which has not been previously established; he is not required to adopt any hypothesis on any system; he is taught to reason only from incontestible facts, and thence to draw conclusions equally incontrovertible: so that, supposing him to possess the necessary instruments, he might, in the course of a few years, from his own observations only, produce a system of astronomy such as it now exists; and he would arrive at the same theories, and draw from them the same consequences; except that, for want of sufficient time, they would not, in course, possess the same degree of accuracy with those which rest on the observations of as many ages. Less than fifty years, however, would be sufficient, in the present state of the arts and of analysis, to bring astronomy again nearly to the same degree of perfection which it possesses

ART. XIV. *Astronomy*, though every record and observation relating to it tical and Practi be totally destroyed. In describing this part of his un- Secretary to the king, the author says:

'We shall suppose, then, that a young man, struck with the regularity of the celestial motions, devotes for a year or two his nights to observations of the stars and planets; that in the day he takes the altitude of the sun and its transit over the meridian; and that he employs himself in investigating the rules for all the problems of spherical astronomy which present themselves to him. He will even have no occasion for supposing the earth to be a globe, because that knowlege will be for a long time useless to him; he will thus discover the degree of uniformity which the phænomena observe, and the small irregularities to which also they are subject; and, if he perceive not at first the causes of them, he will obtain at least their measure, and the calculus requisite for determining them with the greatest accuracy. His astronomy will be at first such as it was sixty years ago; and, with this approximative knowlege, he may find, by means of geometry, the small corrections that are necessary for it to become such as it is at present.'

If the reader have not the means of making the observations himself, the author in course supposes that he can consult the collections of those which have been published during the last fifty years; that he can take the rough observations in the state in which the observer has given them in his register; and that he will compare those of different astronomers, and thus convince himself that they have all the authenticity which he can desire. The tables best calculated for this purpose are those of *La Caille*, Bradley, and Maskelyne, the recent observations of *Piazzi*, and those which have been published in the *Connaissance des Tems*. After having made the above verifications, the student is supposed to admit the accuracy and legitimacy of the observations, and this is all that he is required to grant without a direct and accurate demonstration. The investigations commonly begin synthetically; for, as the author remarks, the analytical method is not always the most easy, nor the shortest; and therefore, when a problem admits of an easy construction, which speaks as it were to the eye, it is preferred, and employed to furnish the fundamental equation: but, if analysis can be afterward introduced to simplify this formula, or to present it in a shape more commodious for calculation, or to facilitate the combinations which are necessary to render it more general and comprehensive, the author in no case fails to avail himself of the advantages which are thus offered.

This, again, is another distinguishing feature in the present treatise; and one which, from the example of so celebrated an author, we are willing to hope may produce considerable change in the method of treating not only astronomy, but every other branch of mixed mathematics. Most other writers on physics

physics have adopted, exclusively, the method either of synthesis or analysis, and have never allowed themselves afterward to deviate from it, whatever advantages that deviation might offer in certain cases. In astronomy, particularly, almost every author of the last century still followed the methods of *Tycho* and *Kepler*, with the trigonometry of Briggs and Gellibrand, and consequently rejected all analytical formulæ, in no case thinking of putting a problem into the form of an equation. *La Grange* was the first who undertook to investigate astronomical problems on principles purely analytical; and, without any other aid, he resolved the problem of rotation, calculated the effects of the parallaxes, and gave formulæ for finding directly the apparent place of a planet. He then employed the same principles in the calculation of eclipses and occultations, and in determining the geocentric place of a planet with reference both to the ecliptic and the equator; as well as in a variety of other intricate and difficult problems. Soon afterward, a complete revolution was effected in all the physical branches of mathematics; every thing was treated analytically; and even spherical trigonometry was reduced to one fundamental equation: diagrams, however simple and illustrative, were proscribed from nearly all mathematical treatises; and, in short, simplicity was almost every where sacrificed to generalization. These remarks will, in course, be understood to be made almost exclusively with reference to modern French authors, and will apply to the most distinguished of them. English mathematicians, on the contrary, (generally speaking,) having as pertinaciously adhered to old principles, have thus deprived themselves of the many advantages which analysis presents; and the consequence has been that the mathematical sciences have remained nearly stationary in this country, while they have been carried to their utmost limits by our continental neighbours.

That analysis possesses immense advantages in a great variety of intricate problems, it is impossible to deny: but that it has been pushed far beyond its natural limits is also not less certain. The French character, whether in politics or science, seems calculated to carry every thing to excess; and it is thus that analysis has been applied by them to a variety of problems which might have been much better resolved by other means. M. Delambre is well aware of this species of scientific enthusiasm, and has too much fortitude and good sense to suffer himself to be carried away by the fashion of the day: he consequently exhibits no partiality, but employs either method as it best suits the nature of the problem under discussion; and he has by these means rendered his work as simple and perspicuous in its parts as it is complete in its concatenation.

Certain

Certain astronomical problems, — as for example those which relate to the perturbations of the planets, — undoubtedly require the aid of the most refined calculus, and even this is not always sufficient: but for the rest, viz. the spherical and elliptic motions, the annual and diurnal phænomena, eclipses, the course of comets, &c. all these require only a competent knowlege of the pure elements of geometry and the first simple principles of algebra, a few of the leading properties of the conic sections, the two fundamental theorems of the differential and integral calculus, or the direct and inverse method of fluxions, and, above all, spherical trigonometry. The reader who takes up the present work with these qualifications will find in it no difficulty that can retard his progress for two hours; since the demonstrations are all presented under their most simple form, and very little is left to be supplied. It seldom offers verbal reasoning; and the several equations are deduced from each other by substitutions which are either obvious in themselves or are rendered so by references to the different articles from which they are derived: so that the whole operation is brought under the eye of the reader, who is thence enabled to follow his author with pleasure and satisfaction.

Having thus offered a sketch of the general plan and arrangement of the volumes before us, it remains for us now to enter a little more minutely into their contents. Vol. i. is divided into 19 chapters, of which the first nine are principally occupied in giving a very explicit description of the several instruments employed in astronomical observations, and the principles of their construction and application; viz. chronometers, telescopes, the plumb-line and level, the vernier, micrometer and reticle, circular and transit instruments, &c. &c. Chapters 10. and 11. contain a very elegant treatise on spherical trigonometry, and its application to gnomonics; and in the 12th we have a sketch of the trigonometry of the Greeks. The remainder of the volume treats of the theories of refraction, crepuscula, parallaxes, and the annual and diurnal motion of the earth; or rather of the sun, for the author has not thus far considered any of the phænomena otherwise than as they appear to our senses.

In the chapter on spherical trigonometry, we see in every page not merely the hand of a skilful geometer, but also that of an able and experienced astronomer. A good geometer, but one who did not possess the requisite knowlege of astronomical data and computation, might write a treatise on this subject which should exhibit as many curious and interesting abstract properties as are to be found in this chapter, or even more: but most of them, in all probability, would be totally inapplicable

cable to the purposes of astronomical computation; while the mere astronomer would be unable to exhibit any new formulæ as matters either of curiosity or of utility. It is obvious, therefore, that in order to introduce all that is useful, and to reject all that is extraneous, a writer must possess a very competent knowlege of both sciences; and where can be found one who unites both these qualifications in a higher degree than the author of the present treatise? His demonstration of the analogies of Napier is remarkably simple, and the first that has ever been given of them on the principles of spherical trigonometry only; while the developement of angular functions into series is also equally simple and perspicuous. We shall here quote, as a specimen of M. DELAMBRE's concise mode, his synoptic table of the methods generally employed by astronomers in the solution of oblique-angled triangles, reduced into general formulæ:

'Let A, A', A'' represent the three angles; C, C', C'' the three sides respectively opposite to the former; P'' the arc falling perpendicularly from the angle A'', on the side C''; S and S' the two segments of the side C''; S having its origin at the summit A, and S' at the summit A'; V and V', the segments of the vertical angle A''; V opposite to S, and V' opposite to S'.

'1. Now in the case in which we have neither the three sides nor the three angles, we shall always have an angle and one of its adjacent sides; for, if we have only one angle, one of the two given sides at least must be adjacent to it; and, if we have but one side, we must also have necessarily one of the two given angles adjacent to this side.

'Let, then, A be the given angle and C' the adjacent side, we shall always have the following formulæ:

'(1) $\tan. S = \cos. A \tan. C'$ | (2) $\cos. V = \tan. A \cos. C'$

'(3) $C'' = S \pm S'$ | (4) $A'' = V \pm V'$

(5) $\frac{\cos. C'}{\cos. C} = \frac{\cos. S}{\cos. S'}\left(\frac{\cos. P''}{\cos. P'}\right)$ | (6) $\frac{\cos. A}{\cos. A'} = \frac{\sin. V}{\sin. V'}\left(\frac{\cos. P''}{\cos. P'}\right)$

(7) $\frac{\tan. A}{\tan. A'} = \frac{\sin. S'}{\sin. S}\left(\frac{\tan. P''}{\tan. P'}\right)$ | (8) $\frac{\tan. C'}{\tan. C} = \frac{\cos. V'}{\cos. V}\left(\frac{\tan. P''}{\tan. P'}\right)$

(9) $\frac{\sin. A''}{\sin. C''} = \frac{\sin. A'}{\sin. C'} = \frac{\sin. A}{\sin. C}$

'It may be observed that the factors $\left(\frac{\cos. P''}{\cos. P'}\right)$ and $\left(\frac{\tan. P''}{\tan. P'}\right)$ are of no use in oblique-angled triangles, but are retained for the case of right-angled triangles.

'2. *If the three sides are given,*

(10) $\tan. \frac{1}{2}(S-S') = \tan. \frac{1}{2}(C'-C) \tan. \frac{1}{2}(C'+C) \cos. \frac{1}{2} C''$

(11) $S = \frac{1}{2} C'' + \frac{1}{2}(S-S')$; $S' = \frac{1}{2} C'' - \frac{1}{2}(S-S')$

(12) $\cos. A = \tan. S \cos. C'$; (13) $\cos. A' = \tan. S' \cos. C$

$\cos. A''$ is found from formula (9).

'3. *If*

'3. *If we have the three angles,*

(14) tan. $\frac{1}{2}$ (V—V′) = tan. $\frac{1}{2}$ (A'—A) tan. $\frac{1}{2}$ (A'+A) tan. $\frac{1}{2}A''$

(15) $V = \frac{1}{2}A' + \frac{1}{2}(V—V')$; $V' = \frac{1}{2}A' - \frac{1}{2}(V—V')$

(16) cos. C' = cos. A. cos. V.; (17) cos. C = cos. A cos. V′ cos. C'' is found from formula (9).

'These formulæ contain the whole of spherical trigonometry; they are sufficient for every case; and the use of them is simple, requiring only that proper attention be paid to the algebraic signs.'

In chapter thirteen, the author enters at considerable length on the subject of astronomical refraction, combining with his theory and deductions the results and determinations of preceding astronomers, particularly those of Bradley, *Cassini*, Simpson, and *Mechain*, as also those of *Laplace* and *Piazzi*; and by a remarkably simple process he arrives at a formula very much resembling that of Bradley, viz. one in which the refraction is proportional to the tangent of the zenith-distance, diminished, not by a constant multiple of the refraction, but by an arc which is a function of the zenith-distance, of the horizontal refraction, and a constant quantity. This formula, it is true, is nothing more than an approximation: but the author considers it as sufficiently correct for all altitudes at which observations are commonly made; and, when this fails, all others become extremely doubtful: therefore, in consequence of its simplicity, he prefers it to them in practice.

M. DELAMBRE then shews the method of determining the constant quantities and co-efficients from observations; in which he takes the opportunity of pointing out the indeterminate nature of the problem, and ultimately explains how a table may be computed from observations only, totally independent of any theory. The formula thence deduced is

$r = 57''.13 \tan. N - 0''.0085 \tan.^3 N - 0''.001 \tan.^5 N$

N being the apparent zenith-distance. This formula answers as far as $N = 80°$.

The other two formulæ, which arise from a combination of theory with practice, are

$r = 61''.1766 \tan. N - 0''.2648 \tan.^3 N + 0''.002485 \tan.^5 N$

$r = 63''.302 \tan. N - 0''.34396 \tan.^3 N + 0''.0033923 \tan.^5 N$

In the succeeding chapter, we have a very elegant solution of the problem of the shortest twilight, both by analysis and synthesis, as also by geometrical construction; a problem which occupied the *Bernouillis* for five years, who ultimately arrived at it only by the most embarrassing and laborious investigations. A variety of other curious and interesting particulars might be here mentioned, but we must now proceed to the next volume.

Having, in the foregoing chapters, completed the exposition of all the phænomena of the diurnal motions, and illustrated the calculations

calculations of the risings and settings, the annual motion of the sun, the seasons, climates, crepuscula, &c. the author opens his second volume with a chapter relative to the inequalities in the annual motion of the sun; which he explains, at first, agreeably to the hypothesis of the sun revolving about the earth as a centre, by means of an epicycle, after the manner of the antients: but the formulæ thence obtained are of the same kind with those which are deduced from the laws of the elliptic motion; and by these means a valuation is made of the errors of the antient theories. We are now arrived at the most elaborate chapter of the three volumes, which commences by an illustration of the preceding inequalities on the elliptic hypothesis, and a demonstration and developement of the laws of *Kepler*. The author then proceeds in his investigations of formulæ for computing tables of the equation of the centre; of the *radius vector* and its logarithm; of the excentric, the true, and the mean anomaly, &c. Many of these formulæ are due to *Gauss*, but many others we owe exclusively to M. DELAMBRE himself: some of which have been previously published by him in the *Connaissance des Tems*, and several are here for the first time given to the world.

At present, although some doubts have been thrown on the hypothesis that the earth occupies the centre of the system, particularly in the developement of the law of *Kepler*, yet all the computations and reasonings have been hitherto conducted on that supposition. Sufficient data having, however, been now obtained for entering fully into a comparison of the antient and the modern theories, this comparison forms the subject of the twenty-second chapter; which concludes by shewing the great simplicity of the Copernican and the extreme improbability of the Ptolemaic system, but without coming to a definite and positive conclusion. We reach, therefore, the middle of the second volume without obtaining any decided knowlege of the system of the world; an arrangement, the propriety of which may probably be questioned by many readers. It certainly has both advantages and disadvantages: but, we believe, it is the only plan that could have been adopted for the purpose of giving to the several deductions and conclusions the character of demonstrative truths. We ought, consequently, in our determination, to estimate whether this advantage be not sufficient to counterbalance the little irksomeness that a reader may experience, who takes up these volumes with that knowlege at first, which is here reserved for demonstration beyond the middle of the work; and, with regard to a complete novice in the science, we think that the propriety of the arrangement is by no means doubtful. Another advantage also attends it, even with reference to the former

former class of readers, that is not to be found in other treatises; viz. it furnishes us not only with a complete system of modern astronomy, but it carries us back, as it were, to the times of Hipparchus and Ptolemy, as well as to those of *Tycho* and *Kepler*. We seem to accompany these astronomers in their nightly observations, and to participate in all their conclusions and discoveries; and, if we may sometimes allow ourselves to smile at the inaccuracy but plausibility of their arguments, we have also frequently to admire their ingenuity and perseverance, through which they alternately triumphed over the numerous difficulties that prejudice, superstition, and a want of experience, threw in their way, in that infant state of astronomical science.

The remaining five chapters of this volume relate to the different species of time, viz. sidereal, mean, and true solar time; calculations of tables of the sun; the phænomena of the moon; eclipses of the sun and moon; and the elements of the planets. Our limits will allow of our adverting only to the two latter.

In the chapter on eclipses, we are furnished with several different methods for the computation of these phænomena, some of them merely approximative, but sufficient for all common purposes; and one entirely new, which is perfectly correct, and possessing the utmost possible simplicity, the whole of the computation being reduced to the solutions of two triangles, the one spherical and the other rectilineal. From these we determine the beginning and ending, the phases, and every other circumstance of an eclipse, for any country; the same formulæ applying in all cases, which is an advantage that no other method whatever possesses. The author gives us also an extremely simple graphical construction, from which we may find the time of commencement, the duration, the middle, and the ending of a lunar eclipse, within about a minute of the truth, together with the position of the horns with reference to the horizon; and, in eclipses of the sun, the position of the point at which the moon ought to enter the solar disc.

The concluding chapter of this volume relates to the determination of the elements of the planets, in which the author has again displayed his analytical processes to great advantage. He commences by computing the elements of the orbit of Venus, which, being reduced to formulæ, answer for any other of the antient planets, by merely changing the numbers and observations: but the new planets, (particularly Uranus or Herschel,) having yet described but a small portion of their orbits, since the first discovery of them, other

methods

methods must be adopted, and M. DELAMBRE has resorted to those which he had employed in the construction of his tables of this planet: but for the other new planets, viz. Ceres, Juno, Pallas, and Vesta, he makes use of the elegant method of M. *Gauss*, which he illustrates by a numerical example in all its detail. His history of these discoveries, which have nearly doubled the limits of the solar system, is highly interesting. He shews, beyond a doubt, that *Mayer* had in 1756 observed the planet Uranus, but considered it only as a small star, and as such placed it in his catalogue: this observation is of course extremely valuable in determining the elements of its orbit; and the author has not failed to avail himself of so favourable a circumstance. The chapter closes with a synoptic table of the elements of the planets, and a general view of the solar system; viz. the sidereal revolutions; semi-axes, major and minor; excentricities; inclinations; greatest, least, and mean distances from the sun and earth; apparent diameters; masses, densities, &c. &c. This table, as being the most recent and doubtless the most correct of any yet published, we could have wished to have presented to our readers, if it had been consistent with the plan of a Review: but, that not being the case, we must content ourselves with exhibiting a few of the principal formulæ whence the computations have been made.

The semi-axes major of the orbits have been computed from the movement of the planets in a given time, by the laws of *Kepler*; or rather from the formula,

$$\text{mean motion of the planet} = \frac{\text{mean mot. of earth } \sqrt{u}}{a^{\frac{3}{2}}},$$

u representing the sum of the masses of the sun and planet, or $u = M + m = M\left(1 + \frac{m}{M}\right)$: but the fraction $\frac{m}{M}$ being very small, and uncertain, it may be omitted. If we take unity to represent the mass of the sun, and m that of the planet, then $u = 1 + m$; and the mean motion being generally $= \pi - \varepsilon \sin. \pi$, we have, when $\pi = 360°$, $\pi = 360° - \varepsilon \sin. 360° = 360° = 2\pi$, π representing the semi-circumference. Hence the sidereal revolution

$$= \frac{2\pi a^{\frac{3}{2}}}{\sqrt{u}} = \frac{2\pi a^{\frac{3}{2}}}{M^{\frac{1}{2}}\left(1 + \frac{m}{M}\right)^{\frac{1}{2}}} = \frac{2\pi a^{\frac{3}{2}}}{M^{\frac{1}{2}}}\left(1 - \frac{m}{M}\right)^{\frac{1}{2}}.$$

Neglecting the latter fraction, we have, for two different planets,

$$T : T' :: \frac{2\pi a^{\frac{3}{2}}}{M^{\frac{1}{2}}} : \frac{2\pi a'^{\frac{3}{2}}}{M^{\frac{1}{2}}} :: a^{\frac{3}{2}} : a'^{\frac{3}{2}} \text{ or } T^2 : T'^2 :: a^3 : a'^3;$$

that

that is, the law of *Kepler*; which, it thus appears, is not rigorously correct, since it supposes all the planets to be of equal magnitude.

'The same law will apply to the different satellites which revolve about the same planet. Let t be the time of the revolution of one of these satellites, a'' its mean distance from the planet, and m' the mass of the planet, which here answers to the sun in the preceding case; we shall then have $t = \frac{2\pi a''^{\frac{3}{2}}}{m'^{\frac{1}{2}}}$, and $m'^{\frac{1}{2}} = \frac{2\pi a''^{\frac{3}{2}}}{t}$: but for the sun $M^{\frac{1}{2}} = \frac{2\pi a'^{\frac{3}{2}}}{T'}$: whence $\left(\frac{m'}{M}\right)^{\frac{1}{2}} = \frac{2\pi a''^{\frac{3}{2}}}{t} \cdot \frac{T'}{2\pi a'^{\frac{3}{2}}} = \frac{T'}{t} \cdot \frac{a''^{\frac{3}{2}}}{a'^{\frac{3}{2}}}$; and $\frac{m'}{M} = \left(\frac{a''}{a'}\right)^3 \cdot \left(\frac{T'}{t}\right)^2$, or $m' = \left(\frac{a''}{a'}\right)^3 \left(\frac{T'}{t}\right)^2$, calling the mass of the sun unity.

'From this formula, the masses of those planets are determined which have satellites revolving about them; and the masses of the others are found from the perturbations which they produce in the motion of the earth or other planet.'

In order to estimate the space through which a heavy body falls in a second, at the surface of any of the planets, we have the formula:

$s = \frac{g\, d^2\, m}{D^2\, u}$, where g represents the space through which a heavy body falls in one second at the surface of the earth; d, the diameter, and u, the mass, of the earth; and D and m the diameter and mass of the planet. If the two former be taken each equal to 1, then the formula becomes $s = g\frac{m}{D^2}$. This, being applied to the sun, whose diameter is 111.74 times and its mass 329630 times those of the earth, gives 129.53 metres, or 398.74 French feet, for the space through which a heavy body would fall at its surface in 1″.

Volume III. contains eleven chapters, on the stations and retrogradations of the planets; on the diurnal revolutions of the sun and planets; on the aberration of the stars, and their annual parallax; on the nutation of the earth's axis; on the displacement of the ecliptic, and divers motions of the stars; on comets; on satellites; on the magnitude and figure of the earth; on nautical astronomy; on projections; and on the calendar. — In the first chapter, are given general formulæ and tables of retrogradation for all the planets, which agree perfectly with observation; and which, therefore, offer a farther opportunity of drawing a comparison between the three systems of Ptolemy, Tycho, and Copernicus. In the deter-

mination of the diurnal revolutions of the sun and planets, from observations of spots on their discs, we have seven different methods of making the required deductions, viz. those of *Boscovich*, *Pézénas*, and *Cagnoli*, by the method of the minimum squares; by trigonometry; the same abridged, and by a new analytical method; and an application of these principles to the rotation and libration of the moon, and to the ring of Saturn, with formulæ for computing all these phænomena.—The chapter on comets is another of those in which the author exhibits the great resources of his analysis, and his profound knowlege of astronomy. Besides a detail of many different methods, viz. by *Olbers*, *Lagrange*, *Laplace*, and *Legendre*, M. DELAMBRE gives also one of his own for determining all the elements of a cometary orbit, from three observations only; with the application of it in numbers to certain supposititious observations, and to others drawn from the known elements of the comet of 1759, and general formulæ of correction for any number of observations. This chapter is terminated by two general and extensive tables of the parabolic motion of comets, the one according to the form proposed by *La Caille*, and the other agreeably to the idea of Barker. The latter form has been generally preferred by recent astronomers, but M. DELAMBRE thinks that it is far less commodious than the former; in fact he has proved it to be so, by a comparison of the two tables with a numerical example; and these tables, which occupy more than 40 pages, have been computed by the author *de novo* from certain formulæ exhibited in the body of the chapter.

That part which relates to the magnitude and figure of the earth is principally extracted from the "*Base du Système Métrique décimal*," except that the historical portion is here given in more detail, with some new formulæ relative to the uncertainties which still attend this interesting problem, regarding both the compression and the probable irregularities of the terrestrial meridians. In his history of the different geodetic operations that have been performed, or which are still carrying on, M. DELAMBRE manifests (as indeed he does throughout the whole treatise,) that his liberality is worthy of his talents. We discover in no part of his work that spirit of jealousy and national rivalry, which has too often perverted and misrepresented historical facts; he examines dispassionately the merits and demerits of every point that comes under his investigation, whether it concerns himself or any other author; and, in all cases, he reasons with coolness and decides with justice. In this spirit, he has adverted to the paper which appeared in the Philosophical Transactions for 1812, by which

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it was attempted to be shewn that an error of about 5″ might have been made in the English survey at the station of Arbury-hill. He admits that a correction of 5″ at that station would render the subdivisions of the arc more analogous to other modern measures: but then, he observes, 'it remains to conceive how the beautiful sextant of Ramsden, of which the error was nothing or constant at the extremities, could have an error of 5″ at the intermediate station. Whether these anomalies proceed from the instrument or from local inequalities, (a point which does not appear to be yet well decided,) it will always happen in operations of this kind that we have no security except in arcs of great extent, such as that which goes from Dunkirk to Barcelona, or Formentera; where the error, whatever may be the cause, is divided over a long interval. In small and contiguous arcs, the inevitable errors of observation will have too great an influence on the result to throw any light on the question of terrestrial compression.'

In the article on nautical astronomy, the author has collected the most important methods, and those which are intitled to the greatest confidence; and he has drawn together the formulæ which he had at different times published on this subject in the *Connaissance des Tems.* In the chapter on projections, we find every thing that is necessary for the construction of celestial charts, and charts of eclipses; and, in the article relative to the calendar, every thing which this subject offers that is truly curious or useful. The author, however, has since made some emendations to this article in the *Connaissance des Tems* for 1817.

We have endeavoured, in the preceding pages, to give as clear and detailed a sketch of this important work as we could render compatible with the plan of our Review, and throughout we have had the satisfaction of applauding its general arrangement and execution: we are sorry, therefore, in conclusion, to be under the necessity of mentioning one important defect, which will not fail to strike any person who may undertake to read it with attention. We allude to the extraordinary number of press-errors, which would be alone sufficient to condemn any book of less pretensions than the present; and, even in this, they will doubtless be considered as forming a great deduction from the general merits of the treatise.

Art. XV. *Vie Politique, &c.; i. e.* The Political Life of all the Deputies to the National Convention, during and subsequent to the Revolution; a Work in which it is proved that on the Trial of Louis XVI. the Punishment of Death was in fact rejected by a Majority of six Votes. By M. R. Author of the Address of Louis XVI., from the Abode of the Blessed, to his august Brother Louis XVIII., on the Entrance of the latter into the Tuileries. 8vo. pp. 439. Paris. 1814.

THIS is a kind of biographical dictionary of the leading men in the French Revolution, on a plan similar to the larger work so well known under the title of *Biographie Moderne*. The names of the deputies are given in alphabetical order; and the account of each consists chiefly in mentioning the place which he represented, and the part which he took on points of importance, particularly on the trial of Louis XVI.: with the date of any remarkable speech made by the member in question, and the time at which his party was overset and he himself doomed to political insignificance, or to terminate his career on the scaffold. The compiler seldom aims at reflection or disquisition, but is generally contented with giving a short narrative of the particulars which we have specified, and a few others peculiar to the individual. In political feeling, he is, or professes to be, an adherent of the Bourbons. We select some statements relative to actors of considerable importance in the revolutionary drama, which may serve to convey an idea of the plan of the work.

Carnot and *Siéyès* have been sometimes compared: but we were always in the habit of considering them in a very different light, the former being more of a man of business, and the latter more of a philosopher; and, although *Carnot* appeared to co-operate for a season with the worst part of the revolutionists, his conduct never discovered so much finesse and dissimulation as that of the unbelieving member of the church.

'*Carnot* was born at Nolay in Burgundy, of a family of the middle rank, and was early placed in an Engineer-corps, where the Prince of *Condé* soon took notice of him on account of the extent of his attainments. When he was a captain in the engineers, the Revolution burst forth, and excited all his ardour. He was nominated, in 1791, a deputy to the legislature by the department of the Pas de Calais, and he was subsequently a member of the Convention; in which capacity he voted for the King's death, and against an appeal to the people. He became afterward the director of the military operations of France; and if we can overlook his vote on the King's trial, and the character of the system to which for a time he gave his support, we must consider him as greatly instrumental in the aggrandizement of France and the success of her arms. After the 9th of Thermidor, he brought forwards charges against *Carrier* and

Turreau,

Tureau, for their frightful cruelties in La Vendée. *Legendre* demanded his arrest after the insurrection of the 20th of May 1795: but *Bourdon* (*de l'Oise*) silenced him by calling out, "You accuse the man who has organized victory in our armies." He was next appointed a member of the Directory; and in 1797 he dissented from his colleagues, but declined to join the royalists. He was condemned to banishment after the 18th of Fructidor, but escaped into Germany, where he published his well known answer to the charges against him; an answer which exposes all the baseness of his brother-directors. After the 18th of Brumaire, *Bonaparte* recalled *Carnot*, and appointed him inspector of reviews and minister at war: but he subsequently resigned, and lived in retirement with his family; whence he was recalled to fill a seat in the tribunate. In that situation, he voted against *Bonaparte's* appointment as Consul for life, and as Emperor; yet he afterward accepted the cross of the Legion of Honour, and commanded at Antwerp, which he refused to surrender, except to Louis XVIII.

'*Siéyès* was a canon and vicar-general of the Bishop of Chartres, and was well known as a member of the Constituent Assembly, for it was of him that *Mirabeau* said, "His silence is a public calamity." Being returned to the Convention by the department of the Sarthe, he continued a silent observer during the early debates: but, at the time of the question in the King's trial respecting an appeal to the people, he broke silence by voting against it, and in support of the sentence of death. Having failed in a motion relative to new modelling the war-department as far as the minister was concerned, his pride was mortified, and he resumed his former taciturnity. In 1795 he made some speeches against the crimes of *Robespierre*, and urged the recall of the proscribed deputies. He next became a member of the Committee of Public Safety, and negociated with *Rewbell*, in the spring of 1795, a treaty between France and the Dutch republic. Being nominated a member of the Directory in the end of 1795, he declined the appointment. On the election of the new third to the legislative body, he watched carefully its operations, and said nothing. The 18th of Fructidor filled France with sorrow: but *Siéyès* voted against the exiled deputies, particularly against *Boissy d'Anglas*. In May 1798 he was re-elected to the legislative body, and sent ambassador to Berlin, where he remained till May 1799; when he was appointed a member of the Directory, and returned to Paris. He is said to have planned the Revolution of the 18th of Brumaire with *Talleyrand*, *Rœderer*, and *Bonaparte*. He was now named one of the consuls, and was afterwards made president of the senate. An act was passed for forcing him to accept the estate of Crosne. He was in the senate during the whole of *Bonaparte's* reign, but the King has not deemed it proper to call him to the House of Peers, and he lives in retirement.'

Amid the scenes of depravity presented by the French Revolution, it is a consolation to find at least one upright character, on whose career the advocates for liberty may dwell with confidence, and who has afforded in our day a practical exemplification of the virtues of Cato.

'*Lanjuinais* was an advocate and professor of canon-law at Rennes, member of the Constituent Assembly, and deputed to the Convention by the department of Ille and Vilaine. He was much shocked on seeing the authors of the September massacres occupy seats in the Convention; and, as early as 24 September 1792, he supported with energy the motion of *Kersaint* for a law against the instigators of plunder and assassination. He demanded also that a departmental guard should be raised to maintain the independence of the Convention; a motion which alarmed the terrorists. On the 5th of November he joined *Louvet*, and *Barbaroux*, who pointed out *Robespierre* as aiming at the dictatorship. On the 15th of December, he contended that Louis XVI. should be allowed the same means of defence which were granted to other accused persons; and, on the 26th of that month, he attacked with surprizing courage the act of accusation prepared against the King. "Louis XVI. may be guilty," he said, "of violating the constitution which he has sworn to maintain: but have you the right of passing sentence on him; you, who stand here in the situation of accusers, witnesses, jurymen, and judges; and who bring to his charge crimes committed by members of your own body, such as that of shedding the blood of the people on the 10th of August? We hold our deliberations under the knives of assassins; give the King the security which the penal code allows to accused persons, and pass an act requiring the votes of two-thirds of this assembly to condemn him." The party called the *Montagne* were outrageous at this conduct. — *Lanjuinais* finally gave his vote as follows: "I consider Louis as guilty of violating the constitution, but cannot go so far as to deem myself intitled to be his judge. As to the appeal to the people, I am for the affirmative if you condemn him to death: but, if your sentence be different, I am not for the appeal. With regard to the punishment to be inflicted, I must say that the people have not a right to put to death a prisoner lying at their mercy; and I act according to the wish and right of the people, not according to the opinion which some among us would dictate, when I vote for his confinement until a peace, and for his banishment."

'In March 1793, *Lanjuinais* opposed the plan of a revolutionary tribunal; and, seeing that his opinion was not supported, he attempted to get its jurisdiction confined to Paris. On the 27th and 28th of May he pointed out the machinations of the Jacobins, defended the committee of twelve, and denounced *Chabot* as at the head of a plot for decimating the deputies. On the second of June, he spoke so many truths and pointed out the intrigues so clearly, that *Drouet*, *Legendre*, and other followers of *Marat*, drove him by main force from the tribune. He was subsequently put under arrest at his own house, and at last yielded to the intreaties of two friends, who found means to elude the vigilance of the two *gens. d'armes* stationed to watch him. He afterward lived retired in his department, and was recalled to the legislative body on the 8th of March 1795. He there came forwards and spoke in favour of the exiled priests, of the relations of emigrants, and of the freedom of public worship. In May and October 1795 he again shewed surprizing courage against the Jacobins. He was named successively by *Bonaparte* a commandant of

of the Legion of Honour, a Count, and a senator, but has never been induced to swerve from the path of integrity. The repeated levies of conscripts, and other *senatus-consulta*, which are monuments of mean condescension towards *Bonaparte*, together with instances of oppression in various shapes, forced his conscience to speak the truth to the tyrant, at the hazard of his life. *Bonaparte* is said to have told him one day, "I should send you to Vincennes, did I not know your patriotism: but a man of worth who views things erroneously deserves to be excused." *Lanjuinais* possesses the advantage of enjoying the friendship of his colleagues, the esteem of the people, and the favour of the King, who has appointed him a member of the Chamber of Peers.'

Though the author gives only his initials in the title-page, he subscribes his name at full length, ROBERT AVOCAT, in his dedication to the *Duc de Pienne*, first gentleman of the bed-chamber to Louis XVIII. That nobleman, with the ordinary complaisance of a Frenchman, returns an answer, saying that he has read the book with much interest, and that he accepts with satisfaction the dedication of a work which is written with impartiality and moderation. Next comes a preface, containing a few general remarks on the horrors of the Revolution, and declaring the National Convention to have been the focus of the conflagration which consumed the 'throne, the altar, the castle, and the cottage;' expressions calculated to dazzle a French reader, and to give an appearance of originality to a production which, though on the whole well executed, does not deserve to hold any higher rank than that of a compilation.

ART. XVI. *Rapports et Discussions*, &c.; *i. e.* Reports and Discussions of all the Classes of the Institute of France, on the Works admitted to the Competition for the decennial Prizes. 4to. Paris. Imported by De Boffe. Price 1l. 10s.

WHATEVER may have been his motive, it is manifest that *Bonaparte* embraced all opportunities of patronizing and encouraging the arts and sciences, during his former occupation of the imperial throne of France; and in such a manner, also, as to gratify the taste and prejudices of the people over whom he ruled. In conformity, therefore, with the fashion of antient times, every thing was made a matter of public display and parade. On this principle, he established some years ago a system of prizes, which were to be distributed every ten years, and to be publicly awarded to the competitors by a jury and commissioners chosen from the Institute. The first period for delivering these prizes occurred in November 1810, and a quarto volume of nearly 500 pages is the result of the transaction.

It is well known that the Institute is divided into the two classes of science and literature, and under each of these a number of distinct subjects for competition is selected. The first great prize was destined for the best work that had been published, during the allotted period, in geometry or pure analysis; and we begin with the report of the jury, who give a very brief account of the best mathematical publications that have appeared in France during the last ten years. They mention several with approbation, but their decision is in favour of *Lagrange*'s "*Calcul des fonctions;*" which they describe as 'the work most distinguished for the precision and profoundness of its views, and the importance of its subject, that has appeared for ten years in the science of analysis.' They also present to the Emperor, as worthy of particular distinction, *Lacroix*'s treatise on the Differential and Integral Calculus.—After the report on the geometrical prize, we have that of a commission, composed of MM. *Laplace*, *Monge*, and *Prony*, on the same subject: whose remarks, which are very short, entirely coincide in the former decision.

The second great prize was to be given to the author of the best work on the mathematical sciences, such as astronomy and mechanics; and here we have first the report of the jury and afterward that of a commission composed of MM. *Delambre*, *Burckhardt*, and *Lacroix*. These are, like the former, very concise; the subjects on which they treat not admitting of being presented in an abridged or popular form. The prize was decreed to *Laplace* for his '*Méchanique Céleste*, as well for the importance and extent of its subject, as for the discoveries which it contains, not only respecting analysis and astronomy, but also natural philosophy, in the theory of capillary attraction; the phænomena of which are for the first time explained by calculation in the first two supplements to this work.' The solar tables of *Delambre*, *Bouvard*'s tables of Jupiter and Saturn, and the Hydraulic Architecture of *Prony*, are selected as intitled to honourable mention.

The third great prize of the first class was for 'the best work on Natural Philosophy properly so called, Chemistry, Mineralogy, &c.' The jury point out several publications of considerable merit in these departments; viz. *Fourcroy*'s System of Chemical Knowlege; *Berthollet*'s Chemical Statics; *Haüy*'s Elementary Treatise of Natural Philosophy; the Mineralogy of the same author; *Brochant*'s Mineralogy; *Lacépède*'s History of Fishes; *Daudin*'s History of Reptiles; *Latreille*'s two works, the History of Insects, and the *Genera Insectorum et Crustaceorum*; *Lamarck*'s Account of Animals without Vertebræ; the *Flora* of *Desfontaines* and that of *Decandolle*; and *Mirbel*'s Chemical

Chemical Researches on Vegetation. The reporters thus conclude:

'In bringing into one general point of view all the books of which mention has been made, the jury observe that many of them are distinguished by their utility, by the number of facts which are found collected in them, by the spirit of criticism and discernment with which these facts have been selected, and by the sagacity which has been called forth in discovering some of them: but they do not hesitate to pronounce that the one which bears the stamp of originality, which presents most new views, and which must have the greatest influence on the progress of an important science, is the "Chemical Statics" of Count *Berthollet*. Consequently, they propose to your Majesty this publication as worthy of the great prize destined for the best production in natural philosophy. The work which appears next to offer the most qualities of the same kind, in which is equally displayed the creative spirit, and which is the most completely guided by a correct and fruitful mind, is the Mineralogy of M. *Haüy*, to which the jury regret that they have no second prize to award. They cannot dispense, also, with making very honourable mention of the system of chemical knowlege by Count *Fourcroy*, and of the History of Fishes by Count *Lacépède*, as very complete collections; in great part filled with new facts, discovered or observed by the authors, and each forming a satisfactory whole on the important branches of the natural sciences.'

Of the commission that was appointed to consider the report of the jury on the third prize, the members were MM. *Lelievre*, *Haüy*, *Vauquelin*, *Charles*, and *Desfontaines*; who were commanded by the original decree of the Emperor to draw up a critical examination of the works which received the sanction of the jury, which they accordingly perform at some length. The remarks which they offer on the publications of *Berthollet*, *Haüy*, *Fourcroy*, and *Lacépède*, are judicious and correct; illustrating very aptly the object of the writers, and the degree in which they have accomplished their design. The critique occupies eleven 4to. pages, and the commissioners conclude by giving their entire concurrence to the decision of the jury.

The fourth great prize is allotted for the best work on medicine, anatomy, and the other connected sciences; and the jury decree it to the "Lectures on Comparative Anatomy" of *Cuvier*, on account of the number of new facts which they contain, the importance and difficulty of the discoveries, and the order and method which are conspicuous through the whole performance. They also pass very high commendations on the *Nosographie Philosophique* of *Pinel*, and make honourable mention of the works of *Corvisart*, *Bichat*, *Portal*, and *Alibert*. The commissioners appointed to revise the report of the jury were MM. *Sabatier*, *Pelletan*, and *Hallé*; who enter very fully into

into the examination of the authors pointed out to them, and into a long and elaborate critique on each of them; so as to occupy in the whole nearly 60 pages. We were previously acquainted with most of the publications that are here the subject of comment; and we think that the remarks of the commissioners are in general correct, although too much in the style of eulogy. Each of the treatises is reviewed by a separate commissioner; *Cuvier*'s Comparative Anatomy by *Hallé*; *Bichat*'s Physiological Works by the same; *Portal*'s Course of Medical Anatomy by *Pelletan*; *Corvisart*'s Treatise on the Heart by *Hallé*, as also *Pinel*'s Nosography, *Alibert*'s Description of Cutaneous Diseases, and *Broussais*'s History of the Phlegmasiæ. All these works are regarded by the commissioners as so meritorious, and their respective value as so nearly balanced, that they are unwilling to assign the preference to any one of them, and they finish their report by the following observations:

'We have thus given the elements of comparison between productions which are all remarkable for their utility. To judge between them is a task which the imperial decree has not imposed on us. Whom shall we place in the first rank among those who are so much on an equality with respect to talents and the utility of their works; even omitting the important but unfinished production of M. *Alibert*, and that of M. *Broussais*, which the jury have deemed it proper to distinguish, but whom they have not placed in the same rank with the other competitors? Let us, then, be contented with having made known the vast conception, and the mind which connects and multiplies facts, of M. *Cuvier*; the genius of invention, united to the spirit of observation and to the talent for experiment, which distinguishes M. *Bichat*; laborious and intelligent erudition, proposing to itself an useful end, and gaining this end, in M. *Portal*; great sagacity, an understanding clear, simple, exact, applied to the search of an important object, and which was in a great measure wanting to the art, in M. *Corvisart*; strong reason, a correct mind, a severe method, employed, in a science so difficult as medicine, to convey to the understanding solid instruction, without vague ideas and illusory hypotheses, in M. *Pinel*;—and let us leave it to the legislator, who has appointed the brilliant competition of the decennial prizes, to balance claims which are so equal, and to applaud himself on the difficulty of the choice.'

We are farther told that the class of mathematical and physical sciences in the Institute, after having deliberated on the above report, confirmed the decision of the jury, and awarded the first prize to M. *Cuvier*; and we are persuaded that this decision was correct: we only doubt how the commissioners could hesitate on the subject. The Nosography of M. *Pinel*, however, we consider as of very inferior merit to the "Lectures on Comparative Anatomy."

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The fifth great prize was destined for the inventor of the machine which should be the most important to the arts and manufactures. The commissioners were MM. *Charles*, *Prony*, and *Malus*; and they decreed the prize to M. *Montgolfier*, for his hydraulic ram.—The 6th prize was for the founder of the establishment most serviceable to agriculture; and the 7th and last among the prizes of the first class was for the most useful industrious establishment. That which has been selected as deserving the prize is the manufacture of M. *Oberkamf*, for printing different kinds of stuffs by rollers.

Having given so particular an account of the first part of this volume, we must pass over the remainder in a very cursory manner. The second class of prizes was proposed for works on literary subjects; to be awarded to the author of the best epic poem, the best tragedy, the best comedy, and other productions of a more general nature. The reports of the jury and of the commissioners are given, as before; and in many instances we have very long critiques and discussions on the publications which pass in review before them. This latter part of the volume is considerably interesting, since it brings us acquainted with the names of many French writers who are very little known in this country, and few of whose works ever occur among us. The accounts given of them enable us to form a tolerably accurate idea of their nature and merits; and, on the whole, they rather serve to raise our opinion of the state of French literature. At the same time, it is to be observed that the commendatory style, in which the reports are drawn up, tends in some degree to obscure the truth of the statements; and that the particular circumstances, under which they are written, would dispose the judges to exercise the utmost lenity towards the candidates who appeared before their tribunal.

ART. XVII. *Le Zodiaque Expliqué*, &c.; *i. e.* The Zodiac explained, or Inquiries concerning the Origin and Signification of the Constellations of the Greek Sphere, &c. &c., translated from the Swedish of C. G. S., with a Chart and Plates. 2d Edit. Crown 8vo. pp. 151. Paris.

ART. XVIII. *Mémoire Explicatif*, &c.; *i. e.* An Explanatory Memoir on the Caucasian Sphere, and particularly on the Zodiac, &c. By C. G. S. 4to. pp. 53. Paris. 1813.

ART. XIX. *Encore quelques Argumens*, &c.; *i. e.* Some farther Arguments against the Zodiac. Crown 8vo. pp. 16. Paris.

THE history and origin of the zodiac and celestial sphere are subjects which have excited considerable interest among astronomers of all ages and nations, and have given rise to

to many learned discussions relative to the probable date of their invention, as well as to the signification of the various remarkable and fanciful figures with which they abound. Some have supposed the sphere to be derived from the zodiac; while others, and among them the present author, consider the latter to be of a much more recent date than the former, from which it had its origin. The invention of both has been commonly attributed to shepherds; and the several figures are supposed to have had some allusion to the seasons of the year, or other subjects interesting to or connected with a pastoral life. As all these speculations, however, have been founded on mere conjecture and hypothesis, the explanations have been nearly as numerous as the authors who have given them; and it must be acknowleged that, after all, we know as little as our forefathers about this interesting monument of antient science: the date and place of its origin, and the signification of its characters, having alike perished in the abyss of time. That the constellations have been known from the highest antiquity is obvious from the manner in which they are introduced in many passages of the Bible; and in the prophecy of Amos, who is supposed to have lived 790 years B.C., we have the following exhortation: "Ye who turn judgment into wormwood, and leave off righteousness in the earth, seek him that maketh the *Seven Stars* and *Orion*," &c. In this passage, the two constellations are mentioned as being well known by Amos, who was a herdsman of Tekoa, and by the common people to whom this exhortation was addressed; and we may hence infer that the constellations had been invented a long time before that period. Some doubt may be entertained whether the original Hebrew words *Chesil* and *Chima* referred precisely to the constellations which we now call the Pleiades and Orion, but that circumstance is not necessary for establishing the great antiquity of the celestial sphere. Other constellations are also occasionally mentioned by Hesiod and Homer, the former of whom is generally said to have flourished about 900 years before Christ; and we seem to have reason for believing that, among the natives of India, their sphere, which is obviously derived from the same source as that of the Greeks, was known to these people at an earlier period than either of those above mentioned.

Such being the high antiquity of this monument of antient astronomy, and its nature being such as to render continual deviations from the original in succeeding ages extremely probable, it certainly seems a hopeless undertaking to endeavour to ascertain the date and place of its origin, and the signification of the mysterious figures of which it is composed. This, however, is the task which the author of the tracts before us has

has imposed on himself; and, if he has given us little satisfactory information on these interesting subjects, he has at least exposed the fallacy of the deductions of all preceding writers on the same topic.

As the antient sphere comprehended only those stars which were visible in the place where it was invented, (at least, as this is extremely likely,) it is not very difficult to assign its latitude nearly; which the writer therefore assumes to be somewhere in the parallel of about 40°; and afterward, from other considerations, he infers that Baku, on the west borders of the Caspian sea, in latitude 40° 25′, was the probable residence of the inventor, and that the date of the invention was about 1400 years before the Christian era. These two suppositions seem to be supported by a certain degree of authority, drawn from numerous sources of historical record; while his hypothesis that the constellations were rather the invention of mariners than of shepherds is also maintained with ingenuity, and possesses a great degree of probability: but all the rest appears to be mere fiction, and to have no other foundation than the fertility of the writer's imagination.

He supposes that Baku, at the period above mentioned, was the capital of an extensive kingdom; which, for want of historical documents, he limits by what may be considered as its natural boundaries, the principal of which are the Caucasian mountains; and that the celestial sphere is an allegorical representation or chart of the country of the author. With what degree of plausibility this part of his hypothesis is supported, we shall now endeavour to illustrate by a few quotations. With reference to the two constellations Aries and Taurus, the author says:

'We may comprehend now why the Ram and the Bull are in attitudes which denote dangerous situations; the one is saved by running; the other has fallen, and appears to be swimming. It is therefore an error in our planispheres to represent the Ram in a reposing attitude; and the more so as the Bull, placed near him, indicates clearly a perilous situation: that of the Ram ought doubtless to be in harmony with this sign, and with the figures about it, which all imply confusion, danger, and embarrassment emblematical of the torrents rushing from the Caucasus into the Kour.

'*Head of Medusa.* This singular emblem of a head apparently cut off by the blow of a sabre, and covered with serpents instead of hair, was probably intended to express the action of breaking and detaching the great *pieces of ice* which from time to time are accumulated in the narrow passages of the torrents. A first mass of ice being stopped is sufficient to accumulate many others in the same place; but, this first being once detached, the others which it stopped will be dragged by it into beds of greater depth and extent. The ice

dropping

dropping with water on all sides ought to be represented by serpents; which reptiles, we have already seen, are employed to denote this element.'

The town of *Baku* has for emblems a *Crab* and a *Lion*; the former denoting its situation among rocks on the sea-coast, and the latter the sterile nature of the surrounding country. A *Volcano* is designated by the *Lyre*, on account of its form, and the noises which at intervals issue from it. The *great Bear* is an emblem of a *forest*; and the *little Bear*, of a country which possesses *little vegetation*. The *Twins* and the *two Dogs* denote the *country* of slaves; the *happy Slaves* being shewn by the *little Dog* and the *unhappy* by the *great Dog*. A variety of other fanciful ideas pervades this part of the performance, which we are persuaded our readers will readily excuse us from transcribing.

ART. XX. *Conjuration du Général Malet*, &c.; *i. e.* Account of the Conspiracy of General *Malet*, with the official Details relating to it, by the Abbé LAFON. 8vo. pp. 91. Paris. 1814.

THE short change of affairs in France, on the restoration of Louis XVIII., drew forth a variety of publications on topics forbidden during the iron reign of *Bonaparte*, and among others has given us this notice of General *Malet*, one of the last victims of ill-planned conspiracies. This officer, it seems, had been long conspicuous for his opposition to the absorption of all power in the hands of one individual; and in 1808 he had formed a conspiracy which would have made a farther progress but for the treachery, as it is said, (p. 19.) of General *Guillaume*. From that time, *Malet* was confined in prison, and watched with considerable strictness: but nothing could prevent him from carrying on a correspondence with those whom he deemed likely to co-operate in his views.

October 23. 1813, was the time fixed by General *Malet* and his coadjutors for attempting a counter-revolution in Paris. The plan was to go in the night among the military quartered in three of the barracks, and to read a paper, forged in the name of the Senate, which announced the death of *Bonaparte*, the re-instatement of the Pope, the establishment of a provisional government, and the transfer of the military command into the hands of *Malet*. It took effect not only at one of the barracks, but, in part, at the state-prison called *La Force*; and, in the morning, the conspirators in their farther progress succeeded in arresting *Savary*, the minister of police, after having put to death General *Hulin*, who made an obstinate resistance: but the whole appears to have been a fanciful and ill contrived

project, without any rational prospect of accomplishment; though, as it would not suit the object of M. LAPON to make an acknowlegement so derogatory to himself and his brother-conspirators, the odium of the failure is laid on fortune and a certain General *Labory*, who is accused of having spoiled all by delay. The chief merit of *Malet* appears to have consisted in the *sang-froid* with which he met his fate. His trial and execution were almost immediate: but, when questioned by his judges regarding the names and number of his accomplices, his answer was, "All Frenchmen are my accomplices, and you yourselves would have been the same had I succeeded." In going to the scaffold, he maintained the same magnanimous serenity, and said to some students whom he met in the *Rue de Grenelle*, "Young men, remember the 23d of October."

FOREIGN CATALOGUE.

NOVELS.

Art. 21. *Le Retour des Vendanges*, &c.; *i. e.* The Return of the Vintage, or Tales for Children of various Ages. By Mad. DE REMEVILLE. 4 Vols. Small 12mo. Paris. 1813. Imported by De Boffe. Price 14s.

Here are many dialogues which exhibit French colloquial idioms, and stories which are not only short and lively, but in which pains have been taken to give them a moral tendency. If, however, we were to raise an objection against this little work, it would be that it displays too many tricks and petty artifices; good children being here represented as receiving agreeable *surprizes*, while those who are faulty are punished or admonished by stratagem; and thus the young readers may be rendered suspicious of similar contrivances, when they ought to deem their instructors as superior to deceit as they are themselves taught to become.

Art. 22. *Contes Nouveaux*, &c.; *i. e.* New Tales, or new Novels. By ADRIEN DE SARRAZIN. 4 Vols. 12mo. Paris. 1813. Imported by De Boffe. Price 10s.

M. DE SARRAZIN, though an agreeable writer, is no rigid moralist. By his tale called 'The Point of Honour,' he may be said to hang flowers on the sword of a duellist, and in that which is intitled 'Schemes of Happiness,' although the abstract deduction may be that virtue alone gives content, yet the erring youth is so easily re-instated in the possession of felicity that his fate affords no warning. 'The Sorrows of Self-Love' are liable to the same objection: but this tale, and that which is called 'Age and Gaiety,' are pleasant and ingenious. In 'Spleen,' and 'The Patroness,' an English reader discovers those incongruities which it is so difficult for any author to avoid, when

when writing of people and countries imperfectly known to him: but, on the whole, these little volumes evince a fertile and lively imagination.

Art. 23. *Erreur et Mystère*, &c.; *i. e.* Error and Mystery. By Mad. L. V. Author of "*Les Soirées Bretonnes*," &c. 4 Vols. 12mo. Paris. 1813. De Boffe, London. 18s.

This tale loses its interest through the weakness of character which is betrayed by the principal persons: since *Nastasia* is shewn to be the dupe of fictitious horrors which the reader has already been taught to detect; and *Alfred* behaves with obsequious submission to the man who has caused his father's ruin and his mother's death.—The narrative, also, of M. *de St. Rieul*'s early misconduct, contains expressions and avowals of which no father would make his son the confidant.

Art. 24. *Tableaux de Société*, &c.; *i. e.* Views of Society. By PIGAULT LE BRUN. 4 Vols. 12mo. Paris. 1813. London, De Boffe. Price 1l. sewed.

M. LE BRUN offers this work as a picture of French society, and its English readers may rejoice that it bears little resemblance to the manners of their country. We can scarcely suppose a mother to be guilty of preparing such *Confessions*, as are found in these pages, for the perusal of her daughter. Yet we must own that our satisfaction at this comparison has not repaid us for the displeasure excited by the narrative, which is likely to injure, in proportion as it may interest, a youthful reader.

Art. 25. *Le Naufrage*, &c.; *i. e.* The Shipwreck, or the Two Richards. By CHARLOTTE BOURNON MALARME, of the Arcadian Academy at Rome. 5 Vols. 12mo. Paris. 1812. London, De Boffe. Price 1l. 2s. 6d.

An English romance is here attempted by a fair foreigner, and it is rather amusing to observe the way in which an imperfect acquaintance with our language has enabled her to atchieve it. She talks of '*Hightwaymens*,' and gives to almost all the characters significant surnames; such as *Mistress Merciful, Mistress Scold, Doctor Wellheaded*, &c. We can allow for the most polished persons in the tale being made to employ the appellation of *dear Miss*: but we would stipulate with the author for correctness in her own tongue, and contend that no precedent can be adduced from good French writers for the following expressions: Vol. ii. p. 68. '*Elle ne laissa pas de cesse à son bienfaiteur, qu'il ne lui eut raconté*,' &c.—Vol. iii. p. 203. '*Force lui fut donc de se soumettre.*'—Vol. iv. p. 214. '*Douces paroles! je te renferme soigneusement.*'

The story is intricate, and not interesting till near the conclusion. Three generations are made to pass in review before the wearied reader; who rejoices when they are successively "gathered to their fathers," and wishes that the author's next novel may not extend to five volumes.

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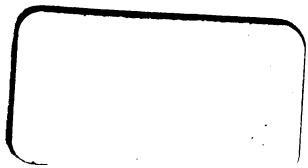
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